



# BATMAN
# vppon Bartholome,

## His Booke
## *De Proprietatibus Rerum,*

Newly corrected, enlarged and amended: with such Additions as are requisite, vnto euery seuerall Booke:

Taken foorth of the most approued Authors, the like heretofore not translated in English.

*Profitable for all Estates, as well for the benefite of the Mind as the Bodie.*

1582.

LONDON
Imprinted by Thomas East, dwelling by Paules wharfe.




THe Bat vnknowne, yet this his natiue ſoyle,
And beares, that Parentes had, by Martiall proweſſe toyle,
From Swoll as may appeare, of Germane race in deede,
By Ewprour Charels he, that gaue each one his meede.
The Moone increaſing ſhowes, that Iuſtice (aye) muſt grow
And Ægles winges, of white, and red, the Lawes to vſe below,
The meeke and milde to guide, the wicked to diſplaie,
As heretofore (when vertue ſhall) reſtore that did decaie,
The Starres, triangled ſet, declares not one, but all,
Should know their Prince, their Land, their Frend, leaſt ouer ſoone they fall.
The Shield of glittering Gold, reportes a Gift of Grace,
And Starres aboue the Moone, foretells ſome noble race:
So borne in one Field, as the Athnaunter will
By light of light, (euen God aboue) whoſe powre continueth ſtill.

# ¶ TO THE RIGHT HONOVRA-

## *ble Lord, Henrie Cary, of the moſt noble order of*

the Garter Knight, Baron of Hunſdon, gouernour of the Queenes Maieſties towne of Barwicke, & Lord Warden of the Eaſt Marches of England, anempteſt Scotland, & one of the Queenes maieſties honorable Counſaile, his ſingular good Lord: Stephan Batman wiſheth, the feruent zeale of Gods truth, and long continuaunce of proſperous health, vvith the increaſe of much honour.

THE prudent and moſt wiſe king of the world, Solomon, in his Prouerbs, among many ſentences of profound ſapience, ſaith, that thoſe which be wiſe ſhal haue honor in poſſeſsion: Alſo that the proſperity of the right Honourable ſhall not decay, becauſe they ſhall be had in an euerlaſting remembraunce, O happie birth wherevnto many are borne, to double honour: among men on Earth, among Angells in Heauen. Seeing therefore that wiſdome is the onely preferrour to honour, how much is he, to be had in ſpeciall reuerence, who in very deed ſayth. I Wiſdome dwell with Counſaile, and find out Knowledge and Vnderſtanding. By me Princes reigne, beare rule, and Noble men doe iudge the Earth, I haue bene from euerlaſting, I was before the foundations were laide, therefore harken vnto me: Doe iuſtice, heare the oppreſſed, defend the innocent, forget not to doe good to al men, but ſpecially to thoſe, that are of the houſeholde of Faith: let not your hands be open to receiue, and ſhut when you ſhould giue: Be mercifull, for our heauenly Father is mercifull, who in very deede is the Wiſedome, whereof I haue ſpoken, and the ſame, from whome all actions of good directions proceedeth: by whoſe incomprehenſible grace I haue ben made able to renew and finiſh an olde auncient booke, containing the properties of ſundrie things, the diſcription of Countries, diſpoſitions of creatures, operation of Elements, effects of ſimples, and ſuch lyke, no leſſe needfull then profitable, as ſhall appeare, by peruſall thereof: Beſeeching your honour to accept this my Dedication, (not as a defendour of ſome friuolous fantaſie) but as this booke ſhall deſerue, being read ouer, wherein I doubt not, but that your honour ſhall finde many things to your contentation. This I end, depending on your honourable furtheraunce, when Oppertuniti ſhal miniſter Occaſion, and in the meane time, I ſhall not ceaſe to pray vnto God, whoſe mercifull prouidence guide you, with his endleſſe proſperitie, and all Chriſtian magiſtrates.

Pro. 8.

Your Honours Chaplaine, at commaundement. S.B.M.

Veſper. Accept the trauaile of him that wiſheth proſperitie to his Countrie: for the gift of knowledge is greater, then the patrimonie of many friends.

# TO THE READER.

Bale in his discription of Britaine, printed An. 1548. reherseth Barthelmevv, but not Glãtuile, to be in Edvvard the 3. time.

THIS booke, beeing first set forth, in the yere of our Lord God. 1360. The Author whereof is reported to be a Franciscan Frier, of the noble familie of the Earles of Suffolke, (named Barthelmew Glantuile) who studeously gathered this singular worke, for the most part, of the properties of those things the which he had found written in the Bible, to the onelye benefit of his Countrie: which booke, was had in great estimation among the learned, as well beyond the seas as at home, vntill within 60. yeares past, there sprang vp famous, and worthy persons, of singular perseuerance and learning: which from the course of auncient beginnings, set foorth the same that was formally written of, with additions aunswerable to time present, vsing new Titles, wherevnto is added so much as hath bene brought to light by the trauaile of others, as Conradus Gesner of Tygure, Phisition, writing of the nature of beasts, birds, fishes, & Serpents. Fuchsius, Mathiolus, Theophrastus, Paracelsus, and Dodoneus, these wrote of the natures, operations and effects of Hearbs, Plants, Trees, Fruit, Seeds, Mettalls and Mineralls. Sebastian Munster, Henry Cornelius Agrippa, and others of Astronomie and Cosmographie. Abraham Ortelius of Antwarpe for maps & discriptions: all which woorkes hath done great good in diuerse and sundrie Common wealths. I haue therefore as an imitator of the learned, for the good will I bare to my countrie, collected forth of these aforesaid Authors, the like deuises, which they in times past gathered of their elders, and so renuing the whole booke, as is apparant by additions, is brought home, the Master, the Pilot, and the profit thereto belonging, desiring the well acceptation of the same, and the friendly correction, if anye wordes shall happen to be mistearmed in the imprinting (hoping that there will be found very fewe.) Farewell in the Lord Iesus, from whose magnificence floweth the spirituall knowledge of our perfection, both heere and in the world to come.

[...]

*Stephan Batman, professour* in Diuinitie.

# THE PROLOGVE

## of the Translator.

TRue it is, that after the noble & expert doctrine of wise and well learned Philosophers, lefte & remaining with vs in writing, we knowe that the properties of thinges followe and ensue their substaunce. Herefore it is, that after the order and the distinction of substaunces, the order and the distinction of the properties of things shall be and ensue. Of the which things, this worke of all the bokes ensuing, by the grace, helpe and assistaunce of Almighty God, is compiled and made. Perusile not ye wittie & eloquent readers, that I thin of wit, and void of running, have translated this boke from latin into our vulgar language, as a thing profitable to me, and peraduenture to manye other, which understand not Latine, nor have not the knowledge of the properties of things, which things be approued by the bokes of great and cunning Clearkes, and by the experience of most wittie & noble Philosophers. All these properties of things be necessarie and of great valew, to them that will be desirous to vnderstand the obscurities or darknesse of holy Scriptures, which are giuen to vs vnder figures, vnder parables & semblance or likelihods of thinges naturalls & artificialls. S. Denis that great philosopher and solempne Clearke, in his boke named, The heauenly Hierarchies of Angells, testifieth and witnesseth the same, saieng in this manner: Whatsoeuer any man will coniect, faine, imagine, suppose, or say: it is a thing impossible, that the light of the heauenly diuine brightnesse couered and closed in the Deitie or in the Godhead, should shine vpon vs: if it were not by the diuersities of holy couertures. Also it is not possible, that our wit or intendement might ascende vnto the contemplation of the heauenly Hierarchies immaterials, if our wit be not led by some materiall thing, as a man is ledde by the hande: so by these formes visibles, our wit may be ledde to the consideration of ỳ greatnes or magnitude of the most excellent beauteous claretie, diuine and inuisible. Also, the blessed Apostle Paule in his Epistles reciteth this, saieng: that by these things visibles, which are made and be visible, man may se and knowe by his inwarde sight intellectuall, the diuine, celestiall, & godlye things, which are inuisibles to this our naturall sight. Deuout Doctors of Theologie or Diuinitie, for this consideration, prudently and wisely read and vse natural philosophie and morall, and Poets in their fictions and fayned informations, vnto this fine and end, so that by the lykelihode or similitude of things visible, our wit or our vnderstanding spiritually, by clere and skilfull vtteraunce of words, may be so well ordered and vttered, that these things corporalls may be coupled with things spiritualls, and these things visibles maye be conioyned with things inuisibles. Excited by these causes to the edifieng of the people contained in our Christian faith of Almightie Christ Jesus, whose maiestie diuine is incomprehensible, and of whom to speak it becommeth no man but with great excellent worship and honour, and with an inwarde dreadfull feare. Loath to offend, I purpose to say somwhat vnder the correction of excellent learned Doctours, and wise men: what euery creature reasonable ought to beleeue in this our blessed christian faith.

FINIS PROLOGI.

¶. The

# ¶ The names of the Authors to this Booke,

in what time, and of what profession,

AVgustine the famous Doctour in Christs Church, borne in Affricke, in a towne called Gathensis, was of such excellent wit, that in his childhode, he learned all the seauen lyberall Sciences without an instructour. He was wonderfully learned, especially in the doctrin of Plato, whereby he was the rather induced to imbrace the Christian fayth. He fauoured the errours of the Maniches, but by the continuall prayer of his god mother Monica, and the perswasion of Saint Ambrose, he was at last converted to the true faith. They both replenished with the holy ghost did sing together the psalme Te Deum, aunswering mutually one to the other. Afterward in prayer, writing and preaching, he so profited, that he was had in great reuerence of all men, and wrote more Bookes then euer did any in ỹ Church of the Latines. He lyued seauentie fiue yeares, and was Bishop of Hippone a Citie in Affricke fortie yeares, and dyed in the yeare of our Lord, foure hundred thirtie seauen.

Amandus, was Bishop of Traiectẽsis in Vascouia, a man learned and of godly lyfe, about the yere, foure hundred eightie.

Ambrose was Bishop of Millaine, the yeare of our Lord three hundred seauentie and three: a Romane borne, of a noble and auncient house, and had bene Consull. As this man (being sent by Valentinianus ỹ Emperour to Millaine, to pacifie a sedition) perswaded the people to concorde, sodaynly the voyce of an Infant was heard of all men, which cryed: Ambrose is worthie to bee Bishop. Which voyce so feruently stirred the people, that they all condescended to make him their Bishop, notwithstanding he was not yet baptised, but newlye instructed in the faith, they compelled him to take the Office, and forthwith all the people of Lumbardie agreed in one opinion of the Faith: a rare forme of election. He was of singular holynesse, gentlenesse, wisedome and lerning, &c.

Thomas de Aquinus, borne in Sicilia Doctor, of the order of a Friar preacher, Disciple to Albertus Magnus, in the Prouince of Apulia, descended of noble Parentage, an excellent Diuine. He wrote foure Bookes of Sentences, and was called the Angelicall Doctour. Many prepostrous fables haue bene written of him, onely this, that he was notwithstanding his learning, verye superstitious. He flourished about the yeare 1274. After Lanquet, one thousand two hundred fiftie and eight.

Ancelme was Archbishop of Caunterburie, first a Muncke, in which time he wrote diuers Bokes, Cur Deus Homo, De libero Arbitrio, De similitudinibus, Monologyon, De prædestinatione, &c. This man was simple in shewe, and subtill in disputation, a speciall fauourer of the Romane relygion, He flourished about the yeare of Christ one thousande one hundred and fiue, after Lanquet. This Ancelme is sayde to bee the cause of Cleargies diuorce from theyr wiues. Eng.

Aristotle Sonne of Nicomachus the Phisition, borne in Stragera in Greece, consuming his youth ryotously: he was after Scholler to the noble Plato twentye yeares continually. He excelled all men in sharpnesse of wit, and knowledge in diuers Sciences: wherefore King Philip of Macedonia, sent him his Sonne Alexander to teach, saieng: He thanked God that he hadde a Sonne borne in his time. This man began a secte, the followers whereof, were called Peripatetici. He taught in Athens after

Platoes

Platoes death foure and twentie yeares. Hée was banished out of Athens, because it was supposed hée deemed not well of theyr Goddes. It is written, that hée dyed by this occasion: as hée went by the sea side among fishermen, they tolde him a Riddle, which when by long studye hée coulde not assoyle, for shame and sorrowe hée dyed. Hée was lyttle of personage, crooke backed, ill shapen, and stutting. He was three hundred fortie fiue yeres before Christs Incarnation.

Auicen or Abicen, a famous Phisition, whom some suppose to be of a Citie in Spaine called Hispalis, or Ciuile. Hée was excellently lerned, and wrote in the Arabick tongue many noble workes of Philosophie, naturall and Metaphysicke. He comprehended Physicke in fiue Volumes, wherein he calleth himselfe, the Interpretour of Galen: he was about the yeare of our Lord 1151. and was (as some suppose, poisoned by Auerois, whom he slew before he died.

Auerois a great Philosopher, & Phisition enimie to Auicen, & also to Christ, and for his great Commentes written vpon Aristotle, he is named Commentator. He was about the yeare of our Lord 1145.

Appollonius, borne in Greece, about the yeare of our Lord 90. He profited so in learning that being but a childe, was a learned Philosopher, he followed the sect of Pythagoras, going alway in linen, and neuer eating any thing that had life. Notwithstanding his great learning, yet trauayled he into Aegypt, Persia, Aethiopia, & Iudea, & returned into Greece, and Rome. After a while about the age of 80. yeares in great assemblye of people was sodainly conueyed away, no man knoweth how nor whether, as Philostratus who wrote his life saith. There were other also of the same name.

Alfredus Anglicus of Beuerley priest, a man of singular vtterance, learned in Diuinitie, Philosophie, Historie, and Mathematickes. He flourished about the yeare of our Lord. 1087. as sayth Iohn Bale, a worthye Historiographer of late memorie. Eng.

Asclepiades a famous Phisition. Also a Philosopher, the time when he florished is not certaine.

Basilius a man of great vertue & lerning, borne in Cappadocia, of a noble house, being very skilful in Rhetoricke, Logicke and Philosophie, disputing at Athens, and there obtained such fame, as in proceeding farther he became Bishop of Cæsarea, & taught the people the true fayth. He was exiled by Valens the Emperour, but reuoked from exile. He flourished about the yeare of our Lord, 367. and dyed the yeare of Christ. 387. There wer two other of ỳ same name. Alley.

Beda Angliæ, a famous lerned man: for his modestie, vertuous life and learning, surnamed, Worshipfull Bede. Hée wrote the history of the Saxons apart, whose hystorical methode, diuers writers since haue followed. He flourished about the yeare of our Lord 724. after Lanquet. After William Alleye Bishop of Exceter in his Miscellanea, Beda was an Englishman, and lyued in the time of Iustinian the seconde, he was also in the time of Iohn ỳ 6. Bishop of Rome, When the Sarazens arriued out of Africa to inuade Spaine, then Bede with his letters, sollicited the Princes to recouer it againe. He wrote many works both in the Greeke and Latine, especially one notable worke, De Natura, & temporibus, which is diuided into three bookes, hée wrote aboue an hundered bookes, of which some be fained in his name, he had two brethren learned, whose names were Strabo and Haimo. He trauayled other countreyes, twentie nine yeares, and being of the age of 72. dyed Anno. 734. Eng.

Bernard, was borne in Burgondy, in the Castle of Fountaynes, of noble lygnage, he became a Muncke in the Monestarie of Clareuallencis, gaue himselfe to studie, and wrote diuers Bookes, as De Consideratione, ad Eugenium Papam, De Cantica canticorum, De amore Dei, Librum meditacionum, and manye other Homelies, Epistles and Sermons. He was about Anno. 1112. and lyued to the yeares of 63. After the Legenda, he-

ceased Anno.1156.

Boecius a learned man and Senatour of Rome, who lyued in the time of Theodoricus and Odeacer, Kinges of the Ostrogothes, that is East Gothes, now vnder the gouernment of the kings of Denmarke. Gothia, an Ile by Denmarke called Gutland, not farre from Norway. This said Boetius, (the friend of Manlius Seuerinus) a Poet and Philosopher, among diuers excellent workes he wrote De consolatione Philosophiæ, De trinitate & de vnitate Christi, de Topicis, he flourished about Anno Domini, 473. he dyed about 520, Croni.

Basis a Philosopher.

Bufus a Phisition.

Ciprianus of Carthage in Affrica, was there Bishoppe, in whose youth he was dedicated by his parents to the diuel, as Iacobus de voragine, Henricus de Eusordia, and Voleteranus doe write, he was conuerted from the law of the Pagans, he was an excellent Rethoritian, a carefull Bishoppe, and a faythfull ouerseer of the Church, he toke great paines in deliuering and helping of Martires, for being absent, he wouldе write vnto his Priests & Deacons, that they should with care and diligence embrace & make much of the Martires, which were captine. The fortitude and godly stoutnesse of his minde in executing of his office, the third Epistle of his first boke do declare: neither did there lacke in him, wisedome and circumspection. Besides this, he was of a singular modestie, for he would take vpon him to do nothing, without the consent of his fellowes in office. He was beneficiall and kind towards his poore bretheren, and such as were straungers, &c. He had notwithstãding his vertues, errours, as appeareth in Sermo. de lapsis. 5. in Sermo de Eleemosina. He called Tertulians workes his Psalter: he suffered manye daungerous conflictes: he inueighed earnestly against Heresies and Idolls, he wrote a pleasant stile. He was banished to exile by Valerianus Emperor of ỳ Romans. Paternus the Proconsull being dead, Galeanus Maximus who succeded Paternus, commaunded his seruaunts, to carrye Cyprian in a Carte to the place of punishment, where the Lieutenaunt being about to do sacrifice vnto his Gods, brake out into these words. Thou hast lined a great while being of a pestiferous mind, and hast gathered vnto thee, men of a wicked conspiracie, & hast bene an open enemie vnto the Romane Gods, and they holy lawes: neither could the godly and sacred Princes, Valerianus & Galenus, reduce thee by anye meanes vnto the sect of their ceremonies: after which words he was slaine with the sword. At this time Sixtus was bishop of Rome (as Eusebius writeth) in the yeare of our Lorde, two hundred fiftie and nine. Alleye.

Cicero a Senatour among the Romanes, in his youth of a meruaylous pregnacie of wit, whom the excellent Oratour Appolonius, greatly extolleth, for what subtiltie was in Logicke, what commoditie in morall Philosophy, what secret knowledge in Philosophie naturall, he knewe it. After many verations and conspiracies against him, one Herenius the homicide of Antonie, as Cicero fled, ouertoke him, and smote of his head and handes, and brought them to Antonie, &c. He flourished about foure yeares before the Incarnation of Christ.

Cato was not first a surname, but a name of merite: for the auncient Romanes called him Cato, that was wise by much experience. Of this name, two there were most excellent for their learning, gouerment and wisedome. For the one being made Consull, wan moe Cities in Spayne, then he had abouden dayes in that Countrey: in which iourney, he retayned to himselfe, nothing of all that was founde there, but meate and drinke onely. He made his souldiers rich, giuing to euerye of them, for rewarde, a pounde wayght of Siluer, saieng: Better it wer that many Romanes retourned agayne to Rome with Siluer, than a fewe with golde. This Cato was before the Incarnation of Christ, one hundred eightie and two yeares.

The other Cato, was called Vticensis,

be-

becauſe he ſlew himſelfe in the Towne Vtica: he dyed before the Incarnation 44. yeares. D. Cooper.

Scipio Affricanus, was of a wonderfull towardneſſe: this drawe Anniball out of Affrike: he ſubdued the citie of Carthage: he after many learned & wiſe perſwaſions, grevouſly toke ẏ vnkinde dealing of the Senate, went from the Citie of Rome, to a maner place, which he had at Linternum, and ther ended his lyfe, when he had lyued 54. yeares, before the incarnation of Chriſt, about 145. yeares, that yeare was Corinth in Greece deſtroyed.

Conſtantine, a Phiſition, of ẏ name many, forth of diuers prouinces.

Chaldeus, an Aſtronomer of ẏ country of Aſyria, Solinus and Plinie name that countrie Chaldæ, where the great Citie of Babylon ſtode.

Damaſcen a D. in Diuinitie verye famous, called Iohn, of Damacenum Monach, for his ſingular wiſedome, was had in great eſtimation of Theodoſius, Emperour of Conſtantinople, the yeare of Chriſts incarnation 440. as ſaith the Author of Supplimentum ſupplimenti cronicarum, foli. 168. liber. 9. He wrote 4. bookes of ſentences, alſo a booke tituled, No man hath ſeene God at any time: De fide, of faith: of Chriſtian baptiſme: Item Cur Deus & Homo ſit: In two boks, he wrote of Mettalls and Phiſicke. In the third part of Lanquets chronicle, fol. 242. is expreſſed of one Damacenus, a Philoſopher who flouriſhed 1352. The firſt of theſe, I take to be the Author to Glantuyle.

Damaſcius an hyſtoriographer, which in ẏ time of Herodotus, wrote of things done, before the warre of Peloponneſus, about Anno. 452.

Demosthenes a Prince among the Grecians, and a ſingular Philoſopher, about Anno. 345. before Chriſt. He was diſciple to Plato: he ſtammered in his ſpeach, he put ſmall ſtones in his mouth, and inforceing to ſpeake treatablye, at laſt attained to pronounce very plainly. He was alſo an excellent Orator.

Dioſcorides called alſo Pedacius, and Phacas, a worſhipfull Knight of Egypt, who joyning learning with chiualrye, being in the Romanes Hoaſt in dyuers countryes, in times vacant from Battayle, made diligent ſearch for ẏ figures and vertues of diuers hearbs, and other things neceſſary for medicin, and wrote moſt truly of them in Greeke, as Galen teſtifieth. He lived vnder Cleopatra and Antonius, about Anno before Chriſt. 47.

Democritus, an excellent Philoſopher, being a childe, learned of the wiſe men of Chaldæ, Aſtronomie, and theyr Diuinitie: after he went into Perſia, to learne Geometrie. After, he returned to Athens, where he gaue his poſſeſſions and riches innumerable, vnto the weale publyke, reſeruing a lyttle garden, wher in he might at more libertie, ſearch out the ſecrets of nature. He wrought many wonderfull workes in naturall philoſophie and Phiſicke. When he beheld the Citizens of Athens, he continuallye laughed at their fooliſh diligence, which ſpared no paines to get authoritye and riches, that they were not ſure to keepe: which laboured to get their children great poſſeſſions, who either died before their Fathers, or els ouer liuing them, ſhortly ſpēt away, al ẏ their fathers left them. But the Athenians not perceyuing the cauſe of his laughter, thinking him mad, cauſed Hipocrates the Phiſition to goe vnto him, who perceiuing the occaſion of his laughter, ſayd: Democritus is not mad, but the Athenians be mad, at whom he doth laugh. He was before the Incarnation of Chriſt. 492. yeares.

Donatus, a Gramarian, Maſter to Saint Hierome. About Anno. 350. another Donatus martired vnder Iulian the Apoſtate, or forſworne Chriſtian. Alſo Donatus a notable Heretike, that helde opinion Chriſtians to be no where but of their Congregation. Of the ſame opinion are the Heretikes of the Familye of loue: Donatus was a Numidian, about the yeare of our Lord thre hundred fiftie and thre. Another Donatus Aretinus Biſhoppe of Etruriæ, a man of holye lyfe, perſecuted vnder Iulianus.

Dionysius Areopagita, a famous Philosopher of Athens, and Disciple to Saynt Paule. He onelye, of all the Heathen Philosophers, beleeued Saint Paule preaching of Jesus Christ.
And before, when as he was in Aegypt, whether he went for learning sake, and being there, together with Appollophanes who was his Instructour, beyonde all compasse of reason did see the Eclipse that was at the death of Christ: Eyther (sayd he) the God of Nature suffereth vyolence, or els the Frame of this worlde will be now dissolued. He wrote to Timotheus Bishoppe of Ephesus, twelue bookes De Diuinis nominibus, of the heauenlye Hierarchie, and manye other excellent workes, as Suydas witnesseth.

Escicius or Euscicius, Disciple to Gregorius Nazianzenus.

Eusebius Pamphilius, Bishoppe of Cæsarea in Palæstine, wrote tenne Bookes of the Ecclesiasticall Historye. He was about the yeare of our Lorde, after Sebastian Munster, three hundred fiue, after Cronicarum, three hundred seauen.

Eraclytus, or Heraclytus, a Philosopher, which alwayes wept when he behelde the People, considering how busie they wer to gather treasure, and how negligent in the well bringing vppe of their children: his workes, of purpose were obscure, and harde to be vnderstoode. When he was olde, he fell into a Dropsie, in which, neglecting Phisitions, he wrapped himselfe in Cow dounge, and so lyeng a starpe in the Sunne, was torne and deuoured of Dogges. He had no master, but by his owne nature and dilygence preuayled to great knowledge: he lyued in the time of the last Darius, and wrote manye things of Philosophie in bearses. Aristotle doth often vse his testimony. He was about the yeare before Christs incarnation, foure hundred eightie. Sebas. Munster.

Epinus.

Euclides, the name of a famous Geometrician, Scholar to Socrates, of Megarensis, a Countrey in Achaia, about the yeare foure hundred twentie e two, before Christs Incarnation.

Egidius, a Greeke Philosopher. Also a Phisition, and a Monacke, who wrote diuers Bookes, among the which he tituled one, De venis. He flourished about the yeare of our Lord, seuen hundred fourteene.

Fulgencius, of the Nation of Apher in Aphrica, Bishoppe of Rupensis or Ruspensis, an excellent Doctour. To these three Prouinces he trauayled, in Sardinia, in Affrica, and among the Vandales, to establish the Christian faith, both by teaching, preaching, and perswading. He wrote three speciall Bookes, De Trinitate, De libero arbitrio, De regulis fidei, with diuers others. He flourished about the yeare of Christ 500.

Fisiologus.

Gregorius called Nazianzen, leauing his studye of Philosophie, with all naturall Sciences, did with Basilius of Cappadocia, fall to the reading of holy Scriptures. He was of noble Parentage, and a Romane borne. He wrote to Procopius, that he never sawe a good ende of anye of the Counsayles, among the Bishoppes of Rome. Therefore affirming that all of them had euill endes he left not much authoritie to be attributed vnto theyr Decrees and Counsayles. Alley, and Legenda, Authours.

Gilbertus Magnus, a verye learned Writer, who flourished about the yeare of our Lorde, nine hundred ninetye and two. There was also another of that name, being called Gilbertus Anti Papa, that contended against Gregorye the Pope, in the yeare one thoulande seauentie and fiue. For the Papacie betwirte these two Prelates and theyr assistauntes, as it appeareth in Supplimentum Supplimenti Cronicarum, was much slaughter, bloud shedde, and discorde. Libro. 12.

Galenus the sonne of Nicon a famous Geometritian: In Phisicke he was so excellent, as he may iustly seme

to bee rayſed by diuine prouidence, at that time to make perfect that noble art, and to confound the manyfold ſects and errours, with which as then it was defaced, vntill hee was fiftæne yeares of age, hee was brought vp by his Father in Gramer, Logicke, and Arethmetike, after he gaue himſelfe to more grauer ſtudyes of Philoſophie, wherein he profited. After 18. yeares olde, his Father by a dreame was admoniſhed to ſette his ſonne to ſtudie Phiſicke, in which arte within fiue yeares, hee ſo notably preuailed, that hee not onely paſſed all his equalles, but his maſters alſo that taught him, hee was adorned with the ornament of honour and good gouernement. In teaching hee vſed an excellent order and methode, that his workes are wonderfully eſtæmed of all that knowe what learning meaneth: So much hee tendered his owne Countrye, beeing borne in Pergamos, a famous and rich Citie in Aſia the leſſe, that hee choſe rather in his later time, to liue there in meane eſtate, then with the Emperours of Rome in great eſtimation and dignitie, hee liued (as ſome doe write) neere an hundred yeares, hee flouriſhed in the time of Marcus Comodus, and dyed onely for feeblenes of age, after the incarnation of Chriſt, about 160. yeares.

Galen maketh report of one ſpeciall medicine (that happened to him by chaunce) to cure the Gout, which is to take olde, ſower, or tart Cheeſe, and with a Gammon of Bacon to be ſodde together, and to bee pownd in a morter, vntill it be flat like a plaiſter, this layde to the aking ioyntes, diminiſheth the knots, and aſwageth the paine.

Hugutio was Duke of Piſan in Greece, it ſeemeth because hee is let by Bartholome for an Authour, that hee wrote of the nature of ſome thing: hee banquiſhed the people of Hetruria, at the mountaine called Catinum, this man flouriſhed about Anno Domini. 1320. Of this Hugution the Authour of Sup. Siph. Cronicar. calleth him Hugutio Flagiolanus of Piſan and Lucenſium, the Tyrant, he was a ſcourge to the Florentines: it maye bee that there was ſome other of that name, but I finde no ſufficient Authour to auouch it.

Hyſidorus or Iſidorus, was Biſhoppe after Leander of Hiſpalenſis, now called Sibilia or Siuile in Spaine, a man of ſingular learning and eloquence, hee wrote diuerſe bookes, Ethimologarum, de ſummo bono, Allegoriarum, De Aſtronomia, Domino & filio, Deum & homo, De viris illuſtribus, & vocabilis Grammatices, Hiſtoriarum quoque ab Adam, vſque ad hæc tempora, that is vntill that time in the which he wrote. De geſtis Longabardorum, with others, he flouriſhed about Anno Domini. 615.

Innocentius, because there are diuerſe of that name, if there were anye worthy the name of learned, I ſuppoſe the firſt and ſecond that were Biſhops of Rome, &c.

Ioſath a Caldean Hyſtoriographer.

Ipartus or Hyparcus Mathematicus, he was about the yeares before Chriſt, 368.

Iuuenall, a Romane Poet, which wrote Satyres, flouriſhed about the yeres after Chriſt. 88.

Iohannicus.

Kalixtus, Græcus ſiue Athenienſis, (because of his learning and ſtudy) borne at Rauena, a citie in Italy, beeing after Biſhop of Rome, ordained the foure yerely faſts, about Anno Domini. 220. if mine authour haue not miſtaken this Kalixtus for ſome other.

Lentippus.

Michael Scotus, I finde not of what country or profeſſion, onely of Iohannes Scotus, two of that name, the one flouriſhed about 890. borne in Scotland, a man had in greate eſtimation of Carolus. 3. Emperour of the Romanes, for his learning and wiſdome, the other was a frier of the order of the Minorites, a Preacher, who flouriſhed about Anno. 1030. and was called Iohn Dunus or Dunce, otherwiſe Scotus.

Macrobius the name of an olde writer, a Philoſopher about the yere of our Lord. 156.

Mercuriu, Miſelake, Aſtrologus.

Nazarenus of Nazareth, it signifieth a man dedicated onely to the seruice of God, in the time of the persecution of the Christians, there was one Nazarius conuerted to the faith by Linus Bishop of Mediolanum (ỳ cheife citie in Lumbardie called Millane) and after dyed a martyr about Anno Domini. 70. Another Nazarius a Rethoritian, in Anno Domini. 334. some take Mediolanium, for Mediolamum, which is the name of Orlyance in France: also a citie in Westphalia in Almaine, called Munster.

Ninus Delphicus of Delphos, in Greece, from whence was heard the Oracle of Apollo, it maye bee the name of some writer, not lately recorded.

Origen called also Adamantius, (borne at Alexandria in Aegypt) was sonne of Leonides ỳ Martir, a man of most excellent doctrine and vertue from his childhood, (Saint Hierome writeth, that Origen wrote. 6000. bookes, which he testifieth himselfe to haue seene) when he came to the age of. 79. yeares (as Nitephorus writeth) he dyed, it seemeth he dyed in great miserie and pouertie at the Citie of Tyrus, and was there buryed.

Orosius the Historiographer flourished about Anno Christi. 400. a reuerend Priest, borne in Spaine, expert in Histories, he wrote. 7. bookes against them that said, that the decaye of the common wealth of Rome, happed by the doctrine of Christ, he was sent by S. Augustine to S. Hierome, who was then in Iudea, to learne of him the reason of the state of the soule.

Ouidius, surnamed Naso, borne in Sulmo (a towne in the country of Peligna) in Italy, brought vp in Rome, and diligently instructed in Latine letters from his tender age, he gaue most diligent studie to the making of verses, from the which he was withdrawen by his Father, and put to learne Rethorike, wherin he so profited, that he shortlye after became equall with the best Orators of that time, and was aduaunced to be Senator, notwithstanding he gaue his studie to Poetry: wherin by nature he was excellent, he was in good fauour with the Emperour Augustus, of whom at the last he was exiled to Pontus, where he spent the rest of his life, in a towne called Tomos, the cause of his exile, was for abusing Iulia the Emperours daughter, as some suppose, and for making of the booke of the craft of loue, wherby young mindes might be stirred to wantonnes: he lined at the time that Christ our Sauiour was conuersant with vs here on Earth.

Oribasius Medicus of the Country of Sardus or Pergamus, which flourished in the yeare after Christ. 369. when Ausonius the Poet, Eutropius, Sextus Rufus, and Ammianus, Historiographers, were likewise in estimation.

Petrus Seuerus, whether the Apostle, or Alexandrinus, that vertuous Bishop and Martir, or anye of the 60. Peters, whereof the last is called Petrus Medices, I referre at this present.

Pamphilus (the name of Neocles son) a Philosopher of Athens, Platos Scholler. Also a Priest of Cæsaria, which was martired about Anno Christi. 280. a very eloquent man, in life a true Philosopher, he was the famousest man in that time, a Grecian borne.

Patricius borne in Wales, for a time had his abode in Scotland, and was after Bishop in Ireland: the first ỳ brought the Irish men to the Christian fayth. Ther is another named Patricius, Saint Martines sisters sonne, which I suppose is but the onely Patricke, because the author in Superli. & Sebastian Munster agree both on one computation, Anno Christi. 429. This Patricke was a zealous Christian, and died at Glastonbury in Somerset shere, notwithstanding many fabulous and superstitious toyes the wirked haue fathered on that good man. Chester sayth in Policronicon, that Saint Patricke in his time was borne, whose Father had to name Calprum, which was a Priest & a Deacons sonne, that was named Fodun, Patriks mothers name was Couches, Martines sister of Gallia, that is France, he was called Patricke for his temperance and wisdome, that is to say, father of Citizens, he lined the age of. 122. yeares, vntill the time of Aurelius Ambrose, king of ỳ Britans. At Pendiac.

Papias

Papias a notable Gramarian of Lumbardie, verye learned in the Græke tongue, wrote a boke tituled Vocabilorum, and flourished aboute Anno Christi. 1199. as sayeth Seb. Munster.

Papias also Bishoppe of Hieropolitanus, a Citie in Asia, bæing ouer against Laoditia, who was sayd to be the Disciple of Saint Iohn the Apostle and Euangelist, a man of singular learning, aboute the yeare after Christ. 132.

Plato, the Prince of Philosophers (in wisedome, knowledge, vertue, and eloquence, farre exceding all other Gentiles) was borne in Athens, his Father was named Ariston, bæing of an auncient and honourable house, his mother Parectonia, descended from the lignage of the graue Solon, lyeng in his Cradle, Bées were founde to bring Honnie into his mouth, without hurting the childe: his diuinours did interprete to signifie, that from him there shoulde flowe eloquence most swæt and delectable.

¶ Before I passe farther to speak of this Heathen Philosopher, I doe much meruaile (yet vnder the discipline of the lerneder sort) why diuers other famous men, concerning their learnings & wisedomes of later yeares (and also Christians) notwithstanding no lesse superstitious then those Pagan Gentiles were Idolatrous, why many be left out and not repeated as Authors, as well as these farre fetched Philosophers, seing that they deserue by the ballaunce of equitye no lesse renowme, as if they were learned and wise, yet were they no Christians, or beleeuing Iewes. If those of our time (as by my Cataloge shall appeare) were as learned, wise, and discræte concerning writing, and yet superstitious: as you refuse not the Gentile because of his Idolatrye, refuse not the Christian because he is superstitious, for in disdayning the superstition of the one, and accepting the Idolatrye of the other, you doe then maintaine the old errour and condempne the new vice, take therefore of both of them that which is requisite concerning knowledge and learning, and refuse both (as it is necessarye) concerning Idolatrie and superstition. As for example, betwirt Plato and Patrike, Rabanus and Pythagoras, &c. I omit bære the wonderfull dreame of Platoes Father, and lykewise Platoes amorous yearies, which after bæ came to beare Socrates, bæ threw into the fire and burned, bæ heard the Philosophers and Geometritians of Greece, & afterward went into Italy, Affrik, and Aegypt, to beare the diuine and mysticall sciences, and it is also thought that he hearde some of the Prophets, (about which time was Iesus the sonne of Sirach,) since there bæ founde in his workes sentences not abhorring from our Catholyke faith, bæ was expert in martiall affayres, he chose a place by Athens called Accademia, where bæ taught, and therfore his Disciples were called Accademici, there was in him a meruailous sharpnesse of wit, with an incomperable derteritie in disputing, and making aunsweres, &c. He dyed writing, of the age of 81. yeres, before the incarnation of Christ. 342. yéres.

Plateaurius Medicus.

Permenides or Parmenides a Philosopher of Athens, about the yeare before Christ thræ hundered and fiftye yeares, the Disciple of Anaxagoras, he was a Philosopher of noble parentage.

Plautus a Comicall Poet, borne in Vmbria, a parte of Italy, when he had spent all his substaunce on players garments, and thereby was brought to extreame pouertye, bæ was faine for his liuing to serue a Baker, in tourning a Muerne or hand mill, yet wrote bæ eloquent and pleasaunt Comedyes, he was in the time of Cato Censorius, an hundered ninetye and thræ yeares before Christ.

Persius the name of two learned Romanes. Also there was one Persius, a Satyricall Poet, Flaccus Aulus, the sonne of Flaccus and Fulua of Ethrurie or Hetruscum, which is the Countrye of Tuscan,

vnto which place the Romanes sent their sonnes to learne, to discerne of lightening, and tokens in the firmament, what it might signifie, such affiaunce had they in these dayes to Prodiges, he was in the time of the Euangelistes about 47. or 55. yeares after Christ, he was buryed in Rome, at the age of 66. yeres.

Plinius Minor, or secundus Veronensis, a Philosopher and Phisition, the elder Plinie wrote ỳ most excellent worke, called the Historie of Nature, the other wrote eloquent Epistles, supposed after Christ. 72. yeares: the young Plinie was also called Cecilius Plinius, nephew to the first Plinie by his sister, who wrote an Oration to Traiane the Emperour, in his commendation, which Oration is named Panegericus. In the which he giueth thankes to Traian, who made him Consull.

Percianus.

Pythagoras Samius, Philosopher about Anno before Christ. 534. in the later end of the fourth age of the world, a famous Philosopher in his time, whose Schole was not occupyed in naturalls and Astronomie, as others, but in Arethmetike, Geometrie, and Musicke, which he reduced first into sciences, and albeit in his time none was comperable to him in wisedome, yet would he not be called a wise man, but a Philosopher, that is, a louer of wisedome, his doctrine is said to be diuine, those whome he taught he iogned to kepe silence fiue yeres, the occasion supposed was, that in these fiue yeares they might as well by experience of priuat practise, as reading, become the more able to teach in they common wealth. (It were not a misse if in the Church of England, those greene braines which come from the Vniuersities at 18. 19. 20. 21. 22. 23. and 24. yeares, hauing passed the Gramer, and proceeded Batcheiers of Art, should by and by be suffered to take the place of experienced and elder persons (to become Preachers of the sacred Gospell of Christ) vntill they had farther studyed priuatly, & had conference with the elders, the want of such good order is the cause of so many contentions in the Church, as is to bee lamented,) he never woulde doe sacrifice with any bloud, he woulde eate nothing that had lyfe, he continued his lyfe in wonderfull abstinence. After the computation of Seb. Munster hee liued aboute Anno. 590. before Christ.

Rabanus was a Monacke and Archbishoppe of Moguntinus, Mentes, a Germaine borne, but first he was Abbot of Fuldenzis, he wrote certain bookes in Diuinitie vppon the Chronicles and Machabees, beside certaine Sermons: It seemeth that he wrote some feastiuall of Saints dayes, he flourished about Anno Christi. 840.

Robertus Lincolne called Grosted, in Henrie. 3. time, Anno Christi. 1253. a man so singularly learned, that of his owne coasts and charges, hee sent ouer sea into diuers places farre and neere for Hebrue bookes, Greeke bookes, & others, wherein consisted anie matter for the establishing of christian faith, and was able to translate the same into Latine.

Did by an Epistle reproue Pope Innocent, affirming that the preching friers and minorit friers wer infected vvith heresie.

Richard de sancto Victore, ordinis regularum, of Saint Augustine, a Doctour in Paris, the chiefe Citie of Fraunce, sayd to be (as those which deserue praise of later times) he wrote. 39. seuerall bookes, as saith my Author Sipli. Cron. fol. 217. he liued about Anno Christi. 1130.

Simon Corum.

Stephanus Strabus a Monacke of the Region of Fraunce, flourished aboute Anno. 844. the Commentator of the workes of (Rabanus the Germaine monacke, Archbishop of Mentes) he wrote a booke De officijs Ecclesia, vnto Lodowick the Emperour.

Solinus an historian and Oratour, about the time of Iulius Cæsar, before Christ about fiftie yeares.

Symonides a Poet of Greece, borne in the Ile called Cæa, who was the first that inuented the vearses called Lyrici, he was about the yeares before Christ. 663.

Termegistus.

Theophrastus the olde Philosopher, a prudent person. 170. yeares before Christ.

Titus Liuius an excellent Historian, or writer of Histories, about Anno. 180

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before Christ. Also there was Titus Liuius Magnus, an Hystoriographer, about the time of Ouidius Naso, which I suppose to be the excellentest writer: he flourished. 20. yeres before Christ. He lyued 80. yeares, buryed at Patauium: he dyed about the fourth yére of Tiberius Cæsar. Patauium a citie in Italy called Padua or Pauie, nigh vnto Venice. Also a Citie in Bithinia, nowe called Polmen.

Theophilus Medicus, de vrinis.

Ptholome the name of many famous men, whereof Philadelphus, Disciple to Strabo the Philosopher, builded the notable Libzarie at Alexandria, and was there burned of the Romanes, the other restored the Mathematicall sciences, hé was in the time of Antonie the Emperour, he also wrote diuers workes.

Varro a noble Romane, also singularly learned, before Christes incarnation. 48.

Virgil the famous Poet of Mantua, a noble Citie in Lumbardie, where Virgil was borne, with whome flourished Horace, Ouid, Salust, Liuius, Hortensius, Antenodorus, with many others. These men were in the happie time of Iesus Christ, his comming in the flesh.

Gilhelmus Couches.

Ypocras a Philosopher.

Ysaac.

The first inuenter of Logike

Zeno a Philosopher, called Zeno Eloates, by adoption became Permenides sonne, about. 340. before Christs incarnation. This being taken of Nearchus the tyraunt, was stamped to death in a morter, whose constancie for his countryes safetie was inuincible.

Zoroastes Magnus, a king of the Bactrians, in the time of Ninus, and was before the warres of Troya. 400. yeres, he first, as Plinie writeth, inuented Magical arts, and was in many other things excellently well learned, hé left bookes written, he was slaine with fire from heauen. This was that Zoroastes that laughed the same daye in the which he was borne.

Andrew Bord of Phisicke Doctour, an English man, The Breuiary of health, printed Anno. 1547.

Andrew Theuet his Antarctike or new found world, printed, and from the French translated. Anno. 1568.

Barnardine of Escalanta, of the realme of Galisia Priest, his discourse of the East Indias, Anno. 1579.

Sir Humferie Gilbert knight, his discourse to Cataia. 1579.

Ortelius, otherwise Abraham Hortelius, his vniuersal description of ỹ whole world. A Dutch man.

Hernan Lopes, a Portingall of Castaneda, his discouery of the East Indias, translated into English by Nicholas Lichfield, gentleman. 1582.

Cornelius Agrippa forth of his secrets of Philosophie. A Spaniard of excellent learning. Anno. 1530. he was a knight in the court of Charles, the. 5. Emperour, & had to name Henrie Cornelius.

Doctor Turner Phisition, Anno. 1551. one that for his trauailes in foren coũtries, for the onelye benefit of this our realme of England, deserueth perpetuall praise.

Sir Thomas Eliot knight, in his booke The Castle of health. 1541.

Thomas Lanquet Hystoriographer, whose work was afterward finished by T. Cooper.

Thomas Cooper, Doctor of Diuinitie, & Bishop of Lincolne, who set forth the great Dictionary called Thesaurus linguæ Romanæ & Britanicæ, an excellent worke printed Anno. 1578.

Anthonius Roberger, his Chronicle printed Anno. 1493.

Iohn Stow, in his last abridgement.

FINIS.

OF THE AVTHORS

# ¶A GENERALL TABLE, CONTAINING THE number of the Chapters in euery seuerall booke, and how to finde the especiall matters contained in the same.


Liber primus.

OF the Trinitie. fol.1.
Of one and his vnitie. fol.2.

¶Liber Secundus, containeth 20 chapters.

The first of Angells.
2 What Angel is, after Damascenus.
3 Why an Angell in bodyly shape is painted.
4 How Angells be described.
5 How Angells be compared to materiall thinges.
6 of the order of Angells Hierarchies.
7 of three Hierarchies.
8 of the order of Seraphim.
9 of the order of Cherubin.
10 of the order of Thrones.
11 of the middle Hierarchy.
12 of the order of dominations.
13 of the order of Principatus.
14 of the order of Potestates, or potentates.
15 of the third Hierarchy.
16 of the order of vertues.
17 of the order of Archangells.
18 of the order of Angells.
19 of euill Angells.
20 of peruerse Angells.

¶Liber tertius, containing Chapters.24.

Of the properties of the soule.
1 of the discription of man.
2 of the inner man.
3 of the soule.
4 How the soule is described of the Philosophers.
5 Howe the soule tooke name.
6 Of the powers of the soule.
7 The same to be Vegetabilis in working, Sensibilis through life, Racionalis by perceiuing.
8 of the soule Vegetabile.
9 of the soule sensible.
10 of the inner sence.
11 of the vertue of sensitiue imagination.
12 of the vertue motiue.
13 of the reasonable soule.
14 of the vertues of the soule.
15 of the vitall vertue.
16 of the Animall vertue.
17 of the visible vertue.
18 of hearing.
19 of Smelling.
20 of the tast.
21 of touching.
22 of those things that are required to the perfection of nature.
23 The pulses.
24 of the diuersitie of pulses.

¶Liber quartus containeth chapters.11.

1 Of the foure qualities Elementaries.
2 of coldnesse.
3 of drouth.
4 of moisture.
5 of meate and drinke.
6 of humours, of the generation, effect, and working of them.
7 of bloud.
8 of the euill propertye of bloud.
9 of Fleame.
10 of Cholar.
11 of Melancholy.

¶Liber quintus containeth chapters.66.

1 of the properties of the members in generall.
2 of the propertyes of the head.
3 of the braine.
4 of Caluaria, the skull.
5 of the eyen.
6 of the disposition of the eyes.
7 of the blacke of the eye.
8 of the eie liddes.
9 of the browes.
10 of the forehead.
11 of the Temples.
12 of the Eares.
13 of the nose.
14 of the cheekes.
15 of the beard.
16 of the iawes.
17 of the lips.
18 of the chinne.
19 of the mouth.
20 of the teeth.
21 The properties of Spettle.
22 of the voice.
23 of the throate.
24 of the necke.
25 of the shoulders.
26 of the armes.
27 28 of the hands.
29 of the fingers.
30 of the nailes.
31 of the side.
32 of the backe.
33 of the breast.
34 of the Paps.
35 of the lungs.
36 of the heart.
37 of the breath.
38 of the stomacke.
39 of the liuer.
40 of the gall.
41 of the splene.
42 of the bowells.
43 of the kidneyes.

44 of the bladder.
45 46 of the vrine.
47 of the belly.
48 of the nauell.
49 of the genitalls of both kindes.
50 of the buttockes.
51 of the thighs.
52 of the knees.
53 of the legges.
54 of the feete.
55 of the sole of the foote.
56 of the heele.
57 of the bones.
58 of the marrow.
59 of the gristle.
60 of the sinewes.
61 of the vaines.
62 of the Flesh.
63 of fatnesse.
64 of the skinne.
65 of the haire about the body.
66 of the haire on the head.

¶ Liber sextus, containeth 30. Chapter.

1 Of age.
2 of death.
3 of the dignitie of man.
4 of the creatiō of the child.
5 of the little child.
6 of a child.
7 of the maide.
8 of the mother.
9 of the daughter.
10 of a Nurse.
11 of a midwife.
12 of a seruant woman.
13 of a male.
14 of a man.
15 of a father.
16 of a seruant man.
17 of an euill seruant.
18 The conditions of a good seruant.
19 of a good Lord.
20 of an euill Lord or lordship.
21 of meate.
22 of drinke.
23 of dinner and fasting.
24 of Supper.
25 of sleepe.
26 of sleepe, what it is.
26 of waking. 27.
27 of dreaming.
28 of the operation of dreaming, tituled Addition.
29 of trauaile.
30 of rest.

Liber septimus containeth 72. Chapters.

1 Of infirmities.
2 of head ach, and of the causes and signes thereof.
3 of medicines and remedies for ach and paine of the head.
4 of the pose, rume, or sneeuell.
5 of the phrensie, and theyr causes.
6 of madnesse, & the causes and signes thereof.
7 of gnawring, dizinesse, and forgetfulnesse.
8 of giddinesse or light witted.
9 of waking.
10 of the falling sickenesse.
11 of sneesing.
12 of head aking.
13 of the crampe.
14 of the palsie.
15 of the disease of the eyen.
16 of the webbe in the eye.
17 of the infection of the eye.
18 of running of teares.
19 of default of sight.
20 of blindnesse
21 of deafnesse.
22 of Polipus, superfluous flesh.
23 of the disease of the nosethrills.
24 Of stinking of the mouth.
25 of the tooth ach.
26 of the tongue and lacke of speech.
27 of hoarsnesse.
28 of squinacie and strangling of the throat.
29 of the difficultie of breathing
30 of corrupt Spettle.
31 of the Tisike.
32 of heart quaking.
33 of the feauer.
34 of the feauer Effimera.
35 of the feauer Etike.
36 of the feauer putrida.
37 of the tokens of feauer putrida.
38 of the feauer quotidian.
39 of the Tercian.
40 of the feauer quartane.
41 of the feauer quotidian.
42 of Fleagme.
43 of neesing.
44 of loathing or fainting.
45 of vnmoderate appetite
46 of yoxing.
47 of spuing.
48 of ache of the belly.
49 of torment.
50 of Dissenteria.
51 of Lienteria.
52 of the dropsie.
53 of the Iaundise.
54 of the Emeroides.
55 of the ache of the reines.
56 of Hernia.
57 of Arthetica passio.
58 of Gutta sciatica.
59 of Podagre.
60 of a Postume.
61 of Blaines.
62 of Pustules or wheales.
63 of scabs.
64 of dry scabbes and itch.
65 of Lepra or meselry.
66 of the French poxe.
67 of the morphew.
68 of venimous wormes.
69 of the biting of a madde dogge.
70 the remedye against the biting of a madde dogge.
71 of medicines.

172 Drawing medicines.

Liber octauus. Chap. 45.

1 What the world is.
2 of the distinction of heauen.
3 Of the Christaline and watry heauen.
4 Of heauen Emperiall.
5 of shining.
6 of the Sphere.
7 Of the circles of heauen.
8 of the circle Galaxia.
9 of the Zodiake.
10 of the signe Aries.
11 of the signe Taurus.
12 of Gemini.
13 of Cancer.
14 of Leo.
15 of Virgo.
16 of Libra.
17 of Scorpio.
18 of Sagittarius.
19 of Capricornus.
20 of Aquarius.
21 of Pisces.
22 of double mouing of the Planets.
23 of Saturne.
24 of Iupiter.
25 of Mars.
26 of Venus.
27 of Mercurius.
28 of the Sunne.
29 of the Moone.
30 of certaine priuities of the Moone.
31 of the head and taile of the Dragon.
32 of the Starre Cometa.
33 of fixed Starres.
34 of Polus.
35 of Arcthurus.
36 of Orion.
37 of Hiades.
38 of Pliades.
39 of Canicula.
40 of Light.
41 of shining.
42 by shining.
43 of the light beame.
44 of shadow.
45 of darkenesse.

¶Liber nonus containeth 34. Chapters.

1 Of the diuision of time.
2 of Time.
3 of the yeare Solare and Equinoctiall.
4 of the yeare Lunare.
5 of the spring time.
6 of Summer.
7 of Haruest.
8 of Winter.
9 of Ianuary.
10 of February.
11 of March.
12 of Aprill.
13 of May.
14 of Iune.
15 of Iuly.
16 of August.
17 of September.
18 of October.
19 of Nouember.
20 of December.
21 of Weekes.
22 of the dawning.
23 of midday.
24 of the euening tide.
25 of the night.
26 of the Sabboth.
27 of the time of the new Moone called Neomia.
28 of Septuagesima.
29 of Quinquegesima.
30 Of Quadragesima, Lent.
Of fasting.
31 of Easter.
32 of Penticost or Whitsontide.
33 of Cenophegia, a feast in September.
34 of Eucenia, what it is.

¶Liber decimus, wherein is contained 10. Chapters.

1 De materia et forma, of Elements.
2 of forme.
3 of Elements.
4 of fire.
5 of Flame.
6 of Smoake.
7 of Coale.
8 of a Sparke.
9 of Ashes.
10 of Ashes.

¶Liber vndecimus, containeth 16. Chapters.

Of Aire & his impressions.
1 of fire perpendicular.
2 of windes in generall.
3 of windes orientall.
4 of Cloudes.
5 of the Rainebow.
6 of the Dew.
7 of Raine.
8 of a drop.
9 of hoare Frost.
10 of Haile.
11 of Snowe.
12 of Mist.
13 of Thunder.
14 of coruscation and lightening.
15 of Fulmine, another kind of lightening.
16 of light winde.

¶Cap. 3. Of the foure Elementes, and the qualityes, forth of Henrie Cornelius Agrippa.
4 of the consideration of Elements.
5 of the wonderful natures of fire.
6 of the wonderfull nature of the water, the aire, and the windes.
7 of the kindes of thinges compound.
8 How the Elements are in the Stars, in spirits, in Angells, and finallye in God himselfe.
9 of the vertues of naturall thinges, next of all depending of the Elementes.

10 of the hidden vertues of things.
11 How hidden vertues are powred into the kind of things from the Idee, &c.
12 How to get ones owne Genius, and to seeke out his nature.
12 13 That euery man hath three keepers, and from whence each of them proceedeth.
12 14 How diuers vertues are infused into diuerse medicinalls, euen of one selfe kinde.
13 15 Stones, from whence the hidden vertues doe proceede.
14 16 of the spirite of the world, &c.
15 17 How wee ought to seeke and make tryall of the vertues of things, &c.
16 18 How the operation of diuers vertues are powred out, &c.
17 19 How by strife and friendship the vertues of thinges are to bee found out, and experienced.

¶ Liber duodecimus, containeth 38. Chapters.

1 Of the Eagle.
2 of the Gosshauke.
3 of Alieto, the Faulkon.
4 of Bees.
5 of the Owle.
6 of the Doue or Culuer.
7 of the Curlew.
8 of the Storke.
9 of the Crowe.
10 of the Rauen.
11 of the Swanne.
12 of the Gnat.
13 of Cicada, the grasse-hopper.
14 of the Phoenix.
15 of the Crane.
16 of the Cocke.
17 of the Capon.
18 of the Hen.
19 of the Gripe, or Griffon.
20 of the Gerfaulcon.
21 of the Swallow.
22 of the Kaladrius.
23 of Laurus, the sea cob.
24 of Locusta.
25 of the Coote.
26 of the Kite.
27 of the night crowe.
28 of the Miredrumble.
29 of the Pellican.
30 of the Partridge.
31 of the Peacocke.
32 of Sparrowes.
33 of the Estridge.
34 of the Turtle.
35 of the Vulture.
36 of the Vluta.
37 of the Lapwing.
38 of the Reremouse.

¶ Liber 13. containeth chapters. 29.

1 Of water and his propertie.
2 of pit water.
3 of a riuer.
4 of Amnis, a riuer.
5 of the riuer Gion.
6 of Tigris.
7 of Euphrates.
8 of the riuer Dorix.
9 of Iordan.
10 of the riuer Alba.
11 of the riuer Gaza.
12 of a Lake.
13 of the lake Aspalti.
14 Of the lake Tiberiadis.
15 of the ponde Genesareth.
16 of a Pond.
17 of a Lake.
18 of Waues.
19 of Whirle-pooles.
20 of Streames.
21 of Alluuione.
22 of deepnesse.
23 of the sea.
25 24 of Mare magno mediteraneo.
26 of Pelago.
27 of a Drop.
28 of Foame.
29 of Fish.
Of the Fish Remora that stayeth a ship. Reade in folio 199. b.
Of the Tiburon & the Manate, and the great Tortuse, in fol. 201.

Liber 14. containeth Chapters. 57.

1 Of the Earth, and his partes.
2 of an hill.
3 of Arrarath.
4 of Bethel.
5 of Caucasus.
6 of Heball.
7 of Hermon.
8 of Ebron.
9 of Aethiopia.
10 of Aetna.
11 of the hill Esau.
12 of the hill Ephraim.
13 of the hill Phasga.
14 of the hill Gosor.
15 of the hill Galaad.
16 of the hill Garasin.
17 of the hill Gelboe.
18 of Golgotha.
19 of Gaas.
20 of Ebron.
21 of the hills of Israel.
22 of the hilles Hiperborei.
23 Of the Hill Carmelo.
24 Of the Hill Libano.
25 Of the hill Moria.
26 of the hill Nebo.
27 of the hill Hor.
28 Of the Mount Oliuet.
29 Of the Hill Olympo.

30 of the hills Oreb.
31 of the hill Pernaſſus.
32 of the hill Ripher.
33 of the high cragges.
34 Of the hill Sephara.
35 of the hill Segor.
36 of the hill Sinay.
37 of the hill Sion.
38 of the hill Selmon.
39 of the hill Sophu.
40 of the hill Saron.
41 of the hill Seon.
42 of the hill Semeron.
43 of the hill Seir.
44 of the hill Thabor.
45 of the hill Ziph.
46 of a Downe.
47 of a Valley.
48 of a field Campus.
49 of Ager,a field.
50 of Perdium.
51 of a Mede.
52 (of a Deſart.
53 Concerning the ſame.)
54 of a Caue.
55 of a Ditch.
56 of a Den.
57 of a Quarrey.

The.15.booke containeth in Chapters.177.vnto the diſcription of the whole worlde, by Ortelius, and that parte containeth 7. Chapters.

1 Of the world.
2 of Aſia.
3 of Aſiria.
4 of Arabia.
5 of Armenia.
6 of Aradia.
7 of Albania.
8 of Attica.
9 of Achaia.
10 of Archadia.
11 of Alania.
12 of Amazonia.
The addition of the Amazons.
13 Almania.
14 Anglia.
15 Aquitania.
16 Andegauia.
17 Aluernia.
18 Apulia.
19 Affrica.
20 Aſturia.
21 Arragonia.
22 Babylonia.
23 Bactria.
24 Braciana.
25 Brabancia.
26 Belgica.
27 Bithinia.
28 Britania.
Of Britania alſo.
29 Boetia.
30 Boemia.
31 Burgundia.
32 Capadocia.
33 Caldea.
34 Cedar.
35 Cancia.
36 Cantabria.
37 Chananea.
38 Campania.
39 Cauda.
40 Cilicia.
41 Cipris.
42 Creta.
43 Ciclades.
44 Choa.
45 Corcica.
46 Dalmacia.
47 Dacia.
48 Delos.
49 Dedan.
50 Europa.
51 Eulath.
52 Aethiopia.
53 Aegypt.
54 Ellade.
55 Eola.
56 Franconia.
57 Francia.
58 Flandria.
59 Penicia.
60 Phrigia.
61 Fricia.
62 Inſules fortunatis.
63 Galilee.
64 Galatia.
65 Gallicia.
66 Gallia.
67 Gadis.
68 Gretia, with the Addition.
69 Gethulia.
70 Gorgones.
71 Gothia.
72 Gnido.
73 India,with the Additiō.
74 Hircania.
75 Idumea.
76 Iudea.
77 Iberia.
78 Italia.
79 Hiſpania.
80 Hibernia.
81 Icaria.
82 Iland.
83 Caria.
84 Carthage.
85 Carinthia.
86 Cathay.
87 Corſcica.
88 Lacedemonia.
89 Lectonia.
90 Liuonia.
91 Licia.
92 Lidia.
93 Libia.
94 Lothoringia.
95 Lucitania.
96 Mauritania.
97 Macedonia.
98 Magnetia.
99 Meſsia.
100 Meſopotamia.
101 Media.
102 Melos.
103 Midia.
104 Miſena.
105 Moſcouia.
106 Mithilene.
107 Nabathea.
108 Norwegia, & Normania.
109 Numidia.
110 Narbonia.
111 Ophir.
112 Hollandia.
113 Orchada.
114 Paradiſo.
115 Parthia.
116 Palestine.
117 Pamphilia.
118 Pannonia Hungaria.

119 Paron.
120 Pentapoli.
121 Percia.
122 Pirenea.
123 Pigmea.
124 Pictauia.
125 Picardi.
126 Ramathea.
127 Rencia.
128 Riualia.
129 Reinconia.
130 Roma prouincia.
131 Romania.
132 Rodo.
133 Ruthia.
134 Saba.
135 Samaria.
136 Sambia.
137 Sabaudia.
138 Sardinia.
139 Sarmata.
140 Samo.
141 Saxonia.
142 Sclauia.
143 Sparta.
144 Seres.
145 Selandia.
146 Semigallia.
147 Gallia Senonenſis.
148 Siria.
149 Sichmea.
150 Scithia.
151 Sicionia.
152 Sicilia.
153 Sirtes.
154 Scotia.
155 Suetia
156 Scondia.
157 Sueuia & Tanatos.
158 Trapobana.
159 Thracia.
160 Traconitida.
161 Theſſalia.
162 Tenedos.
163 Thile.
164 Tripolitana.
165 Trogodia.
166 Troiana.
167 Thuſcia.
168 Thuringia.
169 Thuronia.
170 Vaſconia.
171 Venetia.
172 Westualia.
173 Vironia.
174 Winlandia.
175 Vitria.
167 Iſland
177 Zeugia.

¶Next followeth forth of Ortelius, the laſt deſcription.

The Introduction of Veſper.
Orbis terrarum, the map of the whole world.
America.
Aſia.
Affrica.
Europa.
Of India.
The Empire of Turky.

¶The 16. booke containeth Chapters. 104. of ſtones.

1 Of Arena.
2 of Clay.
3 of Alabaster.
4 of Golde.
5 of Laten.
6 of Auripigmentum.
7 of ſiluer.
8 of quicke ſiluer.
9 of Adamant.
10 of Amatist.
11 of Achate.
12 of Abeſton.
13 of Abſciſo.
14 of Alabandia.
15 of Argirit.
16 of Aſtrione.
17 of Alectoria.
18 of Aſterides.
19 of Amatites.
20 of Bitumino.
21 of Berill.
22 of Calculo.
23 of a Whetſtone.
24 of Calce.
25 of Cemento,
26 of Carbunculo.
27 of Criſopraſſo.
28 of Calcidonia.
29 of Criſolito.
30 of Celidonia.
31 of Chriſtall.
32 of Ceraunio.
33 of Corallo.
34 of Corneolo.
35 of Dioniſo.
36 of Diadoco.
37 of Ere.
38 of Electro.
39 of Echit.
40 of Emachit.
41 of Eliotropia.
42 of Enidros.
43 of Epiſte.
44 of Excoleceros.
45 of Yron.
46 of Ferrugine.
47 of Gleba.
48 of Gemma.
49 of Gagat.
50 of Galectile.
51 of Gelatia.
52 of Geraticen.
53 of Iaſpis.
54 of Iacincto.
55 of Irido.
56 of Ienia.
57 of Kamau.
58 of Kalbrate.
59 of Kalcophano.
60 of Ligorio.
61 of Lippario.
62 of Margarite.
63 of Magnete.
64 of Menolite.
65 of Menophit.
66 of Mirite.
67 of Medo.
68 of Merchite.
69 of Marmore.
70 of Nitro.
71 of Noſet.
72 of Ochino.
73 of Optallio.
74 of Orite.
75 of Petra.
76 of Pario.
77 of Praſsio.
78 of Pirite.
79 of Pionite.
80 of Panteron.

81 of Plumbo, lead.
82 of Puluere.
83 of Quirin.
84 of Quandros.
85 of Rabri and Rubies.
86 of Reyben.
87 of Saphyro.
88 of Smaragdo.
89 of Sardio.
90 of Sardonice.
91 of Solis gemma.
92 of Silenite.
93 of Stanno.
94 of Sulphure.
95 of Sale, falt.
96 of Topazio.
97 of Turqueſſes.
98 of Turgote.
99 of Terra ſigillata, and Tartara.
100 Of Vitro, Glaſſe.
101 of Ydaci.
102 of Yrachite.
103 of Zimiech.
104 of Zingutte.

¶ The 17. Booke contayneth 197. chapters, of trees and hearbes.

1 OF a tree.
2 Of Arbor Aromatica.
3 of an Almond tree.
4 of Firre tree.
5 of Aloe.
6 Aloe, the Addition.
7 of a reede.
8 of Amomum.
9 of Aneto.
10 of Aniſo,
11 of Allio.
12 of Wormwood.
13 of Apium.
14 of Ariſtologia.
15 of Agnus caſtus.
16 of Artemiſia.
17 of Oates.
18 of Balſamum.
19 of Bidellio.
20 of Buxus.
21 of Balaustia.
22 of Beta.
23 of Cedar.
24 of Cipreſſus.
25 of Ciprus.
26 of Cinamomum.
27 of Caſia.
28 of Caſia fiſtula.
29 of Calamus.
30 of Calamus vſualis.
31 of Calamus ſcripturalis.
32 of Caparis.
33 of Cardamomum.
34 of Calameent.
35 of Carix.
36 of Carduo.
37 of Carica.
38 of Comin.
39 of Coriander.
40 of Coloquintida.
41 of Coccus.
42 of Crocus.
43 of Cepe.
44 of Cepe canino
44 of Cucumere.
45 of Cucurbita.
46 of Celidonia.
47 of Centaurio.
48 of Daphni.
49 of Diptanno.
50 of Draguntea.
51 of Dragantum.
52 of Ebenus.
53 of Edera.
54 of Elitropium.
55 of Eleborus.
56 of Eſula.
57 of Eruca.
58 of Enula.
59 of Epithimum.
60 of Ebulus.
61 of Ficus.
62 of Fraxinus.
63 of Fagus.
64 of Faba.
65 of Frumentum.
66 of Farrea.
67 of Farina.
68 of Fermentum.
69 of Fumo terræ.
70 of Fœniculum.
71 of Ferula.
72 of Fœnum.
73 of Flagella.
74 of Fructum.
75 of Germen.
76 of Gramen.
77 of Galbanum.
78 of Gutta.
79 of Gariophilum.
80 of Gemista.
81 of Grano.
82 of Gith.
83 of Ilex.
84 of Iuniperus.
85 Of Hopus, and Laceros.
86 of Iacinctus.
87 of Iuſquianus.
88 of Caſtanea.
89 of Lauro.
90 of Lentiſcus.
91 of Lilium.
92 of Lactuca.
93 of Lappa.
94 of Lappates.
95 of Legumina.
96 of Lens.
97 of Lino.
98 of Malus.
99 Of Malus Granatus.
100 of Morus.
101 of Mirtus.
102 of Mirra.
103 of Mirrum.
104 of Mandragora.
105 of Milium.
106 of Menta.
107 of Malua.
108 of Nux.
109 of Auellana.
110 of Nardus.
111 of Oleum.
112 of Oleum Oliuetum.
113 of Oleaster.
114 of Olus.
115 of Ordeum.
116 of Palma.
117 of Palmes.
118 of Propago.
119 of Platinus.
120 of Populus.
121 of Pino.
122 of Pinea.

123 of Pice.
124 of Pirus.
125 of Prunus.
126 of Papyrus.
127 of Paliurus.
128 of Papauer.
129 of Plantago.
130 of Petroſelium.
131 of Piper.
132 of Pulegio.
133 of Porro.
Of Polanda.
134 Of Quercus.
135 of Quiſquilie.
136 Of Roſa.
137 of Radix.
138 of Rampno.
139 of Reſina.
140 of Rubus.
141 of Ruta.
142 Of Saltus.
143 of Salix.
144 of Sambucus.
145 of Saliunca.
146 of Stacten.
147 of Storax.
148 of Sicomorus.
149 of Spina.
150 of lignis Sethim.
151 of Sentrix.
152 of Sepes.
153 of Sudes.
154 of Siliqua.
155 of Sinapis.
156 of Semen.
157 of Stipula.
158 of Simila.
159 of Scopa.
160 of Stupa.
161 Of Taxus.
162 of Tabula.
163 of Trabes.
164 of Terebinthinus.
165 of Thina.
166 of Tirſus.
167 of Tignis.
168 of Triticum.
169 of Tiſana.
170 of Tribulus.
171 of Thimus.
172 of Thimiama.
173 of Thus.
174 Of Vimen.
175 of Virga.
176 of Virgultum.
177 of Vitis.
178 of Labruſca.
179 of Vitulamen.
180 of Vinea.
181 of Vua.
182 of Vua immatura.
183 of Vua paſſa.
184 of Vinum.
185 of Vinum rubrum.
186 of Mustum.
187 of Wine compound.
188 of corrupt wine.
189 of new preſſed wine.
190 Of the place where wine is preſſed.
191 of violets.
192 of the Elme tree.
193 of the nettle.
194 of Darnell or Zizania.
195 of Ginger.
196 of Zedoarium.
197 of Sugar.

¶ Liber 18. containeth 117. chapters, of Beasts, and their qualities.

1 OF Beastes in generall.
2 Of Beastes in ſpeciall.
3 Of the Ramme.
4 of the Lambe.
5 of the Sheepe.
6 of the female their diſeaſe.
Of Alce the Indiã Buck.
7 of the Boare.
8 of the Aſſe.
9 of ſerpents and Adders.
10 Of Aſpide.
11 of Arena, ſpiders.
12 of the Bee.
13 of the Oxe.
14 of Bubulcus.
15 of Buffe.
16 of the Cockatrice.
17 Of the Rubeta or Frog and of the toades ſtone, as big as a peaſe, and not as a peach.
18 of the Bombax or ſilke worme.
19 of the Camelion.
20 of the Camelioperd.
21 of the Camelion worme
22 of the wilde Goate.
23 of the tame Goates.
24 of Goates.
25 of hounds.
26 of Bitches.
27 of all ſorts of dogges.
28 of whelpes.
29 of the Beauer.
30 of the Hart.
31 of Ceraste.
32 of a horne.
Of the addition of Conies.
33 of the Crocodile.
34 of Adders.
35 of Deere.
36 of the Dromedarie.
37 of the ſerpent Dipſas.
38 of the Dragon.
39 of the Horſe.
40 of the Mare.
41 of the Colte.
42 of the Elephant.
43 of the Elephants.
44 of Elephants teeth.
45 of Elephants vertue.
(In what coast Elephants breed, & of the country of Presbiter Iohn, after Hortelius deſcription.)
46 of a Kidde.
47 of the Malſhrag.
48 of Fauni and Satiri.
49 of Fœmina.
50 of Fœtante.
51 of Fœtu, birth.
52 of Ficarius.
53 of the Ampt.
54 of Formicaleon.
55 of the drone Flye.
56 of the Gripe.
57 of Bats.
58 of Flindermice alſo.
59 of Hinnulus.
60 of the Goate.
61 of Hiena.
62 of the Porcapine.
63 of the Hedgehog.
64 of the young Steere.
65 of the Lyon.

66 Of the Lioneſſe.
67 of the Leoperd.
68 of the Hare.
69 of the Linx.
70 of the Snaile.
71 of the Woolfe.
72 of the Mule.
73 of the Mouſe.
74 of the Weaſell.
75 of the Fyrret.
76 of the Cat.
77 of Noctiluca, and of Odonta.
78 of the wilde Aſſe.
79 of the Onocentaura.
80 of Orix.
81 of a Sheepe and theyr profite.
82 of the Panther.
83 of the Parde.
84 De Pilosis, wilde men.
85 of the Roe Bucke.
86 of the Pigmeis.
87 of Swine.
88 of a Lowce or Lyce.
89 of Fleas.
90 of the Rhinoceros.
91 of Frogges.
92 of the Salamander.
93 of water leaches.
94 of the Lizard.
95 of Serpents.
96 of the Ape.
97 of Mermaides.
98 of Scorpions.
99 of a Sowe.
100 of a Bull.
101 of a Goate bucke.
102 of a Moale.
103 of the Badger.
104 of the Tiger.
105 of a Mothe.
106 of wormes.
107 of fnailes.
108 of the Tortuſe.
109 of a Caue.
110 Idem.
111 of a Calfe.
112 of a Beare.
113 of the female Beare.
114 of a Foxe.
115 of Wormes.
116 of little wormes.
117 of viperous ſerpents.
The Addition of Vipers.

¶Liber 19. containeth 37. chapters.

1 Of colours.
2 of the Materia of coulours,
3 of the generation of colours.
4 of White.
5 of Ruſſet.
6 of hot and cold.
7 Colours in generall.
8 of ſeauen colours, and the Addition.
9 of changeable colours.
10 of colours in the eye.
The reſt intreateth in 27. parts of colours.

¶The Addition of coulours to lumine with, & how they muſt be vſed.
38 of odors and perfumes.
39 of the effectes of odoures.
40 of ſtinking vapour.
41. 42 Idem.
43 of ſweete ſauour, and his effects vnto the 52.
53 of liquors.
54 of Honie and his properties.
55 of the Honie combe.
57 of Meede.
58 of Claret, a drinke compound.
59 of Pigmentum.
60 of Oximell.
61 of Waxe.
62 of milke, vnto 71.
72 of Whey.
73 of Butter.
74 of Cheeſe. 75. 76.
77 of the vertues of diuers things.
78 of rottenneſſe.
79 of Egges.
The reſt concerne weights and meaſures.

## Finis huius Tabulæ.

¶Another

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Angells inwit,heauenly knowledge. Araied,furniſhed,ſkilled,or beautified. Attercop, a ſpider. Arerid, lifted vp. A ſpiracle,a loftie ſentence or a quickning conceipt. Arbalastes,croſſe-bowes. Anon, ſpedely or ſhortly after. A ſeeth,that is an attonement. Ayen,againe. A ſwap,a blow or ſtroke on any part of the body, duſſet ſignifieth the ſame, & alſo a cuffe. Benimmeth,withholde or kepe. Botraces, venemous frogs. Bounching,bending or ſwelling. Blenching,miring, & ſometime dazeling. Beſhine,to giue light vnto, or illuminate. Beſhined,lightned,or beautified. Burgening,when the young twigge appeareth. Buffing,ſtutting or ſtammering,ſomtime it ſignifieth boſting. Blooneſſe,pale or wan. Boliſme, immoderate appetite. Botchy, ſwelling vp or cockeling. Behoteth,promiſeth. Breechmē,Mariners or ſaylers. Boiſtous,groſe,or ſtubberne. Bedes,petitions.

Cleeretie,brightneſſe. Couenable,nedful. Couth,that is know or knew. Curtels, Nerues.and ſmall rimnes in the bodie. Clight,cloſed or faſtened togethers. Cleping,promiſing.

Deſcriued,reuealed. Doome distributiue, perticular iudgement. Dole,ſorow. Deeming,to ſuppoſe. Drastes,refuſe or les of twine,or of humor. Dennes,caues or hollow places.distingweth,enuideth. Deale, to beſtow or part. Dread,to be in feare. Decorate,to beautifie. Defieng,to digeſt. Dunch,deafe or hard of hearing. Dulcet, ſweet,pleaſant or daintie. Dunder,thunder or tempeſt.

Exciteth, ſtirreth or inlardgeth. Encheſō, forfait. Enſinement,perſeuerance. Eleingneſſe,waiward and ſolitary. Eald,olde. Fundement,foundation or beginning: it is taken for the longation: which is termed the fart boale,or arſe gut, it maye be called the bentricle for the ſtomacke. Feat,neat or cleenly. Feruor,feruēt or earneſt. Gendrid,begotten. Gastnes,apparations. Grollēg,wallowing of ẏ ſtomack. Gostes,ſpirits. Gropeng,feeling. Grieſely, fearefull to beholde. Gouſhes,ſtreames. Grees,degrées,qualities or parts. Gnaureng,forgetfulneſſe. Gabbing,prating, or vnſeemly ſpeaking. Highted, beautified, or to make handſome. Houen,to aduance or ſet vp. Hearingles,deafe. Hirelings,ſeruants. Hiew,ſhape or ſeemlineſſe. Horie, mouldie or fenced. Hele,to couer or ouercaſt. Hem,them. Intelligence,vnderſtanding. Inwit,conceit of minde. Infundid,confounded. Innermore,before written.

Kit,

Kit, cut off.
Leden, guyde. Lore, skill. Leches, surgeons. Lendes, the flankes and thigh. Melling, conioyning. Malshragges, Caterpillers Palmers, & Cankers. Menace, to threten. Misticke, secret. Much, is taken for quantitie, Meede, reward. Nemped, disclosed. Nenceuen, Temperance. Nenet, will not. Nesh, softe.
Obstacle, stubborne or wilfull. Onid, mired and ioyned. Out take, except.
Pampination, pulling leaues, that grow too thicke. Partner, partaker, sometime for a companion. Percase, likelihood. Quitted, to discharge.
Ruthe, pitie or compassion. Ripe men, haruesters & learned men. Rock, shake. Rabbish, foule hardie, or malepart, & snatching. Reeses, waues of the sea. Renleth, mired together. Reling, moldering or ready to fall a sunder.
Stretch able, vpright. Siker, safe. Spirituelte, puritie or well meaning. Shapes, differences of bodies. Stempnes, subiections. Stable, stedfast. Sturdie, stoute, strong or valiant. Stithe, ascend or clime. Stammering, doubtfull. Stalking, slow going. Speedfull, ready. Squitter, monstruall, or matter corrupt. Sternes, fiercenesse, or stubborne. Sauation, saluation, or preseruation. Spended, consumed. Smacke, taaste. Seecheth, seketh. Shaad, shadow. Sikerly, warely or safelye. Signeth, expresseth.
Thraldome, Bondage. Thyted, cut, as with a knife. Tourmentes, Engines. Trow, suppose or deme. Thirleth, pearceth, entermireth or setteleth.
Vncunning, wanting skill. Vnweuid, vnperfect worke. Violaceus, fretting. Vores, forowes of land. Vindimiation, gathering ripe grapes. Vnneth, scarely. Welthfull, fruitfull. Wittie, discrete: Wreche, reuenge. Wosen, the frot boll, or entraunce to the stomacke. Woodnes, madnesse. Weene, to thinke. Wappeng, quaking. Woos, vapour. Woo, griefe of minde. Welkin, the bright aire aboue the cloudes.

FINIS.



# ¶INCIPIT LIBER PRIMVS DE *TRINITATE.*

The Father, the Sonne, the holy Ghost, be three persons by personal properties, but the absolute properties be common to all three persons, but some of these properties be more appropried to one then to another: As thus, power is appropried to the Father, to the Sonne, wisdome is attributed, & to the holy Ghost is attributed grace. The Father is God, & Sonne is God, the holy Ghost is God: And these three persons be not three Gods, but one verye God everlasting, one essence, or one being, ever perdurable, or during without measure, not chaungeable, almightie, one substaunce, and in one nature simple. The Father is of nothing precedent, the Sonne is of the Father, the holy Ghost is of the Father & of the Sonne proceeding, without beginning of time, & without end. The three persons be one substance together, with one perdurabilitie together, and one is equall to the other in all manner of perfection, and each one is Omnipotent or Almightie, and one beginning of all things, created of nothing: or made of nothing: creatour of all creatures, bisibles or invisibles, spiritualls or corporalls. The which creatour by a mightie vertue, from the beginning of time, creates together the creature angelike, and the worldly nature, of nothing, or of no matter precedent. This creatour then made man, & nature humane common to the first two natures: for man is of body corporal, & of soule he is made spirituall. From this holy trinitie, all confusion & all mixtion of persons is voided. For the Father is another, the Sonne is another, the holy Ghost is another: nor the father may not be the Sonne, nor the holye Ghost: nor the Sonne may not bee the Father, nor the holy Ghost: nor the holy Ghost may not be the Father nor the Sonne: but to these three persons is one essence or being, and one nature common, the which is the beginning of all things, and out of this beginning ther is no beginning: These three persons be one God, one essence indivisible or inable to be divided, one substaunce and one nature. The Father is no greater, nor of greater power then is the Sonne: nor then the holy Ghost is, for the vertie of the divine essence or being, is equall or like in power to the Father, to the Sonne, and to the holy Ghost, and this holy trinitie is one God, the first beginning, without beginning, not created nor begotten, not passible, nor mortall: mightie of power to make all things without number, and without end, fountaine of all goodnesse, and of all vertue, which by his incomprehensible knowledge knoweth all things present, and to bee, & may doe every thing that he will, but he will not doe every thing that he may, for he might destroye all the world, and yet he will not doe it: howbeit that his divine essence, or being, may not be perceived knowne or comprehended by any reasonable and mortall creature, yet there is not any mortall person, during the time of distreation, but that he will confesse there is a God, which is the cause and beginning of all things, howbeit there is no man of such wit, and humane understanding, that can sufficiently search

or finde what thing God is properlye, after the greatnesse of his most excellent maiestye, but onely the Father, the Sonne, the holye Ghost, bee one trinitie in one vnitie, one vnitye in nature & in essence, one trinity in three persons, so named trinitie, as one vnitie of three persons, which be vnited together in one nature. Under this forme rehearsed, it sufficeth to euerye christian creature to knowe the trinitie, and in especialye to them which bee of the common sorte or state. The knowledge of the names of GOD is not required as necessarye to euerye man to knowe, for they be many in number, and euerye name that is of God, it sheweth or signifieth the godly essence or being, or it signifieth the godly or diuine perfection, or it sheweth the diuine or godlye persons. The names signifieng or betokening the diuine essence or being, bee called names Essentialls.

Essentials

The names which betoken or signifie diuine or godlye perfection, bee called names Perfectionals. The names shewing, betokening, or specifieng the godlye or diuine persons, are named Personalls, or Vocalls. These three manners of names bee deuided into manye other maners of names, which of necessitie bee to bee learned of these greate and cunning Doctours of Theologie or Diuinitie, which bee to vs, or of right ought to bee, teachers and Preachers of the worde of God incarnate, and to shewe vs ensample of good lyfe by theyr vertuous liuing, and ever to be stronge and mightie, and readye defendours of our Christen faith, and of the holy Church or Congregation by theyr excellent perfect science and cunning. It is right necessarye to vs that liue in this our Christian faith, to trust truelye, and stedfastlye to beleeue, that the Sonne of the Father of heauen, which is without beginning, eeternall to his Father and to the holye Ghost: by the whole consent of this blessed Trinitie, and one vnitie, and by the cooperation of the holye Ghost, bee entered into the wombe of this most pure, most immaculate, most cleane, most vertuous, most humble, and most meeke Virgin Marie, in whome was neither spot nor riuell of sinne, after the salutation of Gabriel the Archangel when shee had answered these words of meeknesse: Behold the hand maide of the Lord, bee it done to me after thy word.

Thus this blessed sonne of God, not leaning or forsaking the Godhead, toke mankinde vnto the Godhead, and is perfect God, one with his Father in godhead, he is also perfect man, & in his mãhead he is lesse thẽ his father is, & in his manhead hee is in Hebrewe named Iesus, in the Greeke tongue hee is called Sother, & in the Latine, he is called Saluator: and euery name of these three, in our language, is to say, our Sauiour. Iesus. Sother. Saluator.

He is also named Emanuel, which name by interpretation of our language, is to saye, God is with vs. After his most blessed Natiuitye, he proued in his humanitye, that he was perfect God, for hee coulde all Science without anye teacher. He also chaunged pure Water into Wine, hee gaue sight to the man that was borne blinde, hee sayde openlye to the Iewes and to the Pharisies, I, which speake to you am the beginning. He fedde manye thousandes of people with fewe Loues of bread, and with fewe fishes, the Winde and the Sea obeyed to his commaundement, hee raised Lazaros from death to lyfe, which was foure dayes dead, and stinking in his graue, in these, and in manye moe excellent myracles, he shewed that hee is perfect God.

He also shewed that he is perfect man, for he eate and dranke, and slepte, and so toke increase in nature as man doth, hee wepte, hee fasted, he suffered all the miseryes and wretchednesse of man, excepte sinne. It lyked him also to fulfill, to performe and to accomplishe all the wordes that the holye Patriarches and Prophets hadde vttered and spoken of him longe before: Also he toke our humanitie, and so to fulfill the Prophesies, he suffered,



that

that his humane nature should be taken by the kissing of his vnkinde disciple, and most horrible traitour Iudas. And by the cruell persecution of the Iewes, after many punishments, they blasphemed God, before Pilate, cried wickedly: Crucifie, crucifie him: and so vnder Poncius Pilate he suffered to be crucified, and vpon the Crosse he died in his humanitie, and was interred and buried. And notwithstanding that his Sepulcher or graue was sealed and signed, and kepte with Knights, yet the third day by his Godhead or diuinitie, he rose in his humanitie, and the .xl. day ensewing, he ascended into heuen, and sitteth ther at the right hande of his father: and he from thence perfect God and perfect man, is to come, and to iudge the liuing & dead. In the dead is vnderstode the bodye, which hath bene mortall. and in the lyuing is vnderstod the soule which is spirituall and immortall.

Before this Iudge Christ Iesus, which is God and man sitting in his throne of iudgement, all reasonable creatures shal stand. And he shall set all the godlye on his right side, and all the wicked on his left side, and all shalbe iudged after their actes and dedes, and after their thoughts, as they haue ben guided in their bodies, well or euill: then the good shall haue blisse eternall, and the euil and accursed, shall haue and suffer euerlasting paine. Wherfore euery christen man & woman haue this blessed Trinitie, the Father, the Sonne and the holy Ghost, stedfastly grounded in their faith, as one perfect vnitie. To this Unitie in Trinitie, and to this Trinitie in one Unitie, mankind be neuer vnkinde, for this blessed Iesus our Sauiour, the seconde person of the Trinitie, which with his Father & with the Holy ghost is one God, one essence, & one vnitie: which Iesus also of his infinit goodnes, of his excellent pitie, & of his most plentuous mercie, suffered patiently most horrible paine and passion, and death in his humanitie, for to redeme all mankinde. And for this his vnsearchable good, not able to be spoken, and inenarrable or not able to be talked or told great excellent and mightie kindnesse, he desireth of man but this gift, saieng thus: Giue me thy heart, & it sufficeth me. Man if thou loue almightie God, thou beleuest & trustest in God: & thy true and stedfast beleefe is but a thing dead without good workes, Because good workes proceede of faith, as by good works each faith is expressed. Therfore euery man & woman do euer good dedes, & haue good thoughts, & let thy language be good: and whereas that by humane fragilitie or frailtie, thou trespassest against the commaundement of almightie God, yet se that thou dispaire not: for the good Lord of his aboundaunt grace, hath giuen a law for trespassors in this present lyfe, that is to say, Contrition, Confession, and Satisfaction. And euery reasonable creature taking this waye, maye be sure that almightie Christ Iesus very God and man, is Mediatour in his perfect humanitie to the highest and most blessed and inestimable diuinitie or deitie, for all mankinde.

Addition

Contrition, that is thine own conscience iudging thy sinne. Confession, thy declaration for thy conscience to God. that thou hast sinned. Satisfaction, in that faith assureth from a penitent hart, that thou art forgiue of thy sinne.

¶ Sith it is perillous to euery earthly man, & in especially to him that hath a thin wit, and litle cunning, as I know that I haue, to wade depe in these matters of Diuinitie, I will treate no farther thereof at this time. The holy trinitie giue vs grace, that we may truelye and faithfullye beleeue, and stedfastlye stande in our beleefe, and that charitie may raigne among vs Christen people.

¶ I haue thought good for the farther expressing of God, to set before thee, the first Ladder of Henry Cornelius Agrippa, taken forth of his booke, tituled, De occulta Philosophia.

NOw let vs particularlye determine of the numbers themselues, because number is nothing but a repetition of one or vnitie. Let vs first consider what one is, for one doeth most simply pearce euery number, and being the common measure, originall, and fountaine of all numbers, doth containe euerye number onely ioyned in him, voyd of all greatnesse, alwaies the selfsame, & vnchange-

able, wherefore being multiplied in it selfe, doth bring forth nothing but it self: it is indiuisible void of all parts, but if at any time it serue to be diuided, it is not cut a sunder, but multiplied, to wit, into vnities, yet none of these vnities is greater or lesse, then the whole vnitie, euen as part is lesse then the whole. Wherefore it is multiplied, not into parts, but into it selfe, and therfore some haue called this Concord, some Pietie, some friendship, because it is so knit, ỹ it cannot be cut into parts, & Marcianus after Aristotle affirmeth, that Cupid is so named, because it is one alone, & wold euer haue himselfe to be sought, & hath nothing besides, but being voide of all elation or couple, doth wrest his owne heates to himselfe: wherefore one, is the beginning, and end of all things, hauing no beginning nor end, nothing is before one, one is the beginning of all things, & all things are euen vnto one, and beyond it there is nothing, and things that are, desire the very one, because all things proceed of one, & to the end, that al things may be one, it must needes be, that they participate from that one, & as al things proceed from that one into many, so euery thing that indeauoureth to that one from whom they proceeded, must of necessitie put of multitude, wherefore one is referred to almightie God, who forasmuch as he is one, and innumerable, doth create innumerable things of himselfe, and containeth them within himselfe: wherefore there is one God, one world of one God, one Sunne of one world, & one Phœnix in the worlde: one king among Bees: one Bel-weather among sheep: one leader in the herd: and Cranes follow one, & many other creatures worship the vnitie. Among the members of the body, there is one beginning, of whō the residue are ruled, whether it be the head, or as some would haue it, ỹ hearte. There is one Element ouercomming & pearcing all things, which is fire. There is one thing created of God, ỹ subiect of all wonderfulnes, which is in heauen & earth, it is in act Animall, Vegitable, & Minerall, found euery where, knowne of very few, expressed of none with his proper name, but couered with innumerable figures & ridles, without the which, neither Alcami, neither naturall magicke, are able to attaine to their perfect end: frō one man Adam all were brought forth, through him alone all died: Through Iesus Christ alone they wer again born a new. And as the Apostle Paul saith, One Lord, one faith, one Baptisme, one God & father of all, one mediatour of God & men, & one most high creatour, which is aboue all, through all things, & in vs al, for there is one God the father, frō whō all things are, and we in him, one God, Iesus Christ, by whom all things are, & we by him, one God the holy Ghost, into whom all things are, & we into him. *Ephe. 4.*

Scala vnitatis.

IOD.

| | | |
|---|---|---|
| IN the world bearing the platforme of all. | Ther is one diuine essence, the fountain of all vertue, and power, & his name is expressed in one most simple letter. | |
| The Intellectuall world. | Soule of the world by the which all things liueth. | One most high intelligence the first creature, the fountaine of liues. |

SOL.

| | | |
|---|---|---|
| In the Celestiall world. | The Sunne. | One king of stars, fountaine of light. |
| In the Elementall world. | The Philosophers stone. | One substaunce of all vertues naturall & supernaturall. |

COR.

| | | |
|---|---|---|
| In the lesser world. | The heart. | One first liuing, & last dieng. |
| In the world Infernall. | Lucifer. | One chiefetaine of the rebellion of Angels and darknesse. |

The rest of the Ladders shalbe diuided into those places requisite, for the setting forth of the names of God, and knowledge of hidden mysteries.

INCI-

# ¶INCIPIT LIBER SECVNDVS.

## Of Angells. Chap.1.

MAlach in Hebrew, Angelus in Greeke, Nuncius in Latine, is to bee vnderstoode, a messenger in English. For by warning of Angells men knowe Gods will, and so Angelus is a name of office and not of kinde. And Angelus is a Spirit: but when God sendeth him forth, then hee is first properly named Angelus. Painters paint Angells with wings because of their swiftnesse of flight. And so simple men knowe the swift working of Angells by that manner of painting. And for the same cause in the olde time, Poettes painted the winde with wings, as saith Isid. lib. 7. Chap. 7.

## What Angell is after Damascenes minde. Chap. 2.

DAmascene saith, that Angell is Substantia intellectualis, alway moueable, free, and bodilesse, seruing God by grace, and not by kinde, and is pertaker of immortalitie. For he may not die. Of this discription of Angels kind, many maner properties of Angels be to vs shewen and knowne. An Angell is said, Substantia intellectualis. For by reason of the spiritualtie of his substaunce, and of the singular puritie hee perceiueth in himselfe all formes intelligible, that is to vnderstande, all shapes and lykenesse that hee needeth to haue. For to haue cunning and knowledge of things hee apprehendeth shapes and likenesse intellectuall, that may moue his vnderstanding to witte and wisedome. And inasmuch as hee is farre from the bondage of earthly matter, insomuch hee is the more perfect in contemplation of spirituall and vnmateriall thinges: So it is sayde plainly in Libro Causarum. For spirites that bee also named vnderstanding, be full of shapes and likenesse, because they haue knowledge and cunning. Therefore in them shineth all manner of vnderstanding, as in the bodies of men their secrete motions doe declare in the witte to haue knowledge of thinges. Sicut ibidem dicitur consequenter. Moreouer, Angells kinde passeth all bodilye kinde in subtiltie of his Essentia in simplicitie, and in clearnesse of his conceit, and ability of his free aduisement. This Angells kind hath no succour of bodily matter. Therfore materiall corruption maye in no wise be according to him. Therefore no knowledge by bodily wits may let this foreknowledge that is godly, for an Angell hath foreseeing in a manner as God hath. Therefore hee is aboue time, and vnderstandeth all at once: and not one thing after another, or one thing of another, as the conclusion of the premisses, as mans vnderstanding and assuraunce of the minde, gathereth knowledge of some thing, through, or of the knowledge of other things. It seemeth that such comparison as is betweene a simple thing and a thing compound, eyther else betweene a point and a line in being, such is the comparison betweene Angelles knowledge, and mans perseueraunce, in vnderstanding and deeming Also no mallice withdraweth nor turneth away the wil of an Angell from the seruice of his Creator. Therefore inasmuch as the substaunce of an Angell is the simpler, and more far from all condition of matter. Insomuch, the lykenes of God shineth ẏ more expresse in him, and in him as it were in a full cleere mirrour, the shining of God appearth the more cleere. And the influence of blesse is the more worthy, insomuch

Intelligence of Angels is a singular freedome not subiect to tẽptations.

That which is simple is one thing and that which is cõpound, is diuerse or manye things.

as the Angell ioyneth him by his owne will, the more perfectly to the apparant truth, that maye not be chaunged, as Gregory saith: Almightie God made the kinde of good Angells good, but mutable. So that they that woulde abide, might bee assured of grace, & by so much the more increase reward, in how much they setteled the effect of their will with studie, without chaunging in God: also Saint Gregorie sayth: Angell in the contemplation of his Creator is aboue the thing that may be chaunged, but in that he is a creature, he hath subiections of chaunging. Denis sayth, In Angells three things must bee had in consideration, Essencia, by the which they haue being: vertue by the which they haue might: and working, by the which they are exercised. The Essencia of them is simple and vnmateriall, pure, distinct, and discreet. This vertue of them is free, vnderstanding, louing, and without ceasing. They haue might and power freely to chose, to vnderstande, and to loue: and to God to be ioyned without chaunging: also they haue a vertue of working, for they doe all thing without abiding or tarrieng, they put of al aduersitie without withstanding, and without withsayeng: alway they be nigh vs, and serue vs without ceasing: and their working, is willing, sodeine, profitable, and honest.

For they serue GOD without constraining, and doe his heastes sodeinly and in an instaunt, and putte not off till on the morowe: all good and profite they procure with greate bede taking: they bee occupied in lawfull dedes and honest, that bee without blame: then it is truth that in an Angell is three manner vertues, of knowing, of working, and of being. For hee knoweth God aboue himselfe, in a mirrour of euerlasting during, without any intermission. Hee seeth alway the face of the Father. Mathew. 18. Angels alwayes beholde the face of my Father which is in heauen. Psal. 10. He apprehendeth all things that is without himselfe, without anye collection, and holdeth in minde within himselfe, without forgetting, all that hee apprehendeth. Angells haue this vertue of working, mightely, swiftly, and profitably, and without ceasing: and they also haue vertue to be steadfast, in the simplicitie of their kinde. For they are not altered by deedly subiections, neyther they haue no contrariousnesse of passibilitie, neither bee lette with charge of flesh. They bee also in steadfastnesse of grace and of blisse. For they bee subiects to the lawes of God, and be not contrary therto by none affection nor dede.

They bee godly and not tormented with the pricke of enuie: and forasmuch as they be pure and cleane, they bee not defiled with anye affection: and they be steadfast in the dignitie of office. They are the substaunce of well minding, and therefore contrarye to euill doing and they that bee Souereignes bee Princes ouer the other without tyrannie: also Angells kinde is ioyned nigh to the first lyght, that is God, and therefore it is full of more copious light: and so much the more deeper it draweth of the Well of lyfe, the more neere it ioyneth it selfe to the first light in beholding the minde: and it receiueth alway the more principall Theophanias, that is lyght and shining of GOD, insomuch as it tourneth it the more perfectlye to the highest good by loue, that chaungeth not: and so that light, that is euerlasting, first it commeth vppon Angells, and by Angells it commeth downe to vs: and therefore by Angells laive came to men: and for that first shining commeth to Angelles from the Father of lyght. Denis calleth Angelles Algamatha, that is, most cleere mirrours, receiuing the lyght of GOD. Vnde in libro de diuinis nominibus. Chap 6. Denis sayth in this manner. An Angell is the Image of GOD, the shewing of hidde lyght, a mirrour pure and most bright, without spot, without wemme, or other defiling.

*Gen. 18*
*Exo. 3*

And if it were lawfull to saye, hee receyueth in himselfe all the fayrenesse of the well shape, godlye for-

mitie

mitie and of pure declaration in himselfe, as it is possible to take and declare goodnesse that is hidde. He is named the Image of God, for lykenesse and shape in vnderstanding and readinesse: For lyke as God seth all things without aduice and conference, so doeth Angells, for they se not by meane, neither apprehend by bodelye wit. Also he is called the shewing of hidde lyght: for he taketh by influence the sight of the Godhead, that is in it selfe incomprehensible and hidde, and sendeth it forth, and sheweth it to other, and maketh it knowen to them that are lower. And he is called a myrrour, for he is able to receiue the lyght of God, and is called a pure myrrour, for the kindly pureness of his substaunce, for he hath no bodelye filth, he is vnmaculate, he hath no wem of originall sinne, he is not defiled with contagion of deadlye sinne, he is without spot of veniall sinne. He is sayd receiuing faireness of the likeness of the Godhead.

In a speciall manner of knowing, he is lyke to the Godhead, and also he declareth to them that are lower the incomprehensible and hidde swéteness of the goodnesse of God. For what he taketh in contemplation and talking by the gifte of God, he sendeth it forth, and maketh it knowen to them that are lower.

Iohn Damascene a Monace or Monk, about Anno 460.

Damascene in his seconde Booke and third Chapter sayth, That Angells are lights intellectuall, hauing lyght of the first lyght, and they nede no tongue neither eares; but without words and voyce they vnderstande and know euery others thought and will. And they are not contayned in a bodelye place, not within walles neither cloyster bodelye inclosed, and be not bodelye long, neither broade, neither thicke, but they be intellectuallye nigh and present, and worke in euerye place where God biddeth them. Also they are spirites kindlye strong and swifte to doe Gods will: and they are sodainelye founde in euerye place, where God willeth and bethinketh, dispensing those things that be about vs, and helping vs after Gods owne will. They are aboue vs, and neuertheless about God. It were harde to moue them to euill, for thereto they are contrarye: & that is of grace, though it be not of kinde.

And as it is possible, they bée in contemplation of God, and haue theyr delyght and lyking in him: and seeing they are spirituall and bodilesse, they nede neyther wedding nor corporall ioyning.

## ¶ How an Angell in bodely shape is painted.

### Chap. 3.

ALso though Angelles kinde haue no matter neyther lyneations and shape of bodye, yet by a morall deuise, many things are imagined, as God lyke an olde man: euen so Angells bee paynted in bodely lykenesse, and Scripture maketh mention, that they haue diuers lymmes and shapes. But by denominations of lymmes that are séene, vnséene workings of heauenlye perseueraunces, are then thereby vnderstode. For when Angells are paynted with long lockes and crispe haire, thereby is vnderstode their cleane affections and ordinate thoughts. For the hayre of the head betokeneth thoughts and affections that doe spring out of the roote of thought and minde.

A comparison.

Men saye that they haue eares, because they receiue the inspiration of God, and that they knowe and vnderstande. Paynters make to them nosethrilles, and not without cause: For they voyde vices and sinnes as it were stinking thinges: and they loue vertues, as it were swéete smelles. And they seperate trueth from falshod, making distinction betweene cleane and vncleane, stinking and swéete smelling.

Ofte men make mention that they haue mouthes, tongues, and lyppes, because they shewe to vs as it were in speaking the printes of God: and they

are alwaye busie wayting and attending in the prayeing of God.

And they be painted beardles: for to take consideration and hede, that they passe neuer the state of youth, neyther ware fæbls in vertues, neither faile for age. Men saye that they haue teth, because grace, that they receiue of God, they vse to part and deale it to other, as it were chewing and grinding, and therby their might and power is betokened. They haue armes and handes, for by theyr might in working they sustaine our infirmities. And cease not to holde vp and defende good men, that God hath chosen. Men saye, that they haue heartes and breastes, for because they haue life lyke to the lyfe of God, and worke openlye to helpe vs to receiue the grace of lyfe, and such lyfe as God hath. They haue ribbes and sides, for they haue safelye in themselues all the giftes of grace, and by keping of them all thing is sure and safe in good men. Men say, that they haue flankes and thighes, but hidde with clothing, for they haue within themselues, grace and vertue, hid from fleshly men. Feete they haue, but as it were alwaye bare, for the moning of their affection to Godward is sequestred from all deadly lyking.

## ¶How Angells be described, Cap. 4.

Also Angelles be painted in manye manner shapes wonderfully altered, as Saint Denys toucheth in the end of the Angelicall Hierarchie. Truely they be paynted feathered and winged: for that they are of contrary cause & cleane from all earthlye cogitation. And they be lifted vp in effect and knowledge, and rauished to the innermost contemplation of the loue of God.

They are cloathed in fierie redde cloathes, for that they be wrapped in the lyght and mantell of the knowledge and loue of God. They bee cloathed with lyght as with a garment. Psal. 104. They are gyrde with golden girdles, for that they be so clipped with the habite of vertues, that they neuer slyde to vice neither to sinne. They beare in hande authorities and scepters, for after God they giue all rightfull iudgements, and rule and gouern rightfullye all that is in this worlde, that we knowe with vtter wittes. They beare in theyr handes swordes and speares: for by vertue that is giuen to them, they warre, and destroye the vproares and the enforcings of fiends, and of other that are rebellyous. They be seene to haue Trowells, and hanging plommets, and measures, and workemens toles: For by prouision of Angells, God sleth to tourne euill men to good, and moueth them that they might bee made the habitation of the Holye ghost.

They haue in their handes, rule, lynes, and measures, for they diuide, meate, & weigh all mens works good & euill. And they are sayde to haue Phyals with sweet smelling things: for by doing of them our wounds are brought to grace of healthy. And it is read, that they be girde as they were apparrayled readye to goe and walke forth on their waye: for by their helpe and guyding, godlye disposed men be alwaye brought home into blysse. Also they be sayde to beare pennars and inke hornes, and other instrumentes of Writers: For that, that though theyr doing, the priuitie of Gods will, is oftentimes reuealed and knowen.

They be furnished in armes, and weapon of battayle and of warre: For that by helpe of them, good men are often succoured and defended, in warre and in battayle of bodye and of soule. And they harpe: For that they that are worthye to be comforted, by theyr helpe and prayers, fall not into sorrowe of despayre, and so to be without hope.

They beare Trumpettes in theyr handes, for that they call and comforte and ereate vs to profite alwaye in goodnesse. Manye such manner things are written of the araye and doing of Angells, that betoken theyr meruaylous workes.

¶How

## ¶ How Angells be compared to materiall things.

### Cap. 5.

ALso they be likened to other things, that be taken & translumpt of naturalls*. For to signifie and declare their profound and secret workings: example. They be likened to windes, for ỳ they flye and passe sodainely, so their dedes and workes. They be called cloudes, for that they be rauished towarde God by very contemplation. They be lykened to fire, for that they be wholly inflamed with burning loue of God, and as fire they shine in knowledge, and burne in loue.

*Appearing in that shape that they are not.

Now they are named golde, now siluer, and now latten, for they haue pure shining, as light, and be adorned with the wisedome of God. They be lykened to Carbuncles & Saphires, and to other precious stones that be sad and bright, for because they be firme in the grace of God, and confirmed in the blisse: and by their presence, all that is in heauen and in earth, is wonderfully beautified. They are called Lions, for that they be grisly and dreadfull against wicked spirites and to sinfull men: or els as the Commentor vpon the Hierarchie Angelicall saith, because when they aspire to the contemplation of God, *that was knowen afore, is wiped out of minde: when clearencsse that is desired, is openly knowen, to the soules that desireth: for a Lyon vseth to wype awaye his owne steppes with his tayle. They are called Oxen, for an Oxe eareth the land, and maketh it able to beare fruite: So Angells make mens soules able to receiue graines of vertues and of gifts. They are called Eagles, for that they beholde strayght and stiffelye in God, that is the Sunne of righteousnesse, without dazelyng of their eyen*. They are called Horses for by the Lawe of obedience, they be subiecte to God, that is Lorde aboue them. Sometime also they are called white Horses, for the bright and clere knowing of God. And sometime blacke Horses, for they maye not comprehende the Maiestie of God at the full: for blacknes is darke colour and dimme. Sometime redde Horses, for they shewe dread of righteousnesse and equitie. And some time of diuers coulours, for the variable vse of power that they haue receyued. The vttermost coulours are mired together, and by the perfect vertue of Angells, the first are ioyned and tourned to the seconde, and the seconde to the first, and be tourned either into others loue. And they be called firie Riuers, because they receiue streames or flowings of diuine grace, and they shedde out plenteouslye that neuer fayleth of freth streames of Gods grace, and powre out to other in plentie of lyfe: and therefore they are lykened to a firie Riuer. Also they be called Chariots, for in a Charyot is manye things carried at once: For they bee by one assent borne vp, associate and coupled togethers, in the ioyfull companye of God.

*A good note.

*With a stedfast faith.

They be also called Wheles: For as a Whele windeth and tourneth about, and moueth alwaye about the selfe Center: so Angells are in contemplation, and moue about that thing, that belongeth to God, as it were about the centre or poynt in the middes of a compasse intellectuall: for their desire maye not be quenched, and what they desire, passeth their witte and might. And therefore also they are lykened to Chariots and firie wheles. For that they come downe to subiectes, and illuminate them, and so goe vp agayne, and guiding euermore by contemplation. And they present to our Lorde, prayers and inwarde cogitations of good men: and bring dead mens soules into Abrahams bosome, and into the Countrey of blisse. And they are called Surgeons and Phisitions, because they cure and heale soules.

And they be also called Smithes, for that they prepare for vs ghostlye weapons.

They

They be called watchmen and wardeins, for they bring neuer ouercome with slæpe of wanting skill, warne men of perills that may fall or come to passe. And they also bee named Harvesters, for they gather the people that is chosen into the Garner of the kingdome of Heauen. And they bee called Souldiers, for they warre and fight for vs against wicked fiendes. And they be called Dukes and Leaders, both because they teach vs the manner of fighting against Ghostly enimyes: and also for they shewe and teach vs the way to the countrie of blisse.

In these and manye other figures and lykenesses, Angells vertues be tokened to vs, and vnderstoode in Scriptures, touching the substaunce, vertue, and working of them. But these few that be set heere for example shall suffice at this time.

## Of the orders of Angels Hierarchies, and of their offices. Chap. 6.

Seeing that the properties of Angells be in part rehearsed and determined in generall, as it belongeth to this worke, wee shall intreate of all the Hierarchies of the orders of Angells: that wee maye knowe the office, conuenience, and difference of all the orders by theyr proper conditions.

## Of the three Hierarchies. Chap. 7.

THE holy man Saint Denis speaketh of three Hierarchies, the first is aboue heauen, and standeth in three persons, the seconde in heauen, and standeth in holy Angells, the thirde vnder heauen, and standeth in Prelates. Denis sayth, that a Hierarchie is an ordeined power and might of holy things: and reasonable, holding a due principalitye ouer Subiectes. Three Hierarchies bee in heauen, the highest, that is called in Greeke Epiphania, and is described of Denis in this manner. Epiphania is in the burning hot affection in the highnesse of high motion and vnderstanding, and in the ballaunce of the perticular iudgement. And this Hierarchie conteineth three orders. Seraphin, that passeth other in burning of loue: and Cherubin, that is ioyfull in priuiledge of cunning: Thrones, that passe other in perpending of righteousnesse. And of the other two Hierarchies, wee shall speake hereafter in theyr owne place. In euerye Hierarchie needeth three thinges, order, cunning, and working. For as Denis sayth, a Hierarchie is a godly order, cunning, and worke, lyke God, as it is possible likening and supposing thereto the illuminations by proportion, taking heede to the lykenesse of God. Loe hee setteth three in the discription of an Hierarchie, order, cunning, and working: for if one of these three should want, it is no Hierarchie. Therefore a Hierarchie is sayde a godlye order, as it were a might that is ordeyned and disposed after Gods owne will. Therefore in order is office noted, in cunning, readinesse, in working seruice. Without order presumption is the worke, without worke negligence is the order, without cunning, the worke is then reprouable, and the order is vnprofitable. And therefore as well in order as in cunning and working, euerye Hierarchie followeth the conformitie and likenesse of God: And by the manner and measure of his illuminating that God giueth thereto, hee profiteth in his order, and supposing rightlye, and working well, to the following of God as neere as is possible, hee ascendeth vp. A good note.

Such is the disposition betweene the Angells of the order of Hierarchies. They that be of the higher orders, receiue more plenteous light of God. And then to those that bee lower then they in order, they transfound and departe the lyght, they receiued. For this lawe is holden and kepte in the order of Angelles in participation of grace and of blisse. Some be the first, and some the seconde, and some the laste: as they the which in order and in receiuing

ceiuing and taking of kinde are pærelle: they be also vnlike and not equall in taking and receiuing of blisse. Therfore Saint Denys saith, that it nædeth that the higher Angelles alwaye teach and leade the nether and lower Angels, that they may bring them to the diuine brightnesse and illumination, adduction, and communication, and induction by conuersation, in illumination by knowledge, in knowledge by perception. For as Saint Gregory, 1. Mor. saith, Some are nigh God by contemplation, and some goe outwarde by seruice and working: and yet they that goe outwarde, passe not alwaye from the inner contemplation. For alway they see him, that is present in euery place that they come in.

The excellencie of orders is assigned by the worthinesse of gifts, for by diuers simplicitie of kinde and Essencia, and clærenesse of kindly wit and wisedome, and by different frædome of aduisement, the orders receiue and haue diuersitie. For they that be more subtill in kinde, and haue more clære perseueraunce and wisedome, the gifte of larger grace, they are more worthy than the other. Therfore all the orders of Hierarchies haue proper giftes by the which they worke, and proper qualities, by the which they rule their workes, for no Angell hath leaue to take vpon him a worke or dæd, that belongeth not to his order, and to his office. The perfection of the order of Hierarchies standeth in such a point, that they that be clære beautifieth other, and they that be pourged, pourge other: and they that be made perfect, make other perfect. For the order is such, that they that be first purged, be afterwarde illumined and beautified, and then made perfect. For after purgation followeth illumination, and after illumination the consummation of perfection, and so the higher orders immediately receiue of God purgation, that they may be cleane and clære: and perfection, that they may bæ perfect. And then by order of the disposition of God, the higher Angelles cleanse, illumine, and make perfect the lower Angells. But their purgation is not to be vnderstode of corruption of vices and of sinne, but more verely imperfection of goodnesse. For Saint Denys saith, to the likenesse of him that hath no contagion neyther vncleannesse, it nædeth that Angelles be cleane of vncleannesse and confusion, shining in holynesse and truth, and perfect in goodnesse. Amongst these most holy orders, some be the first, and some be in the middle, and some the last and lowest. The first illumine, the last be illumined, the middle illumineth the last, and be illumined of the first.

## ¶Of the order of Seraphin.

### Cap. 8.

AS of the more worthie, first wæ shall beginne to treate of the first order, that is Seraphin. Thereof speaketh Isidore, li. 7. and saith, Seraphin is a multitude of Angells, that is to vnderstande, burning or setting a fire, for betwæne them and God, be no Angells meane.

And therefore the nærer they bæ to God, so much the more they are inflamed and lightened in the clære brightnesse of the lyght of God. And therefore men saye that they vayle and wrap the face and the fæte of our Lorde. For the other Angelles see not the maiestie of our Lorde more clærely than these doe. And therefore they be inuyroned with so much the more brightnesse, in howe much they be inflamed in burning affection of the inwarde loue. And so the proper office of these Angells is to burne in themselues, and to moue other to burne in the loue of God.

Wæ maye take the principall and speciall properties of this Order of Denys wordes, that sayeth learnedlye in this manner. The first Hierarchie of Heauen is hallowed with well excellent Essencies, and haue an Order higher then other, sitting nexte God.

And therefore the first workings of

knowing

knowing of God be born into this Hierarchie, as into the Hierarchie that is nert God, and it followeth. Seraphin is alway moueable about things diuine, & is hot, without ceasing, sharpe and passing feruent, alwaye of busie motion that boweth not, the bringer againe of subiects, actiuely exemplicatiue, making them hot, and raising them into the likenesse of firie loue of heauen, cleansing offering not interrnired, and may not be quenched, and hath lightnesse of light, & property to giue light to make darknesse knowne, and to pursue it. These wordes be full diuine, and passe all mens wit, touching the darke and mysticall meaning of them. But yet as I may, though it be doubtful & beyond common skil, I shall vndertake somewhat to declare the meaning of these wordes. For it seemeth that Denis hath meant that the disclosing of the properties and office, maketh knowen to diuerse, discreation and participation of grace in the Angels that be named Seraphin. For the name of Seraphin meaneth moueable, & sayth so by likelyhode, the kinde of firie loue, by the which the affection of an Angell, is moued and rauished, retourneth into God. But this moving is quiet, causing, augmenting, and fulfilling. Also he moueth incessably, for such a loue falleth neuer, neither ceseth to desire him, that he loueth. He is called hot, for ỳ strength of loue exciteth and moueth, as it were heate, to the seeling of sweetnesse. And therefore he putteth to Acutum, sharpe. For the strength of loue pearceth into the inneit of the maker and creatour. And so Acutum, sharpe, betokeneth a manner violence of loue, that entereth and pearceth into the thing that is loued. Also he saith, Super feruidum, passing feruent, for though the loue streeth into the inneit of the Godhead, yet her ceaseth not to see all about by affection. So that the thing that he taketh not at the full by the inwit, he comprehendeth somewhat by taste of contemplation. As a thing that boileth by strength welmeth and leapeth, and throweth & shedeth it selfe all about: So the affection of an Angell forsaketh nothing, that her taketh herde of, but the more he knoweth, the more he desireth to knowe. He sayth also, Inflexibilis motionis, moving that faileth not, for though Angels loue mone into God, yet he is inflexible, stedfast, and faileth not. For he will not lese in no manner wise that thing that he loueth: and so he is moueable & ceaseth not, and that intentiue and inwardly. For he setteth his intent into the inward of God. And so he is alwaye moueable and resteth not in himselfe: but he is busie to set his intent in God, but inwardly that he flete not outward, and he is in all, wise, inflexible & stable, and turneth neuer from him, to things that be without him. Also he saith, Suppositorum reductiuum, able to bring againe the neather. For an Angels loue stretcheth alway to the ouer, that is, to that aboue from whence the cause of his loue commeth: but he goeth not alwaye from the loue of the neather. But he calleth & bringeth the neather orders to be partners of the illumination and brightnes of God. Also he saith, Docere actiuum et exemplificatiuum, he desireth to teach and giue good enlample: For his intent is not onelye to bring the neather orders to loue God, that is highest: but also by example he sheweth them that be of the neather orders, how and in what manner, he that is most good, shoulde be beloued aboue all things. And how men shall turne to God by loue, and doe all thing after his will. Therefore he saith, that the loue of them is heating & rearing vp into such a manner heate. For therefore they trauaile, that the neather orders burne and be feruent, though not all alike, but differently. And he saith not that, as though the lower Angells were cold of dead, but it is layd, because the subiect orders are excited and stirred by them to the more larger affection of loue. And therefore it followeth. Ignem celitus & holocaustomatis purgatiuum. A firie thing of heauen, that purgeth offering. For the fire of God lighteth the first Angels, that they may light other, and lightneth them, from whose light other are become bright shining also, & purgeth them, that they may cleanse

other. For the fire of God burneth softly and swetly, and burneth not to wasting neither to apparing, but to cleansing and to pourging. Therfore he saith, That he cleanseth offering: For as he is the luminator at full, so he cleanseth at full. And he cleanseth not from infection of anye vice or sinne: but from the imperfection of goodnesse. For that is perfect purgation, where no correction is, but all perfection. Also Seraphin is sayd, vertues, Multi moda & multi fida, a vertue of many wayes and of manye faiths.* Of many wayes, in that he is moued in desire & working many manner wise. Many faiths in that he is beutified in possessing: many wayes, in that he passeth forth searching: many faiths, in that he pearceth and findeth. He passeth forth by manye wayes and diuers affections, and commeth to one God, and one lyse comprehendeth all things together. Also the name of Seraphin, meaneth the thing that is not put by, neyther intermixed: for without any bayling of figure or of creature set betwæn, he loueth to sæ God: and of the plentie of the well of euerlasting lyght he is brightened without anye meane set betwæne, that he may brighten other: and he is lightened, that he may light other. And so the Angells of that order, are more worthy then other, for they take the influence of their perfection of God, without any meane set betwæne: and giueth the same forth to other without withdrawing, and haue it in possession, and kæpe it without læsing. They slack neuer, neither withdrawe them from that loue of God, neyther tourneth theyr intent from GOD. And they leade the neather orders toward God, & ceaseth not for trauayle, neyther for annoye. This may suffice of the properties of Seraphin.

*So said, because our redemptiō standeth by the gifte of faith

## ¶Of the order of Cherubin. Cap. 9.

The second order is called Cherubin, and is to vnderstand, plentie of cunning. Isidore lib. 7. saith, Onely excepted Seraphin, Cherubin are the highest companies of Angelles. For the nærer they be set to the wisedome of God, the more large gifte in them appeareth of the fulnesse of God. Therefore worthely the order of Cherubin are ordayned after the order of Seraphin. For after the gifte of Charitie, of which gift Seraphin hath the name, the most excellent gifte is the gifte of wit and wisedome, and of the knowing of the dignitie of God: of the which gifte Cherubin hath the name. For the beame of the lyght of God, shineth principally in the Angells of this order, touching the farre exceeding participation of the knowing of God. Therefore Denys sheweth the properties and effects of the Angelles of this order. cap. 7. where he sayeth, That the knowing of Cherubin teacheth what he knoweth. And these words signifie, that Angells of this order are called Angells that knowe and be knowing, for they passe other in the gifte of the wisedome of God: also he nameth them Dei vidi, God sæing, for the excellent sight that they haue of God. For they haue a more clære contemplation, then other haue of Gods maiestie: and they be said, Altissime dacio racionis luminum accepturi: Of the highest gift of reason receiuers of light. Thereby he meaneth, that the order of Cherubin, is passing other filled of the light of God. Also these Angels haue the gift of the fairenesse of God in the first vertue that worketh: for by the lyght of diuine wisdome, they be in contēplation of ẏ fairnes of god. Also therby he meaneth, that in them & by them the first vertue ẏ worketh, ẏ is to say God, is sæne most clearely. Also he is called, Sapientifica traditione repleti, full of giuing of wit and of wisedome, for by the wise tradition of the Creator, they deale the gifte of diuine wisedome, to some more, and to some lesse. Also they haue communicatiue cunning. For the lyght of wisedome, that they receiue largelye, it passeth by them, to diuers others. For the fulnesse of lyght that they receiue, they giue forth and commit to other.

And also they are named takers of

lyght of pure contemplation and of ſimplicitie without meane. He calleth the lyght the illumination and gliſtering, by the which lyght he commeth to ỳ pure and cleare contemplation, where the vertue of God is, not in image, in figure, or in anye meane creature: but by it ſelfe, and in it ſelfe. Alſo they are called filled of the feed of God, and of his houſe, and of the vnitie that giueth lyfe of the feeding of God. For in that they be fed with the lyght of knowledge, they be refreſhed with the ſweetneſſe of loue. For it were no great profite to inſpire with knowing, but there followed therewith feede of the holy ſpirit, that is, of feeding by loue. Alſo this feeding is called houſehold, liuely, and onely refection. Houſehold, for that it is prepared for friends & for meynie, belonging to ỳ houſe. And it is ſayde lyuelye, becauſe it maketh and giueth lyfe to each, that is fedde with ſuch meate. And it is onelye and ſingular: for it is not taſted with ſtraunge lyking, that is to meane, not with fleſhly ſweeteneſſe. And though it bee onely feeding or meate, yet manye manner of feeding is found in this onely meate.

That when this one meate is taken, *full and very feeding is found.

*The minde ſatisfied in God, is ſpirituall feeding.

## ¶Of the order of Thrones. Chap. 10.

The thirde order is the order of Thrones, and this order hath the name of the gift of dome. For that God ſitteth in them, and giueth his ſentence of iudgement, and by them he diſpoſeth all ſubiects, as ſaith Iſidore. Therefore the vertue of Gods equitie is lykened to a firie throne in Daniel, ỳ is to meane, for clerenceſſe of knowledge, for by them, God foreſeeing euery thing, diſcuſſeth readely all things, and for ſwiftenceſſe that nothing may withſtand or let. Then theſe Angells, in which righteouſneſſe of Gods iudgement ſpecially ſhineth, be called Thrones, of Iſidore. And therefore Denys calleth them the higheſt ſeates, for they be high by authoritie of God, as it were inſtruments of Gods Iuſtice, ordained to gouerne: higher, for that they followe the rule of the righteouſneſſe of God in iudgement, but higheſt, for that they be nere the preſence of God, in the diſpoſition of the Hierarchies. Strongly placed, for that they are conenablye and conuenientlye ioyned, touching the ioynture and conuenience of the iudgements of God. For it is determined and conuenient, that euery man receiue for treſpaſſe paine, and for righteouſneſſe bliſſe, and ſuch reward as his worke aſketh, acception or reiection: and therefore payne accordeth conenably to treſpaſſe, and bliſſe to righteouſneſſe. For if trepaſſe and bliſſe, payne and righteouſneſſe agree not, they ſhoulde not haue a ſeate ordayned conenablye togethers. For compaction and vpright iudgement is the rightfulneſſe of Domes. The ſeates are free of all ſhamefull ſubiection: For euer the more ſubiect they be to GOD that is aboue them, the more worthye they are to bee made high by him, and in him, Sedes Dei ferre, ſeates that beare God, for they beare God that is aboue them, and they ſet forth and ſhewe the might of God by diuine mouings, in creatures that be ſubiect.

Seates that belong to the comming of God, that is aboue vnmateriall, and aboue worldlye taking. For they take the knowledge of God without ſtudye and wearineſſe, and ſendeth it forth to the lower, without grieuous ſufferaunce, and without withdrawing. Whereby they teach vs ghoſtlye, that we putting aparte materiall and earthlye things ſhoulde appoynt and make vs mete to receyue things that euerlaſteth.

Alſo theſe ſeates are without ende, that is to vnderſtande, without beginning and ende. For in God, to whom they are nigh, is formde neyther beginning neyther ende. So the Thrones receyue the vertue of God, and ſendeth the ſame to the lower. They make themſelues ſubiect to God obedientlye, and not of anye neceſſitie, but by verye frædome, they ſhewe themſelues ſubiect in all dædes.

¶Of

## ¶Of the middle Hierarchie. Cap. 11.

Isidore saith, That the middle Hierarchie cõtaineth these thre ordersPrincipatus, Potestates, and Dominationes. Denys calleth this Hierarchie Epiphonomia, that is diuine brightnesse with reuerence, their parteners setting forth, and teaching the vse of the Lordship, and putting awaye of a thing that is contrary. The first difference is sayd for Principatus, that haue the gift of reuerence passing other: whose office is to teach, to exercise, and to do reuerence to them that be worthy, after the diuers degrees of Prelacie, as it is written: Cui honorem, honorem, Honor to whō honor pertaineth. Rom. 13. But the vse of Lordship belongeth to Dominations, which teach ỳ lower to gouerne, not by lyking and desire to be aboue and ouer other, but after Gods owne will, to rule one another: for God will that men be aboue other men for profite, and not for pride, that they may teach and informe them in the faith and in good manner of lyuing, and not to be outragious in the giftes that are frelye giuen to the Lordship. Constraining of might & power belongeth to the order of Potentates, that mightely put off fiendes, that they grieue vs not so much as they would, Addition Preuenting vngodly desires, & vnlawfull lustes. And so is the disposition of the middle Hierarchie sette: though it seme otherwise ordained, after Isidore and Gregory, but that belongeth not to this worke.

## ¶Of the order of Dominations. Cap. 12.

The fourth order is Dominations, as Isidore saith, which are aboue and excell other in powers and vertues, for they be aboue other companies of Angells and Lords, and are called Dominations. Gregory sayth, The office of this order, is to teach and informe men, what is nedefull in spirituall battayle, to vse in the office of Prelacie. Also they informe Prelates of the Cleargie, how they shall behaue themselues in gouerning of subiects, without oppression & tyrannie. Denys sayeth, That the seruice of these Angels, is to put of distrust and dread, and tourne to God, without bending to worldlye profite, and serue him without ceasing: which by a singular excellencie, shape onely a behest and commaundement, a sure information & warning in the neather order. The Angells of this order be frē of all manner oppressing and ouersetting, that they maye frelye be reared vp to Godward, and be subiect to none that is lower thē God: & so they be subiect to none other, but to him alone, and by an vniuersal excellēcie they are far aboue all subiection: yet so ỳ no vyolence of tyrannie bendeth them to oppresse and ouerset the neather Angells. Therefore Denys sayth, That they vse their Lordship with vnlykenes of tiranny. They haue seuerity in might, and with seueritie, frēdome in godnes: and whiles the time of Dominations, power, and might is vsed, frēdome is not taken away in their doing, about the nether orders, yet by this liberalitie their might is no manner of wise diminished. But conforming themselues to God, as much as is possible, they follow the rule & lawe of their president. They neuer turne them to vanitie, but alway to the highest God, that Denys calleth (One) that is to vnderstande, Vniuersall. On him they set their eyen, and turne not awaye the sighte of theyr vnderstanding, from him that is Lorde of all: and therefore they are parteners, as it maye be of the forme and lykenesse of God, as Denys sayth. And so Dominations are the first in the seconde Hierarchie.

## ¶The order of Principatus. Cap. 13.

The fift order is called Principatus: and holye men declare, that this order teacheth men of low estate to doe reuerence to them that be greater and in higher estate of dignitie, as to Kings,

Princes, and Prelates. Of the Angells of this order Denys saith, that to Principatus belongeth leading to bring kingdomes to the lykenesse of God. For it belongeth to these Angells of their office, to teach and bring the other more lower ordinately to God, and to teache the lowest person to be reuerenced in himselfe, and in his neighbour, and specially in a Prelate. Denys sayth, That therefore they are called Principatus, for that to them it belongeth to turne or bring other to ẏ first & principal beginning, that is to God: the which they followe as it is possible, and as far forth as it is lawfull in office of presidence, they be lykened to the Prince. For Isidore lib. 7. sayth, That Principatus are they that be ouer the companies of Angells, for that they ordaine and dispose the lower Angelles to fulfill the diuine seruice. They haue the name of Principatus: some there be that serue, and some that stand by, Thousands of thousands serued him, & ten hundred thousand stood by. Dan. 7. 9. 10.

*Psa. 68. 17*

## ¶Of the order of Potestates. Cap. 14.

The first order is the order of Potestates, & they are called Potestates, as Isidore saith, for the euill Angells be subiect to them. And they haue ẏ name of Potestates, for by their might, the euill spirites be restrained, that they doe not so much harme as they would. Gregory saith, That the office of these Angells is to comfort them that trauayle and fight in ghostly battayle, and to defende them, that they be not violently ouercome of their enimies, and to helpe mightely that good men haue the victory. Hærto Denis accordeth and saith, That the seruice of Potestates is to kepe warely, that no wicked thing grieue, neither annoye good men.

And Gregorye sayeth, That Potestates in their Order, perceiue more mightely, that euill spirites are subiect to their disposition, the which be restrained by Potestates, that they grieue not men so much as they would.

Of this Potencial vertue, Denys saith. This holy Potestates haue equal might with Dominations, and receyue and kepe mekely the same diuine giftes in theyr degree without confusion. For they tyrannously commaunde nothing contrary to the lower: they assay to do nothing by violence and force: but calleth ordinately the lower Angells to the lykenesse of GOD. And ceasse not to bring thẽ, Ad Potentificam & causalem potenciam, that is to God, that may all thing, and is cause of all thing intellectually, farre passing worldly doing. So that by these properties of the lykenesse of God, the middle dispositions of the supernall knowledge, may be illumined and beautified, pourged and made perfect.

Also as these Potestates are tourned to the lykenesse of God by meane of the higher Angelles: so by theyr meane the neather Angells are brought also to the lykenesse of God. So that all the orders, highest, middlemost, and lowest, be made partakers of darke and mysticall purgations, illuminations, shinings, and perfections.

## ¶Of the thirde Hierarchie. Cap. 15.

The thirde Hierarchie is called Ephionia, and contayneth thre lower orders, that is to suppose, Vertues, Archangelles, and Angells. And thereto according the lower Hierarchie is described in this manner. The lower Hierarchie, is a godly principle of nature, meting with the lawes of kinde, and shewing secrets as he maye take discrete of nature, meting with the lawes of kinde. This pertayneth to Vertues: for they haue might to do myracles, and to heale sorrowe and sicknesses aboue Natures skill. Shewing mysteries: this belongeth to Archangells and to Angels, by a maruelous discrete passe, from the one to the other: this is referred to the difference of Archangells and Angells. For the greater, as Archangels reueale greater mysteries, and the lesse, as Angelles, shewe the lesse secrecies.

For by Archangells were shewed the greater secrets vnto Prophets, as this: *Esay.7.14.* Ecce virgo concipiet, &c. Behold a virgin shall beare a sonne, and thou shalt call his name Emanuel. And by Angels is shewed the telle, as this: *Psal.68.* Episcopatum eius accipiat, &c. His habitation bee voyde, and no man bee dwellyng therein, and his Bishop right let another take. And this was sayde of Iudas the traitour that hung himself: and *Act.1.* Mathias was chosen Apostle in his stede. Ephionia is sayd of Ephi, that is, vnder, and Phanos, that is, shewing. For the lykenesse of God is shewed in a lower manner in orders of this Hierarchie, then in other orders of the higher Hierarchie.

## ¶ Of the order of Vertues. Cap. 16.

The seuenth order is of vertues. Vertues be a company of Angells, and their seruice is to vertues, and to do miracles, in them principally the vertue of God shineth: and therefore they be called vertues as I shewe saith. The Angells of this order, receiue illumination, purgation, and perfection of the orders of the middle Hierarchie. Therefore Denys saith, that vertues haue strength to worke as God graunteth them, by which strength changeth not. In this they be seimes and like to God: for they haue taken vnchangeable strength of vertue, to doe all deedes. And therefore Denys touching the working vertue of these spirites saith, That the name of these holy vertues, meaneth a mightie strength, that changeth not, that is giuen them after the lykenesse of God, the which is better stable, more vnlikenesse to receiue the illuminations and shining of God: as though he would meane, In y^t these Angells be called vertues, it is knowen that they are confirmed vnto God: for the vertue of God is strong & mighty to worke, and faileth not for difficulties of any worke, and is vnlikke to dull and lasse, and wearieth not, keepeth stedfastly for no long dwelling of time: So these Angells be like: for they are found strong, and vnremutable to doe all deedes. Therefore they be vertuous, not onely in working, but also in receiuing of light and of brightnesse. For the vertue of these Angells, though it seeme feeble and vnstedfast, is likened to the vertue of God, and is not feeble, but by grace they are likened to the vertue of God. They be feeble concerning their vnableneſſe without God, by corruption of kinde, but they are not feeble by corruption: but they receiue all that is due to a creature, that is to meane, sufficient strength according to the kinde thereof. Therefore Denys saith, that they haue motion like to God, that beareth them stedfastly, into the passing Essence of God, for by that vertue, they moue to God ward: and therefore they vertue is borne vp, into the passing vertue of the Creator, therfore the likenesse of the Image of God is found in them. The likenes of that they receiue, they send it forth to the neather Angells, they take by gifte, and giue forth by example. Denys saith, that the office of these Angells is to teach Prelates to doe the office of Prelacie, profitably, and purely, and stedfastly, that they may beare their charge patiently. Gregory. 4. Mor. saith, That the office of these Angelles, is to teach them that haue vertue, how they should in themselues repaire the image of God: and reforme it, and keepe it, and saue it mightely. Also by the seruice of these Angels the vertue of doing miracles, is graunted to the perfect, that they may be brought to the first state, in the which God made man to his owne Image and lykenesse. By such miracles shewed, the Angells of this order se always and behold the vertue of God, and tremble in contemplation thereof: but this feare, without pondring to set forth the will of God, is not painfull, but is rather wonderfull, & not needfull feare, as saith Gregory in Mor. li. 4.

## Of the order of Archangells. Cap. 17.

The eight order is of Archangels that is to be vnderstande, highest messen-

gers,or Princes of messenges, as sayth Isidore. For they holde the Principate among Angels,termed Dukes,leaders, and Princes. For vnder their order, to every of the Angells their offices are assigned: For Archangells be aboue Angells,as it is said in Zachary,where the greater Angell sayd to the lesse: Go & teach this childe,&c. For if it were so in the office of Angells, that the greater appointed not the lower,they would not haue said so, speaking as to a man: it seemeth therefore that one Angell learneth of another. These Archangelles are oft knowen by their proper names, so that by their names, their conditions and workes be shewed. For Gabriel was sent to the holye Virgin, to giue warning that he was comming, that should haue the victory against ỳ fiends, that are called, Aere Potestates. Gabriel signifieth ỳ Fortitude of God. And Raphael,the Medicine of God, & was sent to Toby,and did lay medicines to Tobies eyen,& healed him of his blindnesse,and so of other. Hetherto speaketh Isidore.lib.7.cap.5. Gregorie saith,that the office of these Angelles is to teache gwd men,and help them of those things that concerne theyr faith,as of the comming of Gods sonne, and of his deedes and lawes. Denys saith, that it belongeth to Archangells,to shewe Prophecies to Prophets,and to put off fiendes that haue maistrie ouermen,that they greiue them no more: as it belongeth to Potestates to put off euill Angels,that they take not vpon them things that belongeth to God. Also Archangells are more worthy then the inferiour Angelles,and they be seene before other in message, because they be more perfect,so that both great and lesse, be seruiceable to the setting forth of the glorie of God: and by theyr diligence the lower Angells are informed towarde God, as much as is possible. Also they consent in one vnitie, gathering Angelles to that chiefe Principium, in teaching of the Angells vnder them by ordinate leadings and vse, by the which it belongeth to teach and to lead the other neather Angelles that follow. Also these Archangells be in the middes, among the orders of the neathermost Hierarchie: and therfore they take illuminations and shinings of the higher Angells,and the same shewe and teach forth to the nether Angells: in the which Angells of all Angells, the disposition Hierarchie is perfectlye constitute, fulfilled and complete of thrise ternaries of the orders of Heauen.

*Zac.*,2.3.4 The Angell that talked with mee wẽt forth and another Angell went out to meet him & said vnto him: run,speak to this yoũg mã, & say Ierusalem shall bee inhabited with out walles.

*Luk.*1.19.26. I am Gabriel, that stande in the presence of God, & am sent to speake vnto thee &c.

*Tob.*12.15 I am Raphaelone of the 7. holy Angelles, which presents the praiers of the saints &c.

## ¶Of the order of Angells. Cap.18.

The ninth and the last order of Angelles. Angelus in Greke, Malach in Hebrewe, Nuncius in Latine: and is to vnderstande a Messenger in Englysh and in French. For Angelles were wont to come in message,and gine prophets warning of our Lordes will. Angelus is a name of office, and not of kinde: for an Angel is alwaye a spirite, and is named Angelus first, when he is sent in message. Paynters paynt Angells with feathers and with wings, to betoken theyr swifte passing and moving, as Fables of Poetes tell that Windes haue feathers, as it is writen, Qui ambulat super pennas ventorum. Hetherto be Isidores wordes, lib.7.cap.5. *Psa.*104.3

Denys sayth, that the Angels of the nether order,be not partners of the illuminations of ỳ higher orders: for they part not with thẽ, but they take part of thẽ. For ỳ higher Angels first take illuminations of God,& then beare they illuminations forth to the knowledge of other,and be called the first messengers: and the other be called after, and the last messengers. Also Denys saith, that Angells lifte vp or inspyre, and bring men to the knowing of GOD, and teach and informe them that they maye lyue righteously.

Therefore, though these Angelles haue no other lower Angelles vnder them, and are not aboue any other Angelles: yet they haue vnder them the Orders of men, ouer whome they are ordayners and disposers of them.

For

Addition

For the ſoule beeing the bodyes lyfe is the watch by the which the bodyes expreſſeth the workes of nature, charged for a time while the bodye is apparaunt: the courſe runne, the ſoule retourneth ſubiect to motions diuerſe, by higher Angells.

They be ſtirred vp by the loue of God in themſelues, and be formed by ỹ ward of them, and paſſe forward vnder themſelues by defence of them that they ſhal rule. Theſe Angells haue many manner effects: For the Angells that bee ordeined ſingularly to our keeping, pricke vs to good, and wake vs that we ſleepe not in ſinnes and in vices. Act. 12. Alſo they refreſh vs Ghoſtlye, that we fall not vnder the burthen of the way into our countrie. 3. Reg. 9. Alſo they put off fiendes, that they hurt vs not. Tobie. 8. And they informe vs in doubts, & make vs certeine. Dan. 11. 10. Alſo an Angell leadeth vs that we wander not out of the way. Tobie. 5. Exod. 32. Alſo he commeth to vs and comforteth vs in ſorrowe and in woe. Luke. 23. Gen. 16. Where it is read that an Angell comforted Agar that wept full ſore: alſo they haue compaſſion of vs when wee ſinne, leaſt we fall in diſpaire and vaine hope. Eſay. 24. Iudic. 2. And they aſſiſt vs quickiye leaſt wee ſhoulde fall. Eſay. 24. And they helpe vs againſt enimyes that wee bee not ouercome. Gen. 32. & ſecundo Macabeorum penul. Alſo they heale our woundes that wee dye not. Tobie. 12. And they bring our ſinnes to minde, that we ſhould be aſhamed thereof. Ioſu. 2. And they warne vs of Gods will, that we maye doe thereafter. Luke. 2. And they put awaye lets, that wee may ſerue our Lord. Exod. 23. Sed precedet te, &c. And they viſite vs oft, and warne vs, that we treſpaſſe not. Eſay. 40. Secundum peſam, &c. And they bee alwaye in the preſence of God to haue contemplation. Luke. 1. & Dan. 7. Decies centena milia, &c. Alſo in prayeng they get vs remiſſion. Iob. 33. Sicut fuerit. And they ceaſe neuer to worſhippe and praiſe God. Eſay. 6. Apoc. 5. Non habient requiem, &c. And they behold God face to face without vaile put betwæne. Mar. 18. Angeli eorum, &c. And in their ſubſtaunce and vertue, they be not grieued with the weight or peiſe of the bodie. Luke. vlti. Spiritus carnem et oſſa, &c. Alſo he is aboue time, and worketh in time. For as Denis ſaith, the ſecret vnderſtanding of an Angell is like to God, and worketh ſodeinly. Therefore he vnderſtandeth and knoweth ſodeinly without circumſtaunce or conference of one thing to an other: and by the vertue of his ſubſtance he doth all his deeds in one inſtant: an inſtaunt is a during that abideth not. For an inſtaunt is, and neuer was, neyther ſhall bee. The Philoſopher calleth an Angell Intelligencia: and in Libro de Cauſis, it is written, That an Angell is made in the Orizont of time, and eternitie euerlaſting. TREVISA. Orizont is a ſtraunge tearme and much vſed in Aſtronomie: and to inquire and knowe, what the Orizont ſignifieth, take heede if a man ſtand on a great hill, either in a great plaine and large, ſo that he ſee the Firmament or Skye all about without anye lette, he ſhall ſeeme that the Skye toucheth the earth all about him on euerye ſide, and that a Circle of the Skie compaſſeth the earth all aboute, as farre as his ſight comprehendeth. That Circle is called Orizont, and is the middle Circle betweene the parts that we ſee of Heauen, and the part that wee ſee not: and this Circle is betweene the foreſayde partes, and is the neathermoſt of that one, and ouermoſt of that other: and ſo is Angells kinde and mankinde ouer thoſe thinges that bee made, and paſſe, and fall by paſſing of time, and neuer in degree of euerlaſting.

What an Orizont is.

Then conſider of the endleſſe greatneſſe of God, that euer was, and euer ſhall bee, without beginning and without ending, For euerye Angell ſhall bee euer without ending: and no Angell was euer without beginning: For euerye Angell was made. Alſo if men bee affraide with the ſodeine preſence of an Angell, conſider that the Angell goeth comforte vnto them, with ſweete doinges, and

Act. 12. 7. 8. 9 Peter was deliuered by ỹ Angell forth of priſon.

2. Re. 19. 5 The Angel awoke Eliah vnder the Gineper tree, and ſayd, Ariſe and eate.

Dan. 9. 21 22. As Daniel was in praier, Gabriel ſpak vnto him, ſaieng, I am cõe forth to giue thee knowledge and vnderſtanding.

Toby. 5. 4. When he yet forth to ſeeke a man, hee found Raphael the Angell which accõpanied him in his iourney.

Exod. 3 the Lord promiſed to ſend an Angell before his people.

swæte shewings, as saith Ambrose. Lu. 1. ibi. Ye times Zacharias, &c. A fiend or euill Angell doth the contrarye, for whome he affraieth with his presence, he smiteth them with more dreadfull feare, as saith Ambrose. Also an Angell is seene when he will. And when he will he is hid from mans sight, as saith S. Ambrose in the same place. Also an Angell when he will taketh a bodye couenable to his working, that he maye bee seene: and when he hath done his office, he leaueth that body that he take. Iud. 14. Euasuit, &c. And the spirit of the Lord began to strengthen him in the host of Dan. And the spirit of the Lord came vppon him, and hee went downe to Ascalon. Also though an Angell take a body for any needfull doing, he doth not quicken that bodye, neither giueth thereto lyfe, but onely he moueth it. And so sometime it seemeth, that he eateth and drinketh as a man, and yet he eateth not neither drinketh: But by his might he destroieth and wasteth the meate, as appeareth. Tobie. 12. Where it is said. It seemed that the Angell eate & dranke, &c. Also an Angell eateth for no neede, but only by might. For as Austen saith vpon Luke, the last Chapter. The Sunne beame wasteth the water by might, but the earth swallowdeth by necessitie. And so eating was by might touching the shewing of the meate and the wasting, but it was not needfull to the feeding of the body. So these light things and plaine, that be said of good Angells, shall suffice at this time.

Iud. 13. 25

idem cap. 14. 19 Sampson.

## ¶Of euill Angells. Chap. 19.

Of this gouernmēt of Angels manye haue disliked, but seing that bodies be guided by spirits, & spirits by Angels, & Angels by God, it is a rare question.

As a good Angell is giuen to men for helpe and keeping, so to euerye man is giuen an euill Angell to assailing & attempting. The head of these euill spirites and leader, is Lucifer, the which as Gregory saith, hath that name, for he was made more clere and bright then other Angells. For the first Angell was beautified as a precious stone: for whiles he was aboue all the compasses of Angells, by comparison he was the more bright and clere then they. But he waxing proud against his Creator, lost light and clerenesse, and faireneslie: and as he was worthy, he gate him a foule darke shape of Apostacie. Thereof speaketh Damas. li. 1. Chap. 18. Of these vertues of Angelles, he that was aboue other, and to whome God had committed the charge of the earth, was not made euill by kind, but good, and of the maker, no fire of malice in himselfe, not suffering the illumination and worship, that the maker had giuen him: by election and choise of his owne free aduisement, he turned out of kinde into a thing that is aboue kinde: and became a rebel against God, and failing of the first good, came into euill. Et infra. He was of the creator made light, and by his owne will he became darknesse. Also with him was sent out an endlesse multitude of Angels, that followed him, and were ordeined vnder him, and wilfully became euill, and fell out of good into euill. Also it is sayd, that they haue no power neither vertue against men, except it be graunted by the disposition and sufferaunce of God: But by sufferance of God they disguise themselues, and take what manner Image, figure, or shape them liketh. Then it seemeth that all malice and vncleane thoughts come of their doing, the which they may put in mans thought: But they may not doe to men by violence & strength. Also that death of men is a chaunge of life, the alterations of Angels lesse of ioy after sliding, Angels lack the clere presence of God, as after death men lacke life. Hetherto be Damascenes words. Also Gregory saith, that grace hath forsaken him, and he abideth obstinate in malice, so that by his will, he will nothing that is good. He hath free aduisement, but it is borne downe, and bendeth alway to euill, without ceasing: so that alway he forsaketh the good and choseth the euill. Therefore it happened as Cassidore sayth, he willed and coueted to vsurpe ouer the Godhead, and thereby lost prosperitie: also because he in an vndue manner coueted highnesse, that belonged not to him, therefore by a right decree he fell downe into a lowe place.

As he that bare himselfe not rightfully in the highest place, should nowe by the order of righteousnesse holde himselfe in the lowest place. Therefore Saints call him Diabolus, a Diuel, as it were Deorsum ruens, falling downe. And hée hath many other names, by the which his wickednesse is knowne by signification of names. Hée is called Demon, and Plato in Thimeo calleth him Cacodemon, that is to vnderstand, knowing euill. For Demon is to vnderstand, knowing. And he is called so for sharpnesse that hée hath of kindly wit. Hée is sharpe in wit of kinde, and by experience of time, in knowing and vnderstanding of Scriptures, as sayth Beda, and also Damascene. Chap. 18. Hereof speaketh Isidore. lib. 7. chap. vltimo, and sayth that the Grékes call fiendes wise, that is, cunning. For they knowe before manye thinges that shall fall and come after. Therefore they bé wont to giue many aunsweres. For in them is more knowledge of things then is in men, and that is the more because of subtilnesse of wit, and for long continuaunce and experience, and somewhat they knowe by reuealations of good Angells, by the commaundement of God. These fiendes bé nigh in kinde to the bodyes of the aire: For before they trespalled they had heauenlye bodyes. And sithence their sliding & fall, they be turned into qualitie of ayre. And they bé suffered to holde these spaces of the darke ayre, that is to them a prison vnto the dome. These bé the Angells that trespalled, and their Prince is the Diuell. Also he is called Sathan, that is to say, contrarie, or an aduersarie. For by corruption of mallice he is contrarye to God, as saith Hierome. By desperate attempting hée taketh more vppon him then he may doe, as saith the Glose. Esay. 16. Maior est arrogancia eius, &c. His bragge and his boast is more then his might. For as Hierome sayth: He had leauer be, then not bé, because hée woulde fight against God, though hée knowe, that his harme should encrease thereby.

Deorsum ruens.

Also hée is called Beemoth. Iob. 40. Ecce Beemoth. Beemoth is as much to say, as an Ore, or a beast. The fiende, as an Ore desireth to eate heye, with the toth of his temptaion, seeketh to chewe and to frette the cleane lyfe of good men. The fiende loueth fleshlye likinges. Also he is called Leuiathan, that is, a thing put to. Iob. 40. For as Gregorye sayth, hée putteth harme to harme, and ceaseth not to put paine to paine. Alwaye as the trespasse of him & of his, increaseth, so the paine increaseth also. Also hée is called Appollion in Grécke, that is, a destroyer, as appeareth Apocalipsis. 15. For by mallice that stirreth him, he desireth to destroy the goodnesse of vertues that God planteth in the holye Church, and among good soules, as it is sayde in the Psalme, Exterminauit eam aper de silua, &c.

Of some taken for the Rhinocerot & Elephant, beasts of gret force & bignes. signifieng the whale or furious dragon.

*Psa.* 80. 13

Also hée is commonlye called Diabolus, that is, fleeting downeward, by vnderstanding in Hebrewe. For hée displsed to stande in peace in the highnesse of Heauen, hée was worthy to fall downeward by the weight of his pride. And hée is called Criminator in Grécke, a curser and blamer, either for that hée intileth or inflameth vnto offences and sinnes, or else for that hée infecteth innocently good men with blame and false accusations, as it is sayde Apocalipsis. 12. Proiectus est accusator, &c. and as saith Isidore. Ethimol. li. 8. Also beside these names in holye writte, his mallice is many wayes noted. For hée is callled a Serpent or a Dragon, for his venimous and guilefull cruelnesse. Apocalipsis. 12. Hée is called a Lyon for his open violence. 1. Pet. vltimo. Tanquam Leo rugiens. And he is called a Boare, for he is obstinate and rooted in shrewdenesse. Esaie. 25. And hée is called a croked and wayward Addar, for his loking in the darke ayre. And therefore Austen rehearseth Platoes opinion of fiendes, that bé called Cacodemones, super Genesis liber. 8. & habet. liber. 5. siue distinctione. 8. Caput. primo. And sayth, that Fiendes bé called ayrelye beastes, for they liue in bodyes that be airely.

*Tobie* 1. The accuser of mē is cast downe.

And therefore not to be ouercome by death. For the element that is more able to suffer then to worke, hath the masterie in those manner of bodyes. Also Austen in the worke De ciuitate Dei. li. 8. saith, *Demones, fiends be beasts that suffer in the hidden intelligence, reasonable in thought, euerlasting in during, airely in body. Austen saith in this manner, rehearsing the opinion, and meaneth, how the fiend was put out of the place that is called Cœlum Imperium. Blessed heauen, out of the bright place of lyght, into this darke ayre, & is prisoned therin to suffer wo & sorow: when God sufferreth him, hee taketh a bodie of the aire, that the lyfe of men be haunted & stirred to businesse by his dwing or tempting. Therefore Esaye calleth him a Smith blowing coales, and shaping vessel to his worke. For by his haunting and assayling, the life of good men, that be vessels of grace, are assaied and proued. Esa. 54. 16. 17. I haue made a Smith, &c. Thus he is called by these names, and by many other, by the which his venemous wodnesse is shewed. Beda in the glose vpon this place. 1. Pe. vlti. Circuit querens quem deuoret. He goeth about & seeketh whom he may deuour & eate, sayth: He goeth about as an enimie besieging closed walls, and spieth where he may enter and come in by the feeblest side. He sheweth vnlawfull shapes to the eien: to the intent that by the sight hee might destroy chastitie. He tempteth the eares by song and melodie, that he might make the christian strength feeble and faint: he prouoketh the tongue by rebuke and foule reproch. And to take reuenge, hee tempteth the hande of them that suffereth wrong, and stirreth thereto, he promiseth worldly worship, that he might cause the honour due to Heauen to be sette at naught. If he may not deceiue with slow temptings, he putteth to feareful appearaunces and doubting. He is guilefull and deceiuable in peace, & violent in persecution. Therefore the wit should be as redy prepared to withstand him, as he is to impugne and assaile. Hetherto be the wordes of the Glose.

*That is, by signification, as vvhen a man in constitẽce is greued, & cannot vtter the agonie of his mind.

## ¶Of peruerse Angells. Chap. 20.

Euill Angells consenting to the will of Lucifer, that fell downe, be closed in this darke ayre, as it were in prison without recouerie. They fell out of light into darknesse, out of loue into hate and enuie, out of most high health into wretchednesse, as saith Gregorye. Also fiends, as they haue more perseuerance or lesse, some be souereignes ouer fiends, & some be subiects to other fiends, as saith Ambrose vppon Luke. For though fiends be obstinate in euill, yet they are not spoiled vtterly of sharp wit. For as Isidore saith, they haue three mãner of sharpnesse. For some things they knowe by the subtiltie of kinde, & some by experience and during of times, and some things they know by reuealation, and shewing of holy spirits. Also ỹ fiends as Austen saith, by sharpnesse of witte know vertues semiall of things, that we knowe not. The which seedes they sowe by conenable and temporate commixtions of Clements, and so they bring forth things of diuerse kinde. For what that kinde may do by it selfe in due time, the same the diuell may do sodeinly by swift hasting of the worke of kinde. &c by craft of fiends Pharaos witches made sodeinly serpents and frogs, as sayth the Glose, super Exod.

Also all the intent of fiends is to do euill, and to molest & disquiet good men. And therefore oft they trouble the Elements, and make tempests in the Sea, & in the aire. They corrupt and destroy the fruit of the earth, as appereth Apoc. 7. And much more harme wold they do, wer it not the good Angels ỹ withstand their mallice: and therefore because they trespasse continually wheresoeuer they goe, they beare alwaie with them their pain, as saith Gregorie. Also Gregory. li. Mo. 32. saith, Fiends desire alway ỹ wo & sorow of good men. But if they haue no power of God, they be not *sufficient to the article of temptation. Therfore when they haue done one hurt or euill, they sodeinly make them ready to doe another.

*They can doe no more thẽ is permitted them.

nother. And so when fiends shuld be put out of that men that they were in, they prayed that they might enter into swine. For to the end they might fulfill their malitie, they desire also to grieue brute beasts, when the might of God letteth them, that they may not violest men: also li. 14. after the diuers complections of sundry men, they ordeine guiles of temptation to catch them. For they tempt light conceited men to lechery, and euill disposed men to discorde and strife, and fearefull men to vaine hope, and proude men to take too much vpon them: Also in li. 22. First the olde enimie tempteth, as it were counselling, he entiseth liking attempts and vnlawfull, after he draweth to delectation, & at the last to consent: and when he hath a man in, he ouerletteth him with a violent vsage & custome: wherfore of him it is said. Iob. 41. Stringit caudam. &c. Also Gregory saith, li. 32. The guilefull enimie ouercommeth no man by might, but by guile of venimous persuasions, and by the guilfull counsells he slaieth. For while liking things appeare or seeme pleasantly, they bend the heart to euill. Item. li. 25. Now he appeareth to men as he is lost. And now as an Angell of light, he sheweth himselfe. Item. li. 34. In the ende of the world, he shall be so much the more feruent to madnesse, through malice, that he is so nigh to ỹ ponne, & to paine infernal. Item ibidem. Then the false enimie shal forge and bethinke wickedly all that he will, then will he admonisse the proude folke an high: and by him man shall be dampned by his owne deeds, and he shal wickedly shew all the euill that he can. Item ibidem. li. 34. When all the cõpanie of heauen cõmeth to iudgement, then ỹ old enimy the diuel, the grisly beast & strong, shall be brought forth before the dome as a prisoner. And he shall be put into the fire of hell without end, and his adherents with him: Where shall be a wonderfull sight when this huge grisly beast shalbe shewed to ỹ eyen of good mẽ. Here fewe of full many properties of euill spirits, & of the effect of them spoken, shall suffice for to passe shortly. And who that desireth to knowe the properties, workes, and prime falle accusations of this Sathanas, let him throughly read Gregories booke vppon Iob. And specially the two last Chapters. 40. and. 41.

FINIS SECVNDI LIBRI.

# ¶INCIPIT LIBER TERTIVS.

## ¶Of the properties of the soule reasonable.

By the help of Iesu Christ, in the forsaid bookes, we haue brought in briefly some properties of bodilesse substance, of ỹ essence of God, & qualitie of Angels: Now with his helpe we shal turne our stile to bodily creatures, and we shal begin at the worthiest of creatures, that is man, that hath kinde and propertie as well of bodies as of spirits.

## ¶Of the description of man. Chap. 1.

Isidorus.

A Man is of all other creatures nerest in likenesse vnto God, milde after kinde by the lawe of reason, receiuing doctrine and skill, hauing the Image of God by the might of knowledge, and the likenesse in power of loning. Farther to the intent the properties of men shuld be the more openly known to vnlearned mẽ & simple, of his parties, of ỹ which he is made & cõposed, we shal shortly begin to intreat: and first of ỹ worthier kind, ỹ

is the ſoule, by the which man agreeth with Angells. For by the ſoule man is lift vp to heauenlye thinges, aboue the kinde of bodie. For as Iſidore ſayth, by a miſſe vſe, Homo, a man, hath ỹ name of Humo, the earth: ſith that he is not made only of body, but compoſed of body & of ſoule. And therefore a man is called Antropos in Greeke: By Antropos is vnderſtode vprightlye formed. For the ſpirit is lifted vp by gouernaunce, to the contemplation of God his maker: wherfore the Poet ſaith.

*Antropos, of Anti, & Tropeo: Homo conuerſus.* A man grovving vvith his head or roote vpvvard.

Pronaq; cum ſpectant animalia cętera terrã,
Os homini ſublime dedit cœlumquè videre,
Iuſſit & erectos ad ſidera tollere vultus.

The meaning is thus, other beaſts looke downeward to the earth. And God gaue to man an high mouth, and commaunded him to looke vp and beholde heauen: & he gaue to men viſages loking vpwarde towarde the ſtarres. And alſo a man ſhoulde ſeeke heauen, and not put his thought in the earth, and be obedient to the wombe as a beaſt. Iſidore ſpeaketh of a double manner man, of the inner man, and vtter man. And firſt we ſhall treate and proceede of the inner man.

That is, to voide exceſſe.

## ¶Of the inner man, the ſoule. Chap. 2.

FIrſt it is to vnderſtand, what thing the reaſonable ſoule is, and of what diſpoſition, & what is the meaning of the Etimologie, and the pronouncing of this name, Anima, a ſoule. Then of the might & vertue therof. And thirdly of the effect & working therof. Fourthly, of the perfection and compariſon, that is to witte, what is the propertie thereof, when it is ioyned to the bodie, and when it is departed from the bodye. The reaſonable ſoule, of the which we intend heere to ſpeake, is defined of ſome Saintes and Philoſophers, as a ſpirit: And of ſome other, as Anima et ſpiritus, ſoule and ſpirite. In that the ſoule hath the kinde of a ſpirit, S. Auſten defineth it in libro de motu cordis.

## ¶Yet of the Soule. Chap. 3.

A Soule is an vnbodilye ſubſtaunce intellectuall, that receiueth lyght of the firſt, by the laſt relation: By this definition we know the firſt and cheife propertie of the ſoule. For mans ſpirit receiueth the lyght of God next after Angells. Alſo in that it is a ſoule, it is defined in two manners. For it is ioyned to the bodie in two manners, that is to vnderſtand, a mouer to the thing that is moued, and alſo as a ſhipman is ſetteled to the ſhippe. And thereto according Remigius defineth a ſoule in this manner. A ſoule is a bodileſſe ſubſtance ruling a bodie. And Saint Auſten in the booke De anima et ſpiritu, ſaith in this manner. A Soule is a certeine ſubſtaunce, partener of reaſon, betaken to a bodie that ſhall be ruled. Of the which definition ſome propertie is taken: That is, that the ſoule by a certeine neceſſitie of loue & gouernaunce is kindly giuen to the ruling of the bodie, that is ioyned thereto. And hereby it appeareth, that the ſoule is not ſtreighted, neither ſpread in length, neither in bredth in the bodie, that he ruleth and gouerneth: but by the vertue of the ſoule the body all about is ruled and moued. As Calcidius putteth example in Commento ſuper Thimeum, of the Spider that ſitteth in the middle of the web, & feeleth all manner of moning, & toucheth the webbe either within or without: So the ſoule, abiding in the middle of the heart, without ſpreading of it ſelfe, giueth lyfe to all the bodie, and gouerneth and ruleth the mouing of all the lims. In that it is compared to the body, that it is ioyned vnto, as forme and perfection. It is defined of the Philoſopher in lib. de Anima, in this manner. A ſoule is Endelichia, that is, the firſt act or perfection of a kindly bodie, that hath lims and might to haue life. By which definition it is manifeſt, that though the ſoule be ioyned to the bodie, it may not be faſtened to all manner of bodyes, but onely to a kindly bodie, that hath limmes,

and

and is first kindlye disposed to receiue a reasonable soule. Also in ỹ it is a soule and spirit, it is defined foure manner of wayes. First in comparison to creatures generally, as in the boke De anima & spiritu, Austen saith in this manner: A soule is made to the likenesse of all wisdome, and beareth in it selfe the likenesse of all things. For it is like to the earth by Essentia: to water, by imagination: to Aire, by reason: to the Firmament, by vnderstanding: to the knowledge of heauenly ioyes. In the first manner it is defined in comparison to God, as to his maker, thus. A soule is like to God, a quickening of lyfe. Hereby we knowe that the soule is not begotten of the father and mother, but it is compound and created of God to the lining of the bodie. Also in the seauenth manner it is described in comparison to God, as to the end that he is made, thus: A soule is a spirit intellectuall, ordeined to blisse in it selfe. Hereof shineth the propertye of the soule, that is to meane, that the soule beeing departed from the body is not onely beautified with Angelles, or as an Angell is, but the felicitie thereof is inlarged, and in the bodie glorified. Iohannis Damascene, Homel. 26. comprehendeth all these differences and definitions vnder a generall discription, and sayth, That a soule is a substaunce liuing, simple, and bodilesse, in his own kinde vnseene with bodilye eyen, neyther shall die, and is the reasonable vnderstanding, without shape of limmes. And it vseth a bodie, and giueth thereto heart of lyfe, and of growing and of begetting, and hath none other vnderstanding, but in it selfe it is most pure and cleane. And as the eye is in the bodie, so is the intellect vnderstanding in the soule, and it hath free aduisement and will, and is chaungeable by couenable will. For it maye freelye take eyther refuse. All these the spirit taketh of his grace, that made him, and of him hee hath beeing and kinde. Hetherto speaketh Iohn Damascene. Barnard describeth a right such properties and saith. O thou soule, beautified and made fayre with the Image and lykenesse of God, spouled in spirit, with Faith: bought with Christs owne bloud, assisted with Angells, partaker of blisse, heyre of saluation, and partener of reason. What hast thou to doe with the flesh? By which thou sufferest much. By these many and diuerse definions, and diuerse and sundrie properties of the soule be knowen, touching his beeing of kinde and of grace.

## ¶How the soule is of Philosophers described. Chap. 4.

BVT what thing a soule is, it is vnknowen to many men. For in this matter wee reade, that olde Philosophers gaue diuerse, and as it were contrarie determinations. In liber de Anima, Aristotle rehearseth that Plato sayde, that a soule is a beeing moouing it selfe. And Zeno sayth, that a soule is a number that moueth it selfe. Pythagoras calleth the soule Harmonie, a concord of melodie. Paphinous calleth it Idea, a manner example. And Asclepides calleth it a manner of corde, that setteth the fiue wittes a worke. Hipocras calleth it a subtile spirite spread through all the bodie. Erachus the Philosopher, calleth the soule a lyght, or a sparcle of beeing. Democritus calleth it an vncerteine spirite Athomis, a little thing, as it were of the moates in the Sunne beame, and so hee sayth, that all the bodye of the soule is such a lyttle thing. Permenides saith, that it is made of earth and of fire. Epicurus sayth, that the soule is a manner kinde of fire and ayre. Ipertus saith, the soule is a firye strength. Iuxta illud: Igneus est illis vigor et cœlestis origo. Sith that wise men haue spoken so many wayes, and so diuerselye of the soule: at this time onelye this shall suffice that is sayde of holy men. That the soule is a manner of spiritual and reasonable substaunce, that GOD maketh of naught for to giue lyfe and perfection to mans body. And because it is a substaunce that maye receyue contrarves: It receiueth vnderstan-

ding, and yet is subiect to forgetting, vertue and mallice without chaunging or leesing of his substaunce. And because it is bodilesse, it is not spread in length neither in breadth in the bodily wits. Inasmuch as it is simple in kinde, therfore it may grow and ware, neither more neyther lesse one time then at an other. And therefore in the greater bodye it is no greater, nor in the lesser bodie lesser, as sayeth Austen. Also though it bee simple and not chaungeable in his substaunce, yet it hath many sundry wights and vertue. For multitude in might and vertue, maketh him neither more ne lesse in kinde, but the multitude of might and vertue belongeth to the dwinges and effects. And so hee is not more in three vertues then in one, neither lesse in one then in three: And thus it is known, that ỳ soule hath many propertyes and definitions, touching what thing the Soule is, and the condition of the Soule shall bee more clearelye knowne by the setting of the name.

## ¶How the Soule tooke name of the Gentiles. Chap.5.

ISidore sayeth, that Anima the Soule, was named of the Gentiles: For that by their opinion it is winde & breath: For we by drawing of ayre at the mouth seeme to liue. But this opinion is openlye false, for the Soule is put into the bodye, long before the ayre bee taken at the mouth. For it liueth being in the mothers wombe, when our Lorde maketh the Soule, and putteth it therein. And it is called Soule because it liueth, and it giueth lyfe to the bodie, that it is put in. And it is called spirit, because it hath in it selfe, spirituall, animall, and kindlye lyfe: And because it maketh the bodye Spirare, that is, to breath. Also the same thing is Anima and Animus: but Anima leadeth the lyfe by reason, and Animus by counsaile and guiding. Therefore Philosophers saye, that Anima, that is a lyfe, abideth with Animus, that is counsaile. Also Anima the Soule, is called Mens, the Minde, because it appeareth above as head, or because it mindeth. By the Soule, man is the Image of God. Also many names of the soule bee so coupled together, so that oftentimes one name is put for another, and the Soule that is one, is called by diuerse names in diuerse respectes. It is called Anima, while it is in the bodye and giueth it lyfe. Mens whilest it hath minde, Animus, whilest it hath will: Racio while it deemeth or iudgeth rightfully: Spiritus while it breatheth: Sensus while it feeleth. And for these propertyes of the Soule, cunning, that is the qualytie of the Soule, is called Sciencia, and hath the name of Sensus, feeling. Hetherto speaketh Isidore. liber. 15. Chap. 14.

## ¶Of the powers of the Soule. Chap.6.

THe Soule is one in substaunce, and hath many vertues, and many manner of workings: thereby it needeth to shewe diuerse parting of his might and vertues. The Soule is compared to the bodye, and to this end, and to this act. Touching the comparison to the bodie, the Soule hath fiue manner of mightes and vertues. The first whereof, as Austen saith, is feeling, and by that vertue the Soule is moued, and taketh heede to the bodylye wittes, and desireth those things, that belong to the bodye. By this vertue a beast is moued to desire the thing that is lyking, and to eschewe the thing that is grieuous. The seconde power is wit: that is the vertue of the soule, whereby shee knoweth things sensible and corporall, when they bee present. The third is imagination, whereby the Soule beholdeth the lykenesse of bodylye thinges when they bee absent. The fourth is Racio, Reason, that deemeth and iudgeth betweene good and euill, truth and falseneese. The fifte is Intellectus, vnderstanding and inwit. The which comprehendeth thinges not

materi-

material but intelligible, as God, Angel, and other such. The thre first vertues, feling, bodily wit, and imagination, are scituate in the soule, that it is coupled to the body, and giueth life and inner wit & vtter wit to perfection of the body. And these thre vertues be common to men and to other beasts: But the other vertues, Ratio and Intellectus, be in the soule, in that it may be departed from the body, and abide departed as an Angell, and that by two manner of respects. For it beholdeth the higher things and so it is called Intellectus: and beholdeth the neather things, and so it is called Ratio. In that the soule is compared to this end, it hath thre manner of vertues, one is Racionalis, whereby it taketh hede to the thing that is true: The other is called Concupiscibilis, whereby it taketh heed to the thing that is good, the third is called Irascibilis, and thereby it taketh hed to ỳ thing that is great and huge, and to the thing that is euerlasting. In the Rationali is knowledge of the truth, in Concupiscibili, wil and desire of good thing: in Irascibili is fight of contrary, that is, of euill. And so euery vertue thus considered taketh in this manner knowledge of the truth, either that it desireth good, either indeuoureth to flie harme. All the wits come of that vertue Rational and apprehensiue. All affections and desire, of Concupiscibili and Irascibili. Which affections bee foure, that is to say, Ioy, Hope, Dreade and Sorrowe. The first two come of Concupiscibili, for of the thing that we couet and desire, we haue ioy, and in ioying we hope. The other two, dread and sorrow, come of the Irascibili. For of things that we hate we haue sorrowe, and in sorrowing we dread. These foure affections be the matter of all manner vices and vertues, as it is in another place shewed, and that appereth by Austen in the booke De Anima & spiritu, where all those thinges are declared.

## ¶Of the powers of the soule. Chap. 7.

IF we take heed to the soule in comparison to his working, wee finde thre manner of vertues, Vegetabilis, that giueth lyfe, Sensibilis, that giueth feling, Racionalis, that giueth reason. In diuerse bodyes the soule is sayde to be thre folde, that is to saye, Vegetabilis that giueth lyfe, and no feling, and that is in plants and rotes, Sensibilis, that giueth life & feling, and not reason, that is in vnreasonable beasts, Racionalis that giueth lyfe, feling, and reason, and this is in men. The Philosopher lykeneth the soule that is called Vegitabilis, to a Triangle. For as a Triangle hath thre corners, this manner soule hath thre vertues, of begetting, of nourishing, and of growing. And this soule Vegetabilis is lyke to a Triangle in Geometrie. And hee lykeneth the soule Sensibilis, to a quadrangle square, and foure cornerd. For in a Quadrangle is a line drawne from one corner to another, before it maketh two Triangles: and ỳ soule sensible maketh two triangles of vertues. For where euer the soule sensible is, there is also the soule Vegetabilis, but not backwarde. And hee lykeneth the soule Racionabilis to a Circle, because of his perfection and conteining. For of all the figures that be called Isoperimetra, that is of al the figures of the same length the Circle is most, and most conteineth. Though the soule reasonable be made perfect in cunning and vertues, as it is sayde in Liber de Anima: it is most perfect, and most may conteine in the manner of a Circle, touching the kindly vertues. And therefore who that hath the soule reasonable, hath also the power Sensibilis and Vegetabilis, but not contrariwise.

## ¶Of the Soule Vegetable. Chap. 8.

THen the Soule Vegetable, that giueth life, hath vertue of begetting, that is needefull to multiplye and bring forth his kinde, vertue of nourishing to keepe a singular thing in

kinde, and vertue of waxing and growing, to the perfection thereof. Also to this vertue Vegetabilis that giueth life, serue foure vertues, that is to be vnderstode.

The vertue of appetite, that taketh what is needfull to fode: the vertue of Digestion, that parteth the thing that is conenable, from a thing that is not conenable in fode: retentiue, which transmitteth or conueieth it, that is conuenient in fode, to all the partes in beasts, and to all the boughes, twigges, springs, and plants, and fastned to them, to restore the lust or liking sap or iuyce as well in plants, as in beasts: The vertue Expulsiue is, which expelleth and putteth awaye that that is vnconuenient and hurtfull to kinde. Also there bee other vertues that serue and minister to the vertue Vegetabilis, Immutatiue, Informatiue, Assimulatiue, Perforabilis, Aspera, Leuis: the differences of which is not our intent to pursue: For they be openly knowen in Liber Iohannicij. Chap. 2.

Therefore gather you shortlye of this that is sayde, that the soule by the vertue Vegetable in plantes, bringeth forth other of the same kinde, and multiplieth and keepeth that that is brought forth in kinde. And whatsoeuer is needfull to fode, it desireth, receiueth, incorporateth, and inioyeth. And it putteth and excludeth awaye that that is not according. Also by the vertue Generatiue, to whome serueth Pascitiue, it multiplyeth and bringeth forth things of kinde. And by the vertue Nutritiue, it comforteth and feedeth kindes that bee multiplied. Also by the vertue that is called Augmentatiua, it maketh the bodie increase and growe, and bringeth it to a due stature and quantitie, and maketh it perfect.

Also by age and passing of time this manner soule faileth, & at the last when the bodie dieth, it consumeth. And these things that be sayd heere of the soule, called Anima Vegetatiua, shall suffice.

## ¶Of the soule sensible. Chap. 9.

DE Anima sensibili, of the Soule that giueth feeling, somewhat shall shortlye be sayde, touching the diuersitie of the might and vertues thereof. For the vertue of feeling hath place in the most subtile Chambers of the braine, and giueth quicke moouing and feeling in all the limmes, and that by sinewes and small vaines that spring out of the braine, and spreadeth into all the partes of the beast. The Soule sensible, that giueth feeling, hath double might and vertue, that is to wit, of apprehending and of mouing. The vertue of apprehending, that is a manner knowing, is departed in twaine: into common or innerwitte, and into perticular or vtter wit. The vtter wit conteineth the sight, hearing, smelling, tasting, and touching. And this wit in his Organes is brought to effect in this manner. There is a sinew that in the crafte of Anathomia, is called Obticus, and is an hollowe sinewe, and commeth from the braine to the eyes, or to the blacke of the eien, parting. Nerus Obticus.

And an other commeth to the eares: and the thirde to the nosethrilles: the fourth to the tongue, and to the rwfe of the mouth, and the fifte brauncheth and commeth in cordes to the instrumentes of touching, and spreadeth through all the bodye. By these sinewes the spirite of feeling is dispearsed into all the bodye: and by vertue thereof all the bodye is able to feele and to moue. And so by vertue of spreading and of shedding of that spirite into all the sinewes, arterye vaines or Muscles, all the matching or making of the bodye, is founde able to moue.

## ¶Of the inner Sense. Chap. 10.

THE inner vertue is parted in three, by three diuisions in the braine. For in the braine bee three small celles,

that

that is to say, the formost in which the vertue Imaginatiua worketh. There those things that the vtter wit comprehendeth without, be ordeined and put togethers within, as saith Iob. The middle chamber termed Logica: therein the reason sensible or vertue Estimatiua is a maister. The third and the last, which is Memoratiua, the vertue of the mind. That vertue holdeth and keepeth in the treasure of the minde, and knowne by imagination and reason.

Iob. 1

## The vertue of the sensitiue imagination and memorie. Chap. 11.

THE vertue of feeling that commeth of the soule sensible, is a vertue, by which the soule knoweth & iudgeth of coulours, of sauours, and of other obiects that be knowne by the vtter wits. The vertue imaginatiue is it, whereby wee apprehend likenesse and shapes of things of perticulars receyued, though they bee absent: As when it seemeth that we see golden hils, either else when through the similitude of other hills we dreame of the hill Pernasus. The vertue Estimatiue, or the reason sensible is it, whereby in being heedfull to auoide euill, & follow that is good, men be prudent & sage. And this vertue Estimatiue is common to vs & to other beasts: As it is seene in hounds & also in wolues: but properly to speak, they vse no reason, but they vse a busie & strong estimation, but hereof we shall speake in another place. But Memoratiua is a vertue conseruatiue or recordatiue, wherby the likenesse of things, least they should be forgot, we lay vp & safely reserue. Therefore one said, the Memory is the coffer or chest of reason.

## Of the sensible vertue motiue. Chap. 12.

VErtue sensible that moueth is parted in three. One parte is called Naturalis, the other Vitalis, and the third Animalis. The vertue that is called Naturalis, moueth the humours in the body of a beast by the vaines, & hath a principall place in the liuer. For that it worketh there principally. The vertue that is called Vitalis, is the vertue of life, & hath mouing by the throat, or artery pipes, in the which it moueth the spirits ỳ commeth from the hart. For this vertue hath place in the heart. And of the heart springeth the hollow or artery pipes, as the vaines spring out of the liuer. The heart is so hot, ỳ if it wer not slaked with cold aire and breathing, it should be stifeled in it selfe in the same heate. Therfore it needeth to breath & to drawe in aire by the lungs and organe, to slake the heat & the burning thereof. The vertue that is called Animalis motiua, hath place in ỳ small chambers of the braine. Out of the braine all the sinewes spring by meane of the ridge boane, and of the marrowe of the bones therof. This vertue moueth all the lims. For first it moueth the sinewes, muscles, and brawnes: and these moued, they moue other limmes spedely in euery parte. And for that, that it moueth the handes, it is called vertue operatiue working. And for that that it extendeth to the feete, and moueth them to walke, it is called the vertue progressiue, going. For thereby beastes haue their kindly mouing and going. Then gather briefly the properties of the soule sensible, that belongeth to this treatise. The soule sensible that giueth feeling, is a certeine spirituall substaunce more noble and more worthy then the soule Vegetabelis, that giueth life: And lesse noble and lesse worthy then the soule Rationalis, that giueth reason. For the being and the working of this soule, that is Sensibilis, is dependant of the bodie, that it is in, and maketh it perfect. Therefore when the bodie dieth, the being and working thereof dieth also of the Vegetatiue spirit departed from the bodie. But while it is in the bodie it hath many noble workings and doings. For it maketh the bodies of beastes to haue feeling, and maketh perfect the inner kinde and the vtter knowing, as to ỳ lims require, & moueth all ỳ lims in euery part. Also it dresseth & spreadeth his vertue into al the parts of the body. Also as ỳ lims be more noble, so it doth more noble deeds

in the bodie. Also it is the cause of slæping and of waking in beasts. Also if the vertue thereof be gathered into the inner places of the bodie, it worketh the more strongly. And when it is spreed into the vtter offices, and occupied in many places, it worketh the more fæblye: For while it taketh hæde to the sight, it fæbleth and slaketh in the hearing, and so of other. Therefore it is sayd.

Pluribus intentus, minor est, ad singula sensus.

That is to vnderstand, the wit, that taketh hæde to manye things, taketh the lesse hæd to euery therof. Also in the vttermost and in the more excellent fælings, the vertue thereof is dulled, but it hath liking in meane fælings. Also the vertue and working thereof is a let, to the spirit sensible, when his waye and passage is foretolde and warned by stopping of the wayes, pores, and small holes in the bodie, as it falleth in them that haue the Palsie or Epilepsia, that is the falling Euill, or other such diseases. And the vertue thereof is dissolued and vnlose, by to great heate, that dissolueth and stretcheth the pores, or small holes in the bodie: as by to great colde, constraining, shutting, or stopping the small holes, it is let to spread it selfe into the partes of the bodie. Also by sweete smelles, the vertue in a beast, that was lost, is restored: as it is corrupt and grieued by stinking smells. But now of the vertue sensible this shall suffice.

## ¶Of the soule reasonable.
### Chap. 13.

The soule reasonable, or the vertue of vnderstanding that is called Intellectus in Latine, is separated by two chiefe workinges, in one manner it is called Intellectus speculatiuus, and in another manner it is called Intellectus practicus. In that it vseth contemplation it is called Speculatiuus. In that it worketh it is called Practicus. And by this rote mans lyfe is separated a sunder, that one is called Vita actiua, life of working, and that other is called Vita contemplatiua, lyfe of contemplation. Then the reasonable soule is euerlasting, incorruptible, and may not die. Wherefore his principall act and dæde, that is Intelligere, to vnderstand, is not dependaunt of the bodie. And it liueth perfectlye, and vnderstandeth when it is departed from the bodye, yea, and the more it drowneth it selfe into the bodie, the more slowly and the lesse perfectly it vnderstandeth. And the more it withdraweth from the bonds and liking of the flesh, the more easilye and clærely it vnderstandeth. Hære I call drowning, either by imagination of fantasie, or by liking of the flesh, or by loue of worldly alluring. Wherefore Gregorye saith. As a man is made in the middle betweene Angelles and beasts to be lower then Angelles, and higher then other beastes: so he hath somewhat that accordeth with the highest, and somewhat that agreeth with the lowest. With Angell the spirt hath, that he maye not die: and with other beastes he hath a bodie, that must dye. And therefore if the soule by reason turneth toward God, it is adorned, illuminate, and amended, and made perfect. But if it tourne by affections towarde creatures, it is made darke, corrupte, and debased. Though the soule in it selfe be euerlasting, and not deadlye, yet it is passible and must suffer through the bonde of the bodie, that it is ioyned to. Therefore in liber de Anima & spiritu, Austen sayth, that soules that liue in bodies, by loue of sensible things they loue bodyly lykenesse and formes: and when they passe out of the body, in the same bodilye likenesse, they suffer as it were bodily paines. And therefore there they may be holde in bodily paines: for that they were not hære cleansed of the corruption of the bodie. Hereby it is knowne, that though the soule be cleane and pure in his owne kinde, it taketh vncleannesse of the flesh, sith it is originally infected. As wine and other licour taketh infection of a vessel that is fulthie. And therefore when it is departed from the bodie, it beareth with it selfe the bodies filths. Declaring that after this life there is no redemption, for in this lyfe all the penitent are cleansed and newly reuined vnto God by grace.

Then

Then gather thou hereof, that among all creatures, the reasonable soule presenteth most openly, the lykenesse of the Image of God: and that because it hath three manner of mights and vertues, though it be one and simple in kinde. Also it containeth in it selfe the lykenes of all things: and therefore the soule is named the lykenesse of all things, as Austen saith. Also the soule being once made shall endure euermore in bodie or out of bodie. For as Gall saith, It should neuer be sayde, it was made to the Image of God, if it wer closed within the bont of death. Also it is the perfection of a kindly body with limes; and therefore the more verely it maye make all the bodie perfect in euery part. Also by his owne kinde it maye kindly determine a lyking to good and euill, truth or lyes. Also by diuers vertues it maye knowe lykenesse and shapes of diuers things both present and absent. For it knoweth things materiall, present & absent, by hir owne natural shapes: and he knoweth vnmaterial things, by hir own presence, as Austen saith. Also by the reflection of it self aboue it self, she knoweth it selfe, as the Philosopher saith. For seing & vnderstanding she knoweth hir selfe. Also as a Table she taketh kindly illuminations and impressions of diuers things, and for that it coueteth kindlye to be incorporated, & to be ioyned thereto, it desireth kindly the felowship wt the body. And kindly it desireth good & flyeth euill, though it chose euill otherwhile for want of aduisement: but by kinde it forsaketh euill, and grudgeth there against, as Saint Austen saith. So the soule vegetatiue desireth to be, the sensible desireth to be wel, and the resonable soule desireth to be best: and therefore it resteth neuer, till it be ioyned with the best. For the place of the reasonable soule is God, to whom warde it is moued, that it may rest in him. And this mouing is not by changing of place but rather by loue and desire. These properties of the soule that be rehearsed before, shall suffice.

To be. To be well. To be best.

Of the vertues of the soule. ca. 14.

NOw after we haue circumspectlye spoken of the properties of ỳ soule, in it selfe and in hir body: there remaineth to see and to treate of the vertues, by the which she is mightie to vse working in ỳ body. This vertue is a might of the soule essentially giuen to worke and doe hir dedes in the body. For by this vertue she giueth ỳ body lyfe, draweth togethers, and openeth the heart, the organe, and small wayes in the bodye allway, and giueth to the body that hath a soule, seelyng and skilfull mouing, as Con. saith lib. 13. Also this vertue hath three parts: one is called naturall, and is in the lyuer, the other is called vitall, or spiritall, & hath place in the heart, the third is called Animal, & hath place in ỳ brayn. In beasts & in plants ỳ working of the vertue ỳ is called naturall is the common working, that ingendereth, feedeth, and maketh to growe, as Constant. saith, and hir ingendring or generation (as it is here taken) is the chaunging and tourning of the substance of the humour, or the seede into the substaunce of a beast or of a plant, done by worke of kinde. And this vertue beginneth to worke from the time of ingendring to the perfecting of the plant or beast. But to this kindly generation, two vertues serue, that is to wit, Immutatiue and Informatiue: For the vertue Immutatiue is she, that turneth & changeth the substaunce of the seede, into the substaunce of all the partes of the plant or of the beast. And this vertue maketh this chaunging and turning, by meanes of ỳ foure first qualities, ỳ is to wit, hot, colde, wet, and dry. For by heate & wet she worketh ỳ softer substance, as flesh in beasts, flowers and sap in trees: by hot and drye, she worketh the rotes in plants, and the heart in the beastes: by wet and colde, she worketh leaues in plantes, and haire in beastes: by colde and drye, she worketh in sinewes and boanes of beastes, and in stockes and ryndes of trees and of plantes. But the seconde vertue that is named Informatiua, is needfull to the kindly working in generations.

The liuer. The hart. The braine.

Hot, Colde, Wet, Drye.

For this vertue ordeyneth and distinguisheth the forme and shape of things, that is gendred conenably in all ẏ parts. For this vertue pearceth what shall be pearced, and hollowith what shalbe hollowed, and smotheth what is rough, and the overmoth maketh rough, and shapeth and maketh perfect the vtmost side of euery parte. These two vertues, Immutatiua and Informatiua work no longer then the thing that is ingendred, as beast or plant, be fully brought into being of kinde. And therefore it nedeth that the vertue Nutritiua follow anone to the same, and kepe the thing that is ingendred. For the vertue Nutritiua, is helper and seruaunt to the vertue Generatiua, and nigheth the thing that is ingendred, growe and stretch in length, breath and thicknesse. And the vertue Pascitiua helpeth and serueth to the vertue Nutritiua. For she setteleth and maketh lyke in the lims the meate that the beasts toke: and repaireth and restoreth what that is dissolued ẹ lost by strength of heat, or by any passion of ẏ ai. e And therefore wonderfull kinde made this vertue of feding, helper to the vertue of nourishing, and made both seruaunts to the vertue of gendring. Wherefore to this vertue of feding, foure particular vertues serue, that is to wit, the vertue of appetite, that draweth to the lymmes kindly fode. And to the fod of the flesh it draweth temperaunce of blonde, to the fode of the braine and of the lunges, temperaunce of fleame, and so of other. Also the vertue digestiue helpeth thereunto, and departeth in the fode kindlye from vnkindly, and deuideth pure from vnpure. Also the vertue holding, which kepeth the fod that is digested, ẹ it that is now by worke of kinde concocte or sodde, she sendeth to all the limmes, and incorporateth and maketh it lyke, ẹ moueth it. Also the vertue Expulsiua, putteth off the superfluities, that the lyms draweth to them, and be not worthy to be knit to the lyms. And therefore as the vertue of appetite worketh with hot and drye, and the vertue digestiue with heat and wet, and the vertue retentiue with cold and dry: so the vertue expulsiue worketh with cold and moyst.

Gendring is the begetting cause

## ¶Of the vertue vitall. Cap. 15.

After the vertue of kinde followeth the vertue vitall, that giueth lyfe to the bodye, whose foundation or proper place is the heart: out of the hart commeth lyfe to quicken all the lyms. The vertue of quick and kindly moning, helpeth the working of this vertue, whereby the hart and organe, and smal wayes be opened and spread, and drawen together. And this dilation or spreading, is called the moning of the heart from the middle into all the vtter partes. And so contrariwise constriction or the drawing together, is called, the moning from the vtter parties towarde the middle of the hart, as it is sene in belowes of smiths. This vertue of lyfe openeth the heart by working of the lunges, and draweth in aire to the heart, and sendeth it forth from the hart to ẏ other lyms by small wayes. And this vertue by the helpe of the vertue that closeth and openeth the heart, worketh and maketh breathing in a beast. And by breathing the breast moueth continually, but the sinewes and fleshly parts be first moued. But this blast or breath is nedfull to the slaking of vnkindly heate, and to the fod of the spirite of lyfe, and also to the gendering of the spirit, that is named Animal, that giueth felyng and moning. For the keping of the kindly heate, is a temperate indrawing of colde ayre, and the keping of the spirite that is called Spiritus vitalis, of whose temperaunce the spirite is increased that is called Animalis. And therefore nothing is more nedfull to kepe and to saue the lyfe, than breath well disposed and ordeined in all points. All this saith Constantinus in Pantign. Without meate and drinke a beast may liue for a time, but without breth drawing of colde aire, a beast maye not endure in good case long, but the breath is corrupt and destroyed by straightning the pores, through the which the beast by a kinde of stranglyng, dyeth. The breath is corrupt first by euill disposition of the brayne, for if the brayne be

let of his office in any wise for defaulte of influence of spirites, then opening and closing of the heart fayleth: and then nedes must the beast be stiffeled, as it is sene in Apoplexia, and in other such causes. TREVISA. Apoplexia is an euill, that maketh a man lese all manner feling. Also the same falleth by hurting of the heart, when the humours be voyded, that should kindly be therein: for, so the spirites be voyded, and the attraction of the aire hath no place. And it fareth so in sodain smiting of the kind heate into the inner parts of the heart, as it happeneth in fearfull men in letting bloud, that other while fayle and sowne. And so it happeneth of the infection of the lyuer. For corruption of the lyuer taketh awaye generation of cleane pured bloud, that fedeth kindlye heate: and if kinde heate fayle, the spirite vitall fayleth, and consequently the breath particularly or vniuersally is let. And so it happeneth in searching & pearcing of the lunges, as it fareth in them that haue the Miske, in whom the breth straighted, vanisheth awaye by priuie hoales, and is not sufficient to temper the heate of the heart. And so it fareth in all repletion, and specially by sodayne filling of the inner veynes of the body: as appeareth in them that be sodaynlye stiffeled in the water: in whome the pores being let, the breath by a violent overcomming and renting of the inner powers is stopped. Also by great corruption of the aire as in pestilence time, and in corrupt aire, when the spirite vitall eschewing his contrary, closeth himselfe in the inner parts of the heart, and so being ouerset with aire that is corrupt, may not rule the heart and other lymmes of the body, but faileth in himselfe, and as it were, sodainly vanisheth awaye: and then thereof commeth death. Also of infection and corruption of the humors of the breast, and of the breast plate and bone, as it is sen among those that haue the dropsie, pore, scurffe, canker, woulfe, & leprosie. Also by the stopping of the organe & wayes that commeth from the lungs, as appereth in them that haue the pirre & stifles, & be putrified and thicke breathed, and other such. Also by speciall corruption of the heart, as by biting of an Adder, or of anye other venemous worme: whose venyme pearcing to the heart, overcommeth the kindly heat, and so stoppeth the way of the breath. Also by too much refreation of hot aire, as chaunceth in ouer hot stewes or bathes, or in the most feruent heate of ỳ Sun, that rerefieth & openeth the pores ouer measure, and so maketh too great exhalation and wasting of the kinde heate; and so the colde aire that is drawen in, sufficeth not to slake the heate superfluous, that is not of kinde, and so the breath is let. Also the same chaunceth of the ouer colde aire ỳ drawoth together ỳ brawns and the synewes of the breast: and thereby the vertue of breathing is let, as it chaunceth in them that slep vpon snow. And the same other while chaunceth by stopping of a veyne of the heart, that is called Vena concaua, the holow veyne: when that veyne is stopped and closed, the way of the passage is let, by ỳ which way and passage, the bloud must go from the liuer to the heart, to fede and nourish the spirite vitall. For when the heate wareth abundaunt, and the humor is withdrawen, the beast is stiffeled: for the breath sufficeth not to cole the hart. And so it fareth by ouerburdening of cholar or of other humors, in the most subtill veynes of the heart, as appeareth in sharpe feuers, in the which the breath faileth. Also by ouer violent straynyng of the throte and of the arteries: as we may se in them that be hanged & strangled, in the which the breath be[illegible] ped, the heart sodainly burneth, [illegible] beast dyeth forthwith. By these [illegible] and many other, the vertue vitall is [illegible] by default of breath. Of the vertue spirituall, commeth wrath, fighting, indignation, spite, and such passions, that arise in brute beastes through mouing of the spirital vertue with vehemencie, & without discretion: but in men such passions be ordred and ruled by a certaine reason of wit. And of the vertue spiritall or vitall, that is said shall suffice.

¶Of the vertue Animall.
Cap. 16.

The

The vertue that is called Virtus animalis, hath seate and place in the ouermost part of a man, that is to wit, in the brayne, and hath three parts, Ordinatiua, sensitiua, & motiua. That part that is named Ordinatiua, fulfilleth the brayne by it selfe alone. For in the first part in the formost chamber it ordeineth the fantasie or imagination: in the middle chamber it ordaineth the vertue estimatiue and reason. And againe in the vttermost chamber, it maketh perfect the memorie, and the memoriall acte: For what the vertue imaginatiue shapeth & imagineth, she sendeth it to the iudgement of reason. And what that reason taketh of the imagination, as a Iudge, iudgeth & defineth it sending to the memory: ỳ memory reteineth those things that were put in the intellect or vnderstanding, & kæpeth & saueth thẽ stedfastly, til shæ bring them forth in act and in deede. The second vertue that is Sensitiua, is formed in this manner. By meane of sinewes that be very tender, the spirite Animalis passeth forth out of the innermost chambers of the braine, of whom the sense is formed, and some be sent with the spirite Animalis to the eyen, to quicken the sight, and some to the nosethrilles to increase the smelling, and so of the other. Of the wittes, the sight is most subtill, for the kinde thereof is fire. The hearing hath much of the ayre, for it is a sound of ỳ aire, striken, & then the more subtill is the smelling, for the kinde thereof is smoakie. Then ỳ taast, the kinde thereof is watry. And the last & most boystous of all, that is the fælyng: for the kinde thereof is earthie, and is nædful to fæle hard things, as bones and sinewes, rough and smooth, colde and hot. Of these senses, euery one hath his office, to haue ỳ likenesse and shape of the obiects: and what they take of that they fæle, they present to the inwits. TREVISA. The obiect of the eye, is all that maye bee sæne: and all that may be heard is obiect to the hearing: and all that maye be smelled is obiecte to the smelling, and so of the other senses.

¶Of the vertue visible. Cap. 17.

Visus.

The sight is most simple, for it is fire, and diserneth sodainely things that are farre off. The sight is formed after this manner. In the middle of the eye, that is the blacke thereof, is a certaine humour most pure and cleare. The Philosophers call it Christalloides, for it taketh sodainly diuers formes & shapes of colours, as Christall doth. The sight is a wit of perceiuing and knowing of colours, figures, & shapes, and vtter properties. Then to make the sight perfect, these things are nædfull, that is to wit, the cause efficient, the lymme of the eye conuenient to the thing that shall bee sæne, the aire that bringeth the likenesse to the eye and taking hæde, & easie mouing. The cause efficient, is that vertue that is called Animalis. The instrument and lymme is the humor lyke Christall in either eye clære & round. It is clære that by the clærenesse thereof, the eye may shine about the spirite and aire: It is round, that it be stronger to withstand griefes, for a rounde shape hath no sides or corners, that containeth superfluityes that should grieue it. The vtter thing, helping to worke, is the aire, without which being a meane, the sight maye not be perfect. In some beastes to profit the sight, nædeth the clærenes of aire, and in some the darknesse, and in some the meane, not to darke nor to clære. For in Cats nædeth darknesse, in Keremice, or Bats and in other flieng beasts nædeth meane, as it shall be shewed hæreafter. And it nædeth to take hæde, for if the sense be occupied about other things then belongeth to the sight, the sight is the lesse perfect, for it dæmeth not of the thing that is sæne. And easie mouing is nædefull, for if the thing that is sæne, moueth to swiftly, the sight is combred and disparced with to swifte and continuall mouing, as it is in an oare, that sæmeth broken in the water, through the swifte mouing of the water. Likewise also an euen long træ moued swiftly, sæmeth rounde. Now the sight is made, olde men had diuers opinions.

In

In pri. cap. Perſpectiue, the Philoſopher ſaith, that in thre manners the ſight is made. One manner by ſtraight lynes, vpon the which, the lykeneſſe of ẏ thing that is ſeene, commeth to the ſight. Another manner vpon lynes rebounded againe: when the lykeneſſe of a thing commeth there from to a ſhewer, and is bend, and reboundeth from the ſhewer to the ſight. The thirde manner is by lynes, the which though they be not bent and rebounded, but ſtretched betweene the thing that is ſeene and the ſight: yet they paſſe not alwaye forthright, but other while they ſwarue ſome whether aſide from the ſtraight waye. And that is when diuers manner ſpaces of diuers clærenеſſe and thicknеſſe, be put betweẽ the ſight and the thing that is ſeene: and ſometime the ſpaces be of diuers kindes, as when one is thicker, another thinner. And ſometime there commeth a meane of another kinde, but the beame or bright likenes is broke, but if it come vpon a line that falleth ſtraight, & Perpendiculariter vpon the ſame middle ſecond occurring. And I cal a line to fall Perpendiculariter vpon a plaine thing, Ad angulos rectos, that is ſtraight and a croſſe wiſe: and vpon a round thing, if it fall into the middle thereof.

To the ſight, for to ſpeake in the firſt manner, nede nine things principally, as they be reherſed ther. The firſt is firmneſſe or good diſpoſition of the organe or inſtrument of ſight. The ſeconde is a thing that may be ſeene ſet afore ẏ ſight: for in ẏ manner the ſight ſeeth nothing. but if the ſame thing, from the partes, wherof commeth likenes vpon ẏ ſtraight lynes, that fall into the middle of the eye. All which lynes drawen from all the parts of the thing that is ſeene, make one ſteeple, the poynt whereof is in the blacke of the eye, and the broad end in the thing that is ſeene as appeareth in this figure.

The ſight of the eie is a figure of the world: The whole cõpaſſe, a repreſentation of the endleſſe heauen: The triangle forſheweth ẏ diſtance of ſight, and ende of time.

A and B be the Ariltrées, when the ſeeing directlye beholdeth the poynt, C. when it beholdeth ẏ point D. Then theſe two B C proceeding frõ the eyes, be called ariltrées, for they proceede immediatelye from the eyes, by meane to the thing ſeene. The third is diſtance proportional. The fourth D C is a certaine ſtede or place, not too farre from the lyne of the ſight. For though a thing be right before the eye, if it be too far ther from, it is not diſtinctly knowen. Axis viſualis is the cleere beame or line, the which is underſtood to be deduct from the middle of the ſight, to the poynt of the thing ſeene directly to the oppoſite, in the mids of the ſight, as appereth in this figure A B. The fift is laines or thicknеſſe of the thing that is ſeene. For [illegible] be all cleare and without thicknеſſe, [illegible] the aire is, then that is not ſeene, as ſaith the Author of the ſcience Perſpectiue, that is, the ſcience of the ſight. The firſt, is due greatneſſe of the thing ẏ is ſeene. For a thing may be ſo lyttle, ẏ it cannot be ſeene in no ſpace: for there is no ſight but by appearance ſhapen top wiſe, that commeth to the eye, ẏ which if it be very little, it ſhal occupie a very ſmal part of the ſight, & the ſight may not ſée, but when a part of the vttermoſt thereof is changed to the likenes of the thing that is ſeene. The vii. is clearneſſe of ẏ ſpace, that is betweene the eye & the thing that is ſeene: for if the ſpace be thick, it letteth the likeneſſe of that thing, that it may not come lightly & in due manner to the black of the eye. The viii. is light: for the viſible lykeneſſe of the thing, can not chaunge the ſight without lyght. The ninth is time for the ſight muſt haue time, as it is proued in Perſpectiue: for though a thing come ſodainly before the ſight: it is not knowne readily and diſtinctly without ſome aduiſement had, the which needeth time and leaſure. And therefore it needeth alſo that the ſoule take heede, as it is ſayde before. Alſo the Philoſopher ſayeth, That not onelye the lykeneſſe of the thing ſeene commeth to the ſight after a ſteeple wiſe, but alſo the lykeneſſe of the ſight, ſtretcheth to the thing that is ſpread, vpon ſuch a ſteeple in the ſame place. In lib. 19. De Animalibus, Ariſtotle ſaith, That ſeeing is nought els, but that the ſight palleth out to the thing that is ſeene.

And

And thereto agræth Auſten ſuper Geneſis, lib. pri. & vi. muſice. wher he ſaith, that nought commeth from the thing that is ſæne, but the likeneſſe thereof, nor from the ſight to the thing that is ſæne, but the lykeneſſe of the ſight. For nothing of the ſubſtance of the eye commeth out, but out of the eye commeth a ſmall appearaunce, that is ſhapen as a ſtæple or a top, and the broad end thereof is ſpread vpon all the vtter parte of the thing ſæne. Alſo the Author of Perſpectiue, li. 1. prouyth, That nothing is ſæne, but by ſight that ariſeth vpon the thing that is ſæne, & is multiplyed ſpædelye from the ſaide thing to the eye. Therefore nædes is required the thirde ſtæple of the ſame light. And of all theſe thræ ſtæples, the poynts are in the eyen, and the broad endes in the things that be ſæne. Therefore when the lykeneſſe of the thing commeth to the ſight vpon theſe thræ ſtæples, then the likeneſſe of lyght and colour, paſſe by the ſmall tortells and humors of the eye, euen to the humor that is called Chriſtallinus, like Chriſtall, and there the ſoule beginneth to giue iudgement of the thing that is ſæne by that lykenes, but there it is not fulfilled and complete, but the lykeneſſe is multiplied forth, euen to the ſinewe, that is called Obticus, an hollow ſinew, that is hid in the vtter part of ẏ braine: and ther is the vertue of ſight in manre and rote in the firſt and principalll ſubiects, and is one: for els euery thing that is ſæne ſhould ſæme two things, becauſe of the two eyen, if they continued not to one lymme, in the which is the onely well of the vertue of ſight, and ſpringeth to the blackneſſe of the eye. The Author of Perſpectiue ſheweth all this. Hee ſheweth & expreſſeth another reſon of the ſight. li. 3. ca. 11. He ſaith, that ẏ ſpirit viſible, ẏ eye & the aire, be clære bodies, the whith lyghten euery other, & make euery like to other. For the aire, that is next the thing that ſhall be ſæne, taketh a likeneſſe of the propertie of that thing: and in that lykeneſſe the aire profereth it ſelfe to the eye, whereof the ſpirit viſible taketh a lykeneſſe. For this vertue of ſight, ſhewing it ſelfe to the vtterneſt part of the black of the eye, is ioyned to the aire, and is likened and made as it were one therewith: & by meane of the aire, the color is brought and preſented to the iudgement of the ſoule. For the aire is lightly chaunged and likened by diuerſitie of ſhapes, that are therein. As we ſæ, that the aire that is nigh the Sunne beame, is coloured and dyed, by red cloath ſet betwæne. And therefore it is no wonder, though ẏ eye take likeneſſe and ſhape of a clære thing that is next thereto. Then touching this worke it is now to gather ſhortly, that the ſight or vertue viſible is more ſubtill and more liuely than the other wits, and Viſus, the ſight, hath the name of Viuacitas, that is, liuelineſſe, as ſaith Iſidore. Alſo it is more worthie than the other wits, and therefore it is ſet aboue the other. Alſo in effect, as it were a vertue of fire, it is more mightie than the other wits: For the other wits knowe things that be nærer, but this wit by his vertue comprehendeth things fartheſt of, vnder a right corner and ſtæple ſight, iudgeth and diſcerneth after the nobler kinde and diſpoſition of the organe, and diſcerneth in an eaſie manner betwæne things to be ſæne. Wherefore Ariſtotle lib. 12, ſaith, that good ſight and ſharp, is of temperate humour. And therefor Fowles (as the Eagles) with crooked clawes, be ſharpe of ſight. And that is through the pure and ſubtill humour, and temperate being, and purifieth that that is in the organe of the ſight. And ſuch Fowles ſæ their pray out of farre and more high places. And ſuch Fowles flye higher in ẏ aire than other fowles. But Fowles that remaine on ẏ ground, be not ſharpe of ſight: therefore they ſæ their meate nigh and not farre. Alſo, Lib. 19, he ſaith, that yeolow eyen be not ſharpe of ſight by daye, nor blacke by night, for ſcarſitie of humors. The yeolow eye moueth greatlye, and therefore the vertue of ſight is fæbled. Blacke eyen moue leſſe, for multitude and plentie of humors, and the ſight of the night is fæble, and the humour by night moueth heauely. Therefore the ſpirite viſible is cloſed in, and by humor letted. Alſo the

Neruus Obticus,

ſight of olde men is not ſharpe, becauſe their ſkins are riueled. Whereby it appeareth, that the vertue of the ſight is feble or ſtrong, by godnes or feblenes of the lymme. And he ſaith, When the eyen of beaſts haue lyds, and the humor in the blacke of the eye is cleane and temperate, and ſoft mouing, and the ſkin vpon the blacke, tender, ſupple or thinne, then the ſight is ſharpe and may ſee far. But yet he diſcerneth not perfectly farre off betweene coulours and difference of the body: but yet the ſight of ſuch beaſts is better, than the ſight of them that haue much humour in the eyen, & haue no heling nor eye lydes. For by continuall opening, the ſpirite Viſibilis is to diminiſh, and the blacke of the eye is lyghtly grieued and hurt, and ſo the ſight is let. But in men helyngs and eye lids cauſe the contrarie. Alſo there it is ſayd, that cauſe of a ſharpe ſight, in ſeeing a farre, is for the place of the eyen: For big and ouerſwellyng eyen, be feble of ſight, and ſee not ſo well a farre: but deepe eyen ſee perfectlye a farre of. For the moving thereof is not departed, nor conſumed, but goeth forth right, and the ſpirite viſible paſſeth ſtraight forth to the things that be ſeene. And ſo if there bee no heling nor couering without the eye, needes the ſight muſt be febled, and ſhal not ſee a farre. Hetherto ſpeketh Ariſtotle lib. 12. & 19. And this that is ſaid generally of the properties of the ſight, ſhal ſuffice at this time. For other things ſhall be knowen hereafter, wher we ſhal treate of the propertie of the eye.

## ¶Of the hearing. Cap. 18.

Auditus.

The vertue of hearing, hath effect and doing in the lims of the eares. And the hering is properly a vertue ỳ perceiueth ſowndes: & to make perfect hearing, foure things at the leſt be needful, ỳ is to wit, the cauſe efficient, a conuenable lim, a mene ſpace bringing ordinately ỳ ſownd to the wit, and the ſoule taking heede thereto. The cauſe efficient is the vertue that is called Animalis audibilis, of ſeelyng and hearing. The conuenable lim is a griſtle bone ſet in the eare, and is hollow and drye and ſome deale harde, wownd & wrapped as a wiſpe or wreath. It is hollow, that it maye containe the ſpirite and aire in the hollownelle therof. It is wownd & wrapped as a wreath, leaſt the ſpirit of hearing ſhould be aſtonied and hurt by ſodain and ſtrong ſmiting. And therefore by circularitie of the limme, ſownd temperately receiued, beateth not againe the ſpirit of hearing, but maketh it perfect, and is liking therto. Alſo it is harde and drye, that ſo the ſmiting of the aire may bee made better and ſtronger, and the ſownd the more. As in tabers and timbrels that ſownd better in the Northerne winde that is cold and drye, then in the Southerne winde, that is meeke, moyſt & ſoft, as Conſtantinus and Ariſtotle ſay. The ſpace that bringeth is aire rebounding, that goeth into the holes of the eares, and ſmiteth the griſtle bone, that is the firſt inſtrument and lymme of the hearing, and it needeth that the ſoule take heede. For ſo long as it is thoughtful and intendeth to diuers things, it is the leſſe mightie to doe the deed of the vertue of hearing, as we ſee in many, that be beſet all about: for welnigh they heare nothing, while the thought taketh no heed. And therefore nothing is perceiued by hearing. Hearing is made in this manner. Two ſinewes come out of the inner part of the brayne, & be faſtened in the griſtle bone of the eare: by the which ſinewes, the ſpirite Animalis is brought to the forſaid griſtle bones, to which griſtle bones the vtter aire referring the ſhape & lykeneſſe of ſome ſownde is meanlye ioyned thereto, and ſo the aire that is ſmitten, ſmiteth theſe griſtle bones, and in them being the ſpirit, by the propertie of the aire, that is therein ſmiting, the ſinewes is chaunged. And ſo the ſpirite taking a lykeneſſe turneth to his Cell fantaſtike, & preſenteth that lykeneſſe to the ſoule, & ſo the hearing is made perfect. Wherfore it appereth, that the hearing is aire: for alway it is multiplied by reboūding. And therefore it is, that kinde ſet ỳ inſt of hearing, in the middle of the vtmoſt head, as Ariſt. ſaith lib. 12. For ỳ hearing, as it were in a maner winding about,

When inſtrumets ſoud beſt

*As vvhē a man is ſpoken vnto: The mind buſied another way: vnderſtandeth not vvhat was ſpoken.

taketh the aire, that is smit all about, and not straight and forthright. Also this wit, like as the other wits be, is grieued and destroyed with to great noyse, and is pleased and preserued with temperate sowndes. Wherefore in Examiron, Ambrose sayth, that men of the Country where the riuer Nylus ariseth, are boyd of hearing, through the horrible roaring and noyse: because that the Riuer falling downe from the top of the high hill, smiteth into the eares of the men of the Countrey, & so maketh them astonied & deafe. This wit as the other wits haue, hath ofte many griefes. For sometime it is all lost, and is then called deafenesse: & somtime it is diminished, and is then called heauinesse of hearing: and sometime it passeth out of course. The cause of the griefe commeth sometime of default of the brayne, or of a sinewe that is the waye of the hearing: and if that sinew be stopped or grieued with some euill, that letteth the office thereof. And also of default of the eares, for sometime they be corrupt and grieued with diuers humors, and sometime rotten filth therein, stoppeth the hollownes thereof. And sometime grauell and powder falleth therein, and letteth the passage of the aire, that it may not come to the spirite of hearing. And sometime the sinewes of hearing be grieued by itching and fretting of wormes. And sometime the instruments and lyms of hearing, be infected and grieued with corrupt ayre, hot or colde. And sometime it is let by winde and great ventositie closed in the pores of ỳ sinewes of hearing: as appereth in them that seeme that they heare pipes, hornes, or belles. By all which things, the hearing is diminished or lost: as it shall be sayd after in the treatise of the eares.

## ¶Of smelling. Cap. 19.

Olfactu. THe wit of smelling, perceiueth and knoweth smelles. And to make this wit perfect, the spirite Animalis is needfull, as the cause Efficiens, doing. And it needeth to haue the lymme expedient, that is to wit, perfect disposition of the nosethrills. In the which are small peces as it were of flesh hanging downewarde, and shapen as teates, the which be the proper lymmes of the smellyng, and receiue the spirite Animalis, by certaine sinewes that come downewarde from the brayne. The nosethrills be not properly ỳ instruments of smellyng, the which are gristly, and therefore they be insensible, as appeareth by them ỳ haue the nosethrills cut away: For though it be cut off, the beast leseth not his smel. Likewise if we passe by stinking places, and holde still our breath, we fele not the stinking aire, ỳ commeth in at ỳ nosthrils: & that is because those smal peces stopped as it were by a quicke mouing, they be strained, and these peces be hollow, & full of hoales as a spounge. They be hollow, that in their hollownesse and holes, they may take in the smoake that is resolued, and commeth from the thing that is smelled. And they are full of holes as a spounge, that the vertue that draweth may be strong in them: and therfore the vtter working of ỳ ayre, is needfull, for to take lykenesse of the aire, that commeth from the thing that shall be smelled, the which lykenesse the aire hath of the same thing that shall be smelled. And that lykenesse the aire hath of the smoke, that commeth of that thing that shall be smelled, and so the smell is made in this manner. The spirite that is called Animall, is sent from the brain to these peces shapen as teates, and commeth thereto by certaine sinewes, that are called Nerui odorabiles. And the smoake of the body or swete smelling thing being resolued, is medeled with the ayre: the which the small chambers of the brain draw to them by those two small teates, & change & turne it into their owne lykenesse. And so by that chaunge and likenes made in that manner by working of the spirite Animalis, the effect of the smell is made. The fumous smelling belongeth to the kinde or matter: for therby it commeth: ỳ smell is nought els but a substance airis or fumous that commeth of a body. This fumous aire or vapor, the braine draweth to it selfe, as nedefull and liking, as

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the heart doth the breath. And by the drawing of this aire the braine is temperate and comforted, as the heate of the heart is swaged by drawing of the breath. If the vapor be loathsome, stinking and corrupt, it corrupteth the spirite that is called Animall, and oft bringeth and gendreth pestilent diseases. And so the vertue of smelling is oftentimes letted in doing and in working, sometime by the euill complection of ỳ brain, sometime by to great repletion of rawe and corrupt humours in the sinewes of smelling, as appeareth in them that haue the pose and reume running at the nosthrills. Sometime for euill dispositions of instruments of smelling, that is when they be to strayte or to wide: the powers ouer straight, the smelling is hindered, and when to open, the braynes is distempered. Sometime by superfluous stopping of ouergrown flesh, as in byles: sometime by infection of postumes or of euill and corrupt humours. Sometime by fretting or carving, that is when the flesh appeareth as if it were raced with a pin, as commonly in March, the winde choppeth the flesh of the face and hands, of some hot and drye humours, as appeareth in them that haue the canker. And this power of smelling through the subtiltie thereof if it be well disposed, comforteth the vertue Animall, & cleanseth superfluous frō fumositie. And contrariwise when it is infected or corrupted by any hap, the vertue of ỳ beast is hurt and let in his workings. In lib. 12. Aristotle saith, That the sense of smelling is nought els but drawing in of the aire in a Beast that hath a nose, which is a member set in the middle of the other senses, in the formost parte of the head, for the helpe of the breath. Euery beast that hath lungs, hath a nose, other some beake or bill, in stede of a nose, in helpe of the breath. Wherefore it appeareth, that the instrument of smelling, is not onely in Beastes for brightnesse and fairnesse, but also to make perfect the vertue of the spirite, that is called Animalis, and to help and strengthen the vertue of lyfe that is in the heart.

This vertue of smelling is in fourfooted beasts: and so by smelling onely, they can discerne betweene hearbes good and venemous, & specially in Apes, that know their meat by smelling, as wel as by taast, or rather better. And this vertue is strongest in Hounds, ỳ which lead onely by the smell, follow the dozous or steps of beasts, and by liuelines of smelling finde them out. Also smelling is in Fowles, and specially in Griphons, the which, as saith Ambrose in Exameron, and Isidore lib. 12. cap. 6. haue so quicke a smell, that they smell carrion ouer or beyond the sea. In these & other workes and conditions of kinde, men may wonder of the wisedome of God, that maketh vs by these and by other such things to knowe somewhat and to vnderstande: how by these things that be felt and materiall, we shall excite the inner dwing of our heart to knowe by lyttle and little the spirituall things that be aboue our common intelligence: and that to doe in this worke is principally my end and mine intent. And this that is said of the smelling shall suffice.

## ¶Of the taast. Cap. 20.

Gustu.

The taast is properlye a vertue of knowing sauours. The which taast sensibly to make perfect these causales, are necessarie, effective, materiall, and informatiue, the which are spoken of in other senses of perseueraunce in nature. For the vertue that is called, Animalis, is cause efficient doing and making: The cause materiall and instrumentall is properly the tongue, with his arteries: and that maketh the vertue of taast perfect. The tongue, touching the complection of the substaunce thereof is hollow, moyst, and vnsauourie. It is hollow, to receyue in the hollownesse thereof the humours that come of the thing that shall be tasted, it is full of holes, to the intent that that is thicke or subtill of the thing, that must be tasted, maye enter freely to the sinewes of the tongue: and that the vertue that draweth should be more strong to make the dwing perfect.

It is moyſt, that it maye helpe to the diſſolution of things receiued. As if any things that are put to the tongue, either to the roſe of the mouth, be hard or drye, by the moyſture of the tongue, they ſhall be the eaſilier tempered, to be apte and conuenable to all manner digeſtion and reſolution. The tongue alſo is ſauourleſſe, that it maye the better take all manner ſauour of things, as the water, the which if it had a determined ſauour, it might not take the ſauour of another thing. Taſt is made in this manner: Two ſinewes be placed in the middle of the tongue, ẏ which are ſpread into manye boughes called Radices, and braunches to the vttermoſt ſides and parts of the tongue: and by theſe ſinewes the ſpirite that is called, Animalis, is brought into the tongue. Therefore when the thing that muſt be taſted, entereth into the tongue, either into pores & holes of the ſinewes, ẏ ſpirite that is named Animalis, that is therein, taketh a lykeneſſe of the properties thereof, the which afterwarde it preſenteth to the high perſeuerance of the ſoule. The taſt is more boyſtous & thicke than the ſmell, as much as fumoſitie is more ſubtill than water. For the ſmell, of kinde is ſmoakie: but the feling of taſt, is a moyſt waterneſſe, as ſayth Conſtantine. This ſenſe is needfull to ſaue the body and the lyfe of a beaſt. For if the taſt be corrupt or faile: the vertue of feeding fayleth. And ſo the ſubſtaunce of the beaſt fayleth by lyttle and lyttle. The taſt is corrupt, when his inſtrumentes are hurt and grieued, or when corrupt humours haue maſtrie in them, and that is, when it feeleth not the ſauour of things, either when it feeleth not that ſauour as it is. And that falleth, if a ſingular humour hath maſterie in the ſubſtaunce of the tongue. As by example: If red cholar haue maſterie, all ſeemeth bitter: & if ſalt fleme hath maſterie, all thing ſeemeth ſalt: and ſo of other As it fareth of them that haue the feauers, in whom the maſterie of a corrupt humour, corrupteth and deſtroyeth the taſt. Alſo it is chaunged, and hurte by the malyce of the thing that is taſted: as it fareth in the taſt of an Aloe, and other things that be paſſing bitter, for by the force or vnſauerineſſe thereof, the taſt is very much grieued. The taſt hath lyking in ſwete things, for that lykeneſſe that it hath with ſwetneſſe. For that ſwetneſſe that ſtandeth in hot and moyſt, is like to all the members ẏ be moſt ſpecially fed with ſwete fode. For ſwete fode nouriſheth much, and is lyghtly lykened to the members and lims, as ſaith Iſaac. in Diet.

## ¶Of touching. Cap. 21.

Tactus.

TOuching is the wit of knowing diuers things, that are to be touched, for by the vertue of touching, the ſoule knoweth hot and wet, colde and dry, ſoft and hard, ſmoth and rough. Or as Auicen ſayth, The touching is a vertue, ordeyned in the ſinewes of all the body, to knowe what he toucheth. Though this vertue be in all the parts of the body, yet it is principally in the palme of the handes, and in the ſoles of the fete, the which kinde temperately for this reſon hath ordained, that they ſhould the lyghtlyer perceiue and fele things colde and hot. Theſe partes be hollowe, that things to be felt may the better be perceiued, and that things to be helde, maye the better and more ſtrongly be holden. They fele temperatelye, that they maye take the lightlyer the lykenes of a thing that is temperate. Things that maye be fealt, may be called the compoſition of the firſt qualyties, and certaine conueniences to them, as rough and ſmothe, harde and ſofte. In the vttermoſt herof, the vertue of felyng is grieued and hurte, as in the thing that is eyther to hot or to colde: for kinde hath lyking in the meane, as luke warme. To make this vertue perfect, theſe things needeth to the cauſe efficient doing, and that is the deriuation of the ſpirite Animall to the inſtrumentes of felyng: alſo a conuenient inſtrument, and that is in two manners. One is the ſinewes that commeth from the braine, and bringeth the ſpirite Animall, to all the lymmes.

The ſecond inſtrument, is the fleſh, in the which be incloſed and faſtened, the ſinewes by the which the vertue of fælyng woꝛketh. Foꝛ by meane of the ſinewes, the lykeneſſe of the thing that is felt, is bꝛought to the perſeuerance of the ſoule. Alſo the third neceſſarye thing is the vtter woꝛkings, ſo that the thing that ſhall be felt, be nigh the lim of fæling, of the which thing the ſpirit animall, that is in the fleſh and in the ſinewes, taketh the lykeneſſe, and being lyke, preſenteth the pꝛoperties of the thing touched, to the ſoule, and ſo this vertue is complete and perfect in his doing, as ſaith Conſtantinus. That when all ẏ other vertues, haue a pꝛoper member & oꝛgane ſpecially ſeruing to their woꝛking, this vertue of fælyng alone, is generally in all the lims, except ẏ haire & nailes of fæte & handes, in the which is no ſinewe, and ſo conſequently no fæling: but euery of the vertues haue certeine, place, inſtrument, & lym, to his woꝛking and mouing, in all & euery vertue. This vertue aboue all other is much earthly and boyſtous, and theꝛefoꝛe becauſe of lykenes, it knoweth and perceiueth moꝛe perfectly than other vertues, hard and rough, and ſuch other lyke earthly paſſions. Though this vertue by reaſon of the obiects ſæmeth to be moꝛe boyſtous in the ſubiect then other powers: yet it is ſuppoſed moꝛe pꝛofitable then other vertues. Foꝛ though the other vertues may in ſome manner of wiſe be without fæling: yet they cannot be complete and perfect, without the vertue of fæling, as ſaith the philoſopher: and ſo the touching is moꝛe general than the other, both becauſe it is ſhed into all the parts of the body, and alſo becauſe it helpeth all the other vertues, & ſpecially the taſt. Theſe two vertues, that is to ſay, the taſt and fælyng, be moꝛe continually with the heart, & theꝛefoꝛe they be moꝛe of the being of the beaſt, & determine moꝛe openly of things that fæle and know. Euery lym hath one ſinewe oꝛ two, by which the vertue of fæling & ſpædie mouing is made complete & perfect: as it is found in the Anathomia of Conſtantinus. This vertue of fælyng, is grieued and hurte ſometime, as the other vertues are, and is ſometime all loſt, where fælyng and ſpædie mouing fayleth, oꝛ is wholly diminiſhed, as it happeneth in the lymmes that haue the Palſie & be benummed. Alſo it is ſometime diminiſhed, as we ſæ when a lymme is a ſlæpe: when thꝛough anye ſtopping oꝛ conſtrayning of the lymme, the ſpirite of fælyng may not fræly paſſe by that lymme. Alſo it is hurte by euill complection of the bꝛayne, as in them that haue the fallyng euill, the which, in the houre of the euill, fæle not, noꝛ take no hæde of touching of fire. Alſo it ſuffereth by chaunge of the aire without, as when the fingers be combered and cꝛoked foꝛ great colde: in the which expedient mouing is let, and ſo one finger maye not beclippe another. Alſo by cutting of the parts of the body: Foꝛ a ioynt cut from the body, fæleth nothing at all, though it be all to toꝛne oꝛ burnt. Alſo a lymme that remayneth ſtill in the body, if it by any chance be dead oꝛ rotten loſeth all fælyng: ẏ vertue of fæling is in ſo much the moꝛe grieued, in how much it is the dæper wounded in the ſinewes of fælyng. Alſo when the griefe of the vertue vitall is ioyning to the thing hurtfull, by diſcontinuation of the parties, the thing cauſing the griefe of the member, ſpecially hurteth the fæling, and maketh in the body ſoꝛe paſſion & changing. Foꝛ euery thing that is fealt, maketh a chaunge in the lym of ẏ fælyng, as ſaith the Philoſopher. Alſo things that be felt by fælyng, make no chaunges, then things felt by other mouings. The vertue of fæling, is moꝛe boyſtous and moꝛe materiall then other vertues: and theꝛefoꝛe it holdeth the moꝛe ſtrongly the impꝛeſſions & putting off things, that pleaſe oꝛ griene. Alſo becauſe the touching, is an vniuerſal lyuing vertue, in all the parts of a beaſt: theꝛefoꝛe if the power of touching be all loſt, the ſubiect of all the beaſt is deſtroyed. It is not ſo of other powers: Foꝛ though the ſight be loſt, the other vertues of the beaſt be not theꝛefoꝛe deſtroyed. Yea, ſometime they take the better hed to theyꝛ woꝛking and doing. But if the fælyng be loſt, all the powers are

destroyed. And so it appeareth, that the vertue of touching, is the grounde and the foundation of all the other vertues. Also when the other foure powers, each hath his singular and proper sense, and obiect, that is to wit, that falleth in one sense and not in another, as the sight knoweth hiew and colour, and the taast knoweth sauour, &c. The touching alone is the vertue, whereto all the other lims of the vertues, imprinteth their passions. It is common to all the wittes to haue proper obiect things and sensate, in the which they erre not by hap. For a perticular wit may erre for some thing that falleth. For as Aristotle sayth, Such a thing maketh the fantasie in doubt oft, as appeareth in ỳ sight, ỳ demeth a great star but small & little, for the farnes of place of & like And the taast ỳ supposeth bitter to be sweete, through infection of the rose of the mouth, and so it happeneth of the other. It is common and generall, that all the perticular vtter wits, that come from the inner moning, that is called. Sensus communis, Common moning, procede as it were lynes out of the middle thereof, to euery singular vtter power, and maketh it perfect, and the instruments thereof, by diuers dispositions that belong thereto, and bringeth the lykenesse thereof to the full mouing. Through ỳ which agreeing vertues, all the properties of touching, and the working that belongeth thereto, they iudge of and discerne. And this that is sayd of the properties of the vertues of this inwarde working of the senses sufficeth at this time.

## ¶ Of those things that are required to the perfection of nature. Cap. 22.

As wits and vertues are needfull to the ruling of kinde, so to the perfection thereof, it must not be without some spirits: by whose benefite & continuall mouing, both wits and vertues in man and beasts be ruled to worke & do their offices. For we speake heere of a spirit, A spirit is called a certain substance, subtill, and airie, that stirreth & excitety the vertues of the body to their deings and workes: or as it is written in the booke Spiritus & Animæ, A spirit is a subtil body, by the strength of heate multiplyeng in mans body, giuing lyfe by the veynes of the body. & by the veynes and pulses, giueth to beasts, breath, life, & pulses, and working voluntary moueing and vertue, by the meanes of sinewes & muscles, in bodies that haue soules. Phisitions say, that this spirit is gendered in this manner wise. While by heat working in the bloud, in the lyuer is caused strong boyling and sathing, and thereof commeth a smoke, the which is pured & made subtil of the veynes of the lyuer, & turneth into a subtill spirituall substance and airely kinde: and that is called, Spiritus animalis. For kindly by the might thereof, it maketh the bloud subtill. And by lyghtnesse thereof it moueth ỳ bloud, and sendeth it about into all the lyms. And therefore this spirite properly & ruleth and gouerneth the kindly vertue of lyfe, as sayth Constant. And this same spirit tourneth toward the heart by certaine veynes. And there by mouing & smiting togethers of the parts of ỳ hart, the spirit is more pured, and turned into a more subtill kinde. And then it is called of phisitions Spiritus vitalis, because that from ỳ hart, by the organe & veyns, & small waues, it spreadeth it selfe into all ỳ lims of the body, & increseth ỳ vertues spiritual, & ruleth & kepeth ỳ works thereof. For out of a hollownes of ỳ left side of ỳ hart commeth an arterie veyne, & in his moning is parted in two branches: the one thereof goeth downward, & spredeth in many boughs & sprayes. By meane of the which ỳ spirit Vitalis, is brought to giue ỳ life, to al ỳ nether lims of the body. The other bough goeth vpward, & is again parted in three branches: the right bough therof, goeth to the right arme, & the left bough to ỳ left arme egally, & spreadeth into diuers sprayes: & so the spirit Vitalis is spred into all ỳ body. & worketh in the arterie veynes the pulses of life. The middle bough extendeth it selfe to the braine, & other higher parts, & giueth life, and spreadeth the spirite Vitalis in all the parts about.

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The same spirit pearcing & passing forth to the hollow place of the braine, is ther more directed and made subtill and is chaunged into ỳ spirit Animal, which is more subtile then the other. And so this Spiritus animalis is quickened in the formost Concauit or hollownesse of the braine, and is somewhat spread into the limmes of feeling. But yet neuertheless some part thereof abideth in the forelande cels that Sensus communis, the common wit, and the vertue imaginatiue may be made perfect. Then he passeth into the middle cell that is called Logistica, to make the intelligence & vnderstanding perfect. And when he hath informed the intellect, thé he passeth forth to ỳ place of memory. And bearing with him ỳ prints of likenes, which be made in those other cells, he laieth them vp in the chamber of Memory. From the hindermost part of the braine, he pearceth & passeth by the marrow of the ridge bone, & commeth to the sinews of mouing, that so sedain mouing may be of full working in all the parts of the neather body. Then one and the same spirit corporall, subtill, and airely, through diuerse offices in diuerse lims, is named by diuerse names. For by working in ỳ liuer it is called Spiritus Naturalis, in the heart Vitalis, & in the head Spiritus animalis. We may not beleeue that this spirit is mans reasonable soule: but more truly the chaire or vpholder therof, and proper instrument. For by meane of such a spirit, the soule is ioyned to the bodie: and without the seruice of such a spirit, no act, the soule may perfectly exercise in the bodie. And therefore if these spirites bee diminished, or lette of theyr working in anye worke, the accord of the bodie and soule is resolued, the reasonable spirit is let of all his workes in the bodye. As it is seene in them that be amazed, and madde men and franticke, and in other that oft leese the vse of reason. And that is because the instrument of the spirite is hurt by some humour either by some wounde. And if these spirites be comforted, the Soule is comforted: And if they bee feebled, either fayled, the Soule is feebled in his working, touching the ruling of the bodie: as sayth Constantinus. And touching this present treatise, that that is spoken of those spirites shall suffice.

Naturalis. Vitalis. Animalis.

## Of the pulses. Chap. 23.

FOr that the pulse is a kindly working and effect of the spirit Vitalis, it belongeth that we declare somewhat of the pulses, and of their properties. The pulse is a mouing made by opening & closing of the heart and of the vaines. Then sith the heart, being in continuall-mouing, from the middle to the vttermost parte, in the mouing of the blood and heate, and in the pulse of the spirit vitall is continually moued, by such a mouing he openeth towarde the vtter parts. And when he moueth backward from the vtter parts towarde the middle, then he is constrained and closed. Wherefore the opening of the heart is to drawe in colde aire, and the closing thereof is to put out airie fumositie or smoake, and these two be cause of the pulse. Moreouer the pulse is needfull, that the disposition spirituall be vnderstood, and the working thereof knowne. The pulse beginneth at the heart, and spreadeth by the vains to the vtter parts of the bodie. And it sheweth the state of the heart, and the working therof. Physitions vse to finde ỳ pulse not in all parts of the bodie, but commonly in ỳ armes. And that by mouing of the vaines. For in some partes, they may not well bee discerned, because they be farre from the middle of the heart, and in some hiding of the heart that ruleth and gouerneth: & in some for straightnesse of the bones: And therefore olde wise men chose the vaines of the arme to assaye the pulse, And that because it was more easie, more profitable, and more honest. More easie, for that fleshly partes hide not the vaine: More profitable, because the vains of the arme be nærer the heart then the other: More honest, for that thereof commeth no shame to the Physition, neither to the sick man. It were vnseemely and vncomely to vnheale the priuy lims. The pulse is felt and knowen by setting

to of the fingers vppon the place of the pulſe. And that is vſed with a diſcrete handling, and that otherwiſe in a ſtrong man thē in a feble man. For in a ſtrong man and fleſhly, with ſtrong and harde feling: and in a leane man and feble, with eaſe and ſoft handeling. Touching this, it is to wit, as Conſtantinus ſaith, that there be many manner of diuerſities of pulſes, the which be referred or reduſed to ten. The firſt is knowne by length & bredth of quantitie: and this is in three manner wayes. One is a greate pulſe, when he ſpreadeth in length and breadth, and deepneſſe of the vaine. And this pulſe great and ſtrong commeth of the ſtrength of the ſpirit: by the which the pulſe is ſpread abroad, and needeth to be keled of the ſoftneſſe of the limmes, that is, ſeruing to the ſpreading abroad. Alſo ſome pulſe is litle, ſlow & ſtraight, when it returneth to the middle, that is inward toward the heart: And that is for default of vertue, and for ſcarcitie of heate. And ſome is temperate, when it draweth not to the middle, neither to the vtter ſides: This temperature commeth of more bloud & leſſe water. Alſo the pulſe is knowne by the time of moving, and ſo he is called ſwift, ſlow, and meane: he is called ſwift becauſe he moueth oft in ſhort time, and that commeth of ſtrong heate & vertue. And ſlowe, for that he moueth and ſmiteth ſield in long time, & that cōmeth of defalt of vertue & ſlacknes of heat: the meane betwen this is praiſed. In the third manner, the pulſe is knowne by the ſtrength of ẏ vertue. And touching that he is ſtrong, feble, and meane. It is ſtrong when it ſeemeth that by ſtrength it putteth away from it, the finger that toucheth it. And that commeth of the ſtrength of vertue and of the ſoftneſſe of the limme that eaſily moueth. He is feble when he ſmiteth feebly the finger: and commeth of feblenеſſe of ſtrength, and of hardneſſe of the limme that is repugnant. The meane is temperate betweene thoſe two. In the fourth manner he is known by the diſpoſition of the lim. And then he is called hard and ſoft, & meane. It is hard when it ſeemeth that he withſtandeth with a manner ſharpneſſe & hardneſſe. And that commeth of the drineſſe of the veſſelles thereof. It is ſoft when the fingers feele it with a great ſlowneſſe of moving: ſo that it ſeemeth ẏ they pearce it. And that commeth of wet and moiſture. The meane betweene theſe two is temperate. In the fift manner he is knowne by fulneſſe & meane voidneſſe. It is full when it ſeemeth to abound in moyſture. And that commeth of greate repletion of bloud and of ſpirit. He is voide when he ſeemeth to be ſwollen, but yet when it is touched, the fingers ſinke in, as it were in a voide thing. The meane betweene theſe two is temperate. In the firt manner, the pulſe is knowne by the qualitie of the vaines, and ſo he is departed into hot, colde, and meane. He is hot, when the fingers feele the ſubſtance of vaines hot. And that commeth of the hot matter that is therein, that is of the winde and hot bloud. The cold pulſe is vnderſtood in a contrary manner. The meane betweene theſe two is temperate. In the ſeuenth manner, he is known by working and reſting: and ſo he is departed in thicke, thin, and meane. He is thick, that in his opening ſmiteth oft the fingers ends, and ſodeinly goeth awaie. And this commeth of ſtrength of heate and default of vertue. The ſtrength of heat ſeeketh remedie of colde and of keling: the default of vertue, when it may not once nor twice, nor thrice, then he trauayleth in appetite of ſuccour. The thinne pulſe commeth of the contrarie cauſe, that is to wit, of ſlownes of heate, & of ſtrength of vertue. The meane betweēn theſe two is temperate. Theſe ſeauen manner pulſes be notable and eaſier to know then the other. Of the other three pulſes, the firſt is departed, and that one parte is called Pondus Laudabile, and the other Non Laudabile. The ſecond is departed, that one part properly Concors, or according, and that other is equall. And the third is departed by leſſe diſcontending. And ſo that one parte is ſaid to be ordinate, and that other not ordinate. And for the moſt ſkilfull Phiſitions may ſcarcely knowe theſe three pulſes, therefore we leaue them and paſſe forth.

But

But yet if there be any that wold know them in lib. Pantegni Constant. Chap. 3. he shalt finde them declared clærelye and expressly at the full: out of ỳ booke we drawe what we expresse of this matter. There it is disputed largely of the pulse, Caprizante, Marcellino, Cerino, Neruiculoso, Formidante, Estuante, & Tremente: Of the which we will not treate at this time. For that the matter is hard, and also for many singular pulses. And also for ỳ it semeth not greatly nedfull to this treatise.

## ¶Of the diuersitie of pulses. Chap. 24.

Pulsatilis Vena.

THE pulses varie in many things: First for diuersitie of male & female. For in males that be of stronger kinde, the pulse is stronger then in femals, that are fæbler of kinde. And ỳ is because kind in females vseth oft to smite twice to fulfill in females, that he doth in males with a strong pulse at once. Also the pulse varieth by complection, for if it be hot, it maketh the pulse the stronger, the more, and the swifter. And if it bee cold, it maketh ỳ pulse litle, fæble & slow. But if it be moist, it maketh the pulse soft and thicke. If it be drie, the pulse is sharpe and hard. Also the pulse varyeth because of diuerse dispositions in the bodie. For the pulse is more strong & liuely in leane men then in fat. And one cause is, that the soft flesh hideth lesse the vaines: or else because kindly heate is more in leane men then in fat, stronger heate maketh stronger pulse. Also the pulse changeth, & varieth for diuersitie and chaunge of age. For children haue swifter pulses then old men to cole and slake the kindly heate. For in children, heate is stronger then in olde men: For the greatnesse of heat maketh the swiftnesse of the pulse, and the fæblenesse of the vertue that sufficeth not at full to drawe colde aires at once, as it is sayd afore. Younglings through the aboundaunt vertue in them, haue strong pulses and swift. But olde men contrarywise haue the pulse little, fæble, slowe, and thin. And that because the complection of them is more colde: and therefore it nede not to drawe so much cold aire to the coling of the heart: In other ages, as they be nere young or olde, so the pulses be more like, both in males, and in females Also through the chaunging of time. For in the spring time, through temperaunce of colde and heate the pulse is strong: and in harueste likewise. For al temperance easeth and helpeth the vertue of kinde. And forasmuch as Summer is hottest, it maketh ỳ pulse fæble and lyttle, and that through the greate opening of the breast, and of the pores. For by reason of such opening, the vertue banisheth and is fæble. And therefore the pulse ỳ is fæbled may not be great. In winter beause it is cold, the pulse is slowe, but yet it is verye strong The slowenesse commeth by reason that it nedeth not to haue great cooling. It is strong by reason the kinde heate gathereth into the inner partes of the body, wherby it comforteth the pulse, when the heate is not exceading: But the Summer heate suppresseth eyther. Also by reason of diuerse climates and Countryes, for they that dwell in hotte Countries, as in Aethiopia, haue swift pulses, as it were in Summer: And they that dwell in cold Countryes haue pulses like the winter pulse. But they that dwell vnder the line of the euennesse of daie and night, haue meane pulses, as it were in Spring time or Harueste. Likewise hot ayre, colde, drie, or temperate, varie and chaunge the pulse. Also in women that goe with children the pulse is variable and chaungeable. For from the beginning to the sixte moneth, the pulse is strong, thicke, and swifte. For the heate of the childe, helpeth the kinde heate of the woman: and the strength of the woman is a meane euen to that time: and the childe is yet but lyttle, and drawеth but lyttle feding of her bodye: and therefore the pulse is yet temperate. In the seuenth month the childe is waxed more, and therefore it nedeth more feding. Whereby the kinde is grieued, and so the pulse is fæbled. Also for the chaunging of sleping and of waking.

For in slæping the pulse is wont to be little and slow: and after slæpe strong & great. For then the kind heat is comforted: but yet if the slæpe be to long, the pulse waxeth thin and sæble. Wherfore if a man be sodeinly awaked of his slæp, otherwise then kinde will, anone ẏ pulse is found swift and thicke, quaking, and inordinate. And if he take his rest after such fright, againe the pulse turneth to his former estate. Also through trauaile and businesse of the bodie, if it be temporate, it maketh the pulse strong, great, swift, and thicke. For by temporate trauaile the kinde heate is stirred. But if the trauaile passeth temperaunce, the contrary happeneth, the pulse is lyttle, hard, slowe, and thin. For in them that trauaile so, the vertue faileth, and kinde heate is dissolued, and then the pulse is sæbled. Also through vse of often bathing. For they ẏ bath temporatly in hot water, they haue the pulse strong, great, and thicke, and that is through the comfort of kinde, and of destroieng of superfluitie of moisture. But in them that abide to long in the water, the pulse is made sæble: But yet the swiftnesse and thicknes abideth as it was afore hand. Also likewise they ẏ bath them temporatly in cold water, haue ẏ pulse strong and swifte, and that chaunceth through ioyning togethers of kindly heat & comfort of the vertue that commeth of temperance of the vtter keling. But to long abiding in such a bath, sæbleth the pulse and the vertue. And that happeneth more in leane men then in fat, through coldnesse that commeth to the vtter partes to sodeinly. And as it were without let, pearcing in, and as it were constraining the partes about the heart more then inough. Also through diuerse taking of meate and drinke. For to much meat & vndigested sæbleth the pulse. But meat moderatly taken and digested, & spread into the limmes, by stirring vp the vertue, augmenteth the pulse. Also moderate drinke, and digested, maketh the pulse strong, great, and swift. Hot drinke maketh the pulse swift and thicke, but cold drinke maketh the pulse thin & slow. Also through diuerse passions of the soule. For wrath maketh ẏ pulse swift, strong, and thicke: & gladnesse maketh it meane. Also dreade or feare maketh the pulse swift, inordinate in quaking: and so doth sorrow. And so of other passions it happeneth. And this that is said of the properties, vertues, effects, and working of the might and strength of the soule, touching this treatise is inough at this time. Now somewhat shall be said, by the help and grace of God, of the properties of mans bodie. Of the which body the soule is act and perfection.

FINIS LIBRI TERTII.

# ¶INCIPIT LIBER QVARTVS.

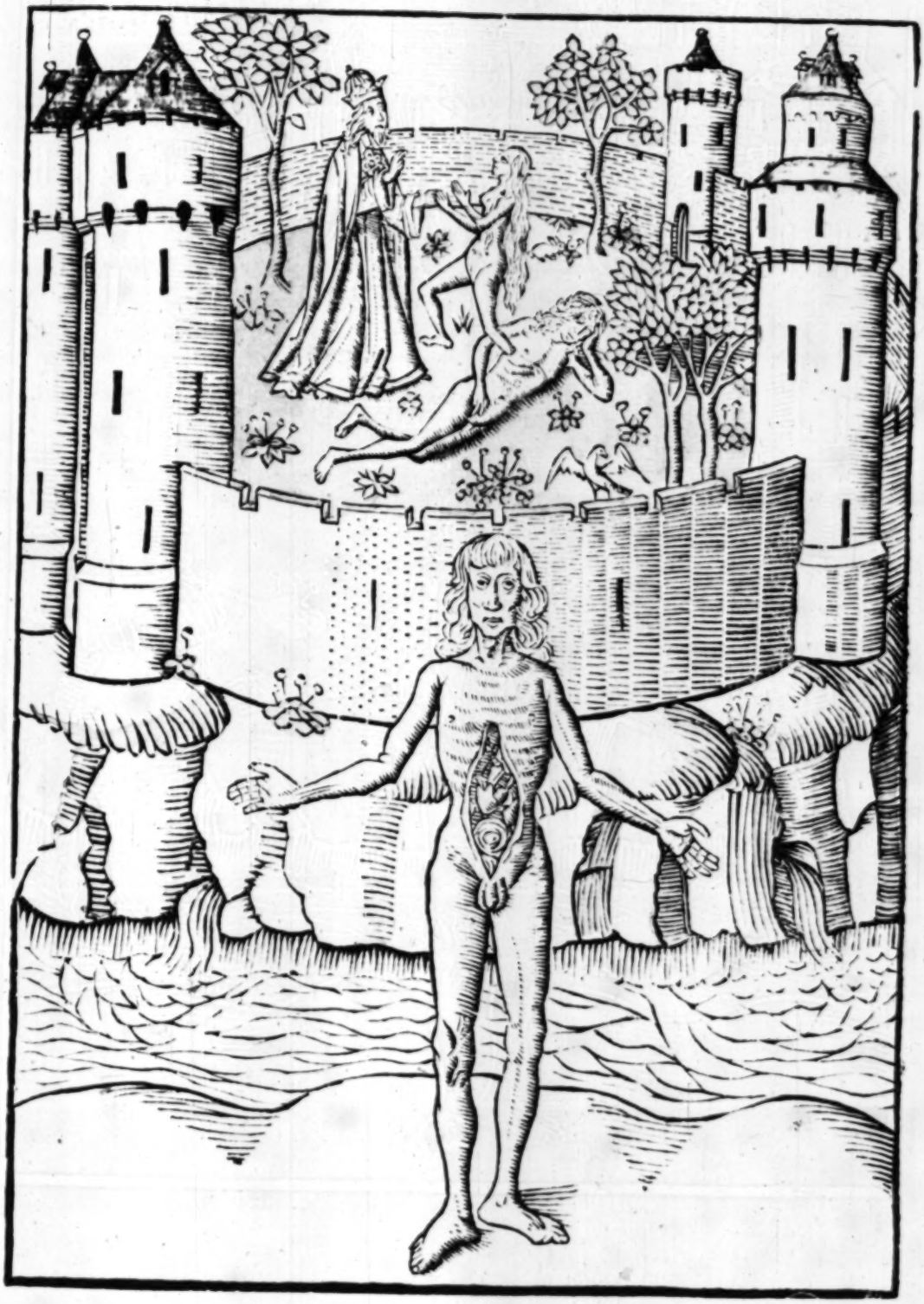
## ¶Of the properties of the corporall substaunce.

TO treate of the properties of mans body, and of the parts therof, we shall first begin to treate of the qualities of the elements and of the humors, of the which the body is made.

## ¶Of the foure qualities Elementarie. Chap. 1.

ELements there are foure, & so there be foure qualities of Elements, of the which euery bodie that hath a soule, is composed and made, as of matter. And namely mans bodie, that is noblest among all the Elements, and most nobly ordeined among all things, that be com-

posed



poſed and made of diuerſe thinges, as it that is aſſigned to ẏ ꝓper inſtrument, or organe of the reaſonable ſoule, in his works, as well of minde as of will. So mans bodie is made of foure Elements, that is to wit, of Earth, Water, Fire, & Aire: euery ſeuerall hath his ꝓper qualities. Foure be called the firſt and ꝓncipall qualitȳes, that is heate, cold, drie, & moiſt: they be called the firſt qualities, becauſe they ſlide firſt from the Elements into the things that be made of Elements. They be alſo called the ꝓncipall qualities: for of them come all the ſecundarie effects. Two of theſe qualytyes be called Actiue, able to worke hot, and coldneſſe. The other two be drye and wetneſſe, and be called Paſſiue, able to ſuffer. And ſo as theſe qualyties ꝓuaile and haue maiſterie, the Elements be called Actiue and Paſſiue able to do & ſuffer. The firſt two be ꝓncipally called Actiue, not becauſe they worke alone, for the Paſſiue qualitȳes worke alſo: for there is none idle qualitye in the bodie: But therefore they be called Actiue, for by the working of them the other be brought in & kept and ſaued. For heate ſometime bringeth in and keepeth moiſtneſſe, and ſomtime drineſſe, as it is ſeene in ſalt fleſh. For ẏ heat of the ſalt diſſolueth the parts that be earthly, watry, and aireȳ and ſo by ſlackening and ſoftening of the heate is induced moiſtneſſe: Heate bringeth in drineſſe, for the heate working in moiſtneſſe diſſolueth it firſt, and when it is diſſolued conſumeth it. And ſo drineſſe which is the firſt of heat is induced, and alſo kept. Then heate is the qualitie of Elements moſt Actiue, as it ſeeneth by ẏ effect therof, while it worketh on anye thing. Firſt it diſſolueth the parts therof, the which when they be diſſolued, the thing is made feebler, that was ſtronger, by the ioyning togethers of the partes. And therefore the act of the thing that worketh, maketh leſſe reſiſtaunce. Alſo heate is the ſubtile worker of all that is ingendered, and the cauſe effectuall ꝓncipally of the whole Generation. Heat is of two manner wiſe, heate of the Sunne, or heauenlye, gendering. And this heate gendereth and ſaueth. And therefore ſometime Frogges be gendered in the Ayre by the heate of heauen. That other heate, is the heate of the Elementes, and gendered: and this heate corrupteth and deſtroyeth, as when the Beames of lyght commeth togethers in a certaine point of a cleere bodye. As if the Beames were compound in a mirrour, there might be kindled and burned cloth or ſuch lyke, by the rebounding of the Beames. Alſo it bringeth and leareth the neather thinges to the ouer. For making mouing from the middle to the vttermoſt, it diſſolueth and turneth what is earthlye into watrye, and watrye into airely, and aireȳe into fire. And ſo bringeth the neather and the middle into the ouer. Alſo it ſofteneth and maketh ſoft things that be harde. For working in great boiſtous ſubſtaunce, mollifieth it diſſoluing: as it is ſeene in mettall that melteth with heate: For diſſoluing earthlye thinges into watrye, maketh them tender. Alſo ſofte thinges and fleeting it maketh it harde, as it is ſeene in an Egge that is roaſted. For when the moyſt and moſt ſubtill partes be waſted awaye, it maketh harde the earthlye partes that abide. And ſo the Egge waxeth harde: and harde and thicke thinges it maketh ſubtille, while it mouyeth from the middle to the vttermoſt partes, by his ſtrength it diſſolueth and dealeth the thing that it worketh in, and maketh it conuenable and agreeable to his working. While it trauayleth to make a thing ſimple, it muſt nedes make it ſubtill, for the ſimpleneſſe of a boyſtous thing, is the ſubtilneſſe that commeth in, by withdrawing of fatneſſe and thickneſſe of partes: as it is ſeene in Yle, that is made ſubtill when it is thawed by heate. Alſo heate by his vertue cleanſeth mettalles, and deſtroyeth the ruſte thereof, and other filth. For working in the ſubſtaunce of the ſame mettall diſſolueth it. And if it findeth anyll thing of drolle, either of ruſte, it departeth and deſtroyeth it. If if be fine Golde, the ſtrength of the heate

Of an Egge.

Of Ile.

mel-

melteth it, but it is not destroyed. For fine golde though it melt with heate, yet it leseth nothing of his weight. Also heate accidently corrupteth, as it happeneth, when it dissolueth more then it wasteth, then the humours rot and be corrupted. As it fareth in a wet mowe of wheate, where the heate closed therin, resolueth and dealeth the water into smoake. And the smoak holden close in, softneth the graines, and rotteth and corrupteth it. Also heate maketh kindlye heauy things light. For when the moysture is wasted by heate, the weight is the lesse. And so the substance of ẏ thing is made more light. And by heat working in moysture, smoake is gendered, the which smoake is made light & purged, & turneth into a subtil & light substance of aire, and maketh the thing that it is in the more light. And therefore it is, that the bodyes of beasts that be aliue, are farre more lighter then the bodyes of beasts that be dead, through the heat and spirit that is conteined in the organes & vaines: and so bodies of beasts be lighter after meat, thē afore, for comfort of heat. Also it happeneth, that with working, heate maketh things heauie. For working in the substaunce of a thing, it consumeth & wasteth the most subtil & light parts: & grose & ponderous parts abide. And then the thing is more sadde, fast, and also the more heauie. Also by opening of small holes & pores, by strength of the heate, the spirits be drawen out, by whose absence the bodie is made lighter, and by presence of them the body is the more heauier. Also heate gendereth beautie and red coulour. For he working in ẏ matter, resolueth ẏ earthly parts, and turneth them into watrye, and into airely, & firely. And then firely parts inclose the vttermost parts of the thing, & giueth it a likenes. And so firely coulours that is red, be gendered as it is seene in roses. Wherefore when by heat, hot humours be multiplied in the body, or in the heart, then by spreding of these hot humours in the vttermost parts of the bodie, red coulour is increased. Also it happeneth that heate discoloureth a thing. For by heate opening the pores, humors and spirits goe out and vanish. Whose presence causeth good coulour, & by their absence coulour is lost: Then discoulour is gendered, as it is seene in a red rose, that wareth white in the smoak of Brimstone. And if heat be strong, it slaieth kindlye. For while the last moouing worketh in the substaunce, at last it dissolueth it, and in dissoluing destroyeth it at the end. And it happeneth that heate saueth the lyfe: for by heate that giueth mouing to the heart and to the spirites, the spirites be restored in the bodie. And the foode is equally dispearsed into the lims, and so the bodie hath lyfe.

Then of this that is saide, gather thou, that heate is an Element in propertie most able to worke, most pearcing, most moueable to moue, gendred of moning of beames, and multiplyeth it selfe, and commeth to other, and chaungeth into his owne likenesse things that he worketh in. And giueth lyfe to thinges that be dead and destroyed with colde, & renueth them: as it is seene in rotes & plants, that die in the winter colde, and reliuen in the heate and springing time. Heate bringeth the neather thing to the ouer, and draweth and destroieth superfluities, and clenseth filth and hoarnesse. And in diuerse matters it worketh diuerse effects, and sometime contraryes. And therefore now it maketh thin and soft, and melteth, and openeth, and returneth: Now it maketh thicke & hard, and constraineth and maketh to shrink, and it stoppeth, and saueth: and now it destroieth. And by his vertue it chaungeth sauours. For heat chaungeth sowre things and sharpe, into swéete, as it is seene in fruites, and in grapes. Also passing great heate turneth swéete thinges into bitter and salt. For by passing great heat burning the bloud, the bloud tourneth into Colera. And by greate heate, water by strong séething, consuming partes ayrely, and the earth remaining, the water turneth into substaunce of Salt. And heat defieth and séetheth rawe things, and ripeth grene things, & maketh fruit ripe. Therefore in hot Countryes fruit is sooner ripe then in colde,

As also of flies that be reuiued by ẏ heat of the Sun.

and

and also more sweete. And heate bringeth forth matter; and shape lykenesses that be hidde in the matters, as in small beasts and wormes. For by working of heate, golde, siluer, and other mettals be brought forth of stones, and be beautified in a more noble shape. And by heate that dissolueth and cleanseth ashes, the ashes turne to glasse: And so it appeareth, that heate of aire and of kinde is minister and seruaunt. For by meane of heate the noblest shapes and likenesses as well of kinde as of craft, that be hid, commeth forth in act and in deede. Also heate that is printed in the aire, gendereth raine, and clowdes, thundering and lightening, and dew, and other such. For by the vertue thereof that worketh and draweth diuerse vapours, drie & moist, be drawen vp to diuers places and regions of the aire, the which gathered together into clowdes, and the heate inclosed altereth and chaungeth them into diuerse kindes, which at length it dissolueth: and being dissolued, some into Snowe, some into Haile, and some into raine, sprincleth them all about into the earth. And heate raiseth the bodie that it is in, from the middle to the outermost roundnesse, as it is seene in the Elements, in the which heate hath the masterie: as in the Ayre, & in the fire, that is farthest from the middle of the earth. And also this is seene in Oyle, that fleeteth and swimmeth aboue, and in all other things, in which heate hath masterie. Also it sheweth the disposition and qualitie of the body that it is in. As appeareth in the bodie, that heate hath the masterie ouer. For as Constantinus sayth, liber. 7. cha. 16. If the body be hot, then is much flesh, and little fatnesse, redde couloure, much haire blacke or redde, hotte touching, good vnderstanding, a man of great facunditie, a quicke goer, hardie, wrathfull, louelye, lecherous and desiring much, and hastelye desiring, or of good digestion, of sharpe dooes, shamefast, of strong and swifte pulse, constant. Sheweth these signes, and many other, by the which an hot bodye is knowne. This sufficeth at this time that is spoken of the propertie of heate.

## ¶Of Coldnesse. Chap. 2.

COldnesse is a working propertye of an Element qualytie, more weaker in working then heate. For thereof the moouing is from the vter partes, to the middle. And therefore it maketh the partes of the bodye that it worketh in, to draw nere togethers. And therefore it worketh his effect in the bodye more slowlye, and with the more difficultie. Also though it cole kindlye, and maketh colde, yet otherwhiles it heateth. We see in the winter, that when colde stoppeth the holes and powers of the bodie, the hot humositie drawyeth inwarde, and hath not the free out going, for that they be held within, they smite togethers and heate themselues. And so otherwhiles the colde that is without, maketh heate within. And colde maketh thicke and sadde: for colde maketh the partes moue towarde the middle, and so the partes cleaue nere togethers, for the parts were before from the middle farre a sunder, by mayster put betweene: but by drawing togethers of that moisture, the partes drawe toward the middle, and bee nere togethers. Also though colde bringeth the partes toward the middle, and kindly ioyneth them together: yet it happeneth that it departeth and dealeth the parts a sunder, as it is seene in y braine that is thrust with colde, by strength of thrusting the moisture that is therein, is wrong out, and falleth of, by diuers Emunctories of the braine, & is shedde or spilt, as appeareth in them that haue the catarre or rume in the breast, caused of colde. Also kindlye colde maketh sadde and rough: for when by working of colde, the partes come and cleaue nere togethers, all the thing is made more sadde and boystous. Farther by colde thrusting together firie partes, they be thicked into aire, & aire into water, & water into earthly, and so the whole is made grosser. But it happeneth colde maketh the thing subtil. For when by colde constraining and thrusting

the partes together, much moysture is thrust and wrong out, the which moysture conteined in small holes and pores, maketh the thing sad and boystous. Then if the moysture be away, the thing is more subtill, as it is seene in a skinne that is washed and wrong. Also though by constraining the partes together, and wringing out the spirites, maketh a thing kindlye heavie: yet it happeneth that colde maketh a thing light: for by wringing out of ỹ moisture the which grieved, all the thing is made light. Also temporate colde keepeth and saveth things alive. For while by colde moisture, the incensing and killing of heate is let, and so as the moysture is resolved little and little by the powers: euen so lyttle and little it is wasted: and so heate is let that it may not dissolve the thing. Also by the benefit of colde a thing is kepte without stinking, and so in colde places, and caves, carrions without stinke, through colde lyttle and little are walled. Also small holes and powers be closed by constraining of colde: and so the rared humours be let that they may not drawe the utter to the inner, yet accidentlye colde corrupteth and destroyeth. For when colde letteth defieng and digestion in the stomacke, the working of kindlye heate is letted. And corrupte humours be gendered, of the which followeth corruption of the body, while the corrupte humours be incorporate and knit to the bodye. And that is seene in woundes, to the which be layde colde salues and medicines, which constraine and cause the powers for to be stopped, and so the new fumosities make the fleshy sore within, and fretting and corrupting it, they make it to rot.

Also by kinde, colde causeth and maketh things to be discoloured ill, as we se in Winter the heate of the bodie, or of the heart, voiding his contrarie, and leadeth the humour and the spirit with him inward. And so the utter live of the skin made weake, of heate maketh still coloured. As it appeareth in lippes and cheekes. But it happeneth that cold maketh things well coloured. For it constraineth and stoppeth the powers. And so the humours and the spirites be holde in, and by their presence the utter side of the skinne is coloured. And by kind to great colde slaieth. For if it constraine and stop to soare, the spirites faile in the heart. And so if the heart be dead, from the which proceedeth life to the other partes, the other parts must nedes die. Also through to greate colde, feeble heat is quenched. And so the spirit Vitalis, of lyfe, lacketh foode and is stifled. But it is straunge in shapes, that colde giveth life, as it is seene in a manner kinde of birds that grow out of trees, that springeth as it were swellings, and burgenen out of trees in stead of fruit. But as long as they be in the tree, they have no life. And the Commentator Super libru Vegetabilium saith, that happeth through the porositie of the tree that draweth the fumositie from the rinds. But when the holding breaketh, the birds fall into the water. And the colde stoppeth the holes and the powers without, and holdeth the fumositie within: the which beate togethers are pured and made subtill, and are turned into a spirit. And by the multiplieng and spreading of that spirit into all the partes, the sayd birds take lyfe, and turne into a manner kinde of birds. The which be much unlike to other birds in complexion and in kinde. They have little flesh and lesse of blood: and therefore they be covenable, so saith the same Commentatour. But to them that marke it well it ministreth matter of the praising of God ghostly: for spiritually it representeth them, that the spirit of God gendereth by the tree of the crosse in the water of followyng: in the which is not great desire of flesh and of blood: the which released by spirite, desire, and coniet to flye to heaven with all their might and strength. But thereof we shall speake after. Also colde is the mother of whitenesse and of palenesse, as heate is the mother of rednesse and of blacknesse. And so in hot Countryes blacke men and browne be borne, as among the Moores. In colde Countryes white men be borne.

The Scottish clacks & puffins which growe of rotten wood & salt water

Regeneration.

As among the Sclauons, as sayth Aristotle in li. de cœlo & mundo. And hee telleth the reason why, & sayth, That in cold Countries, the Mothers of women be disposed to conceiue such children. Therefore they beare children with white skinnes, that haue long, yeolowe, soft, and straight haire. The contrarie is in hot countries. Where women beare children that haue blacke cripse and little haire, as in the Negroes Countrie. Then colde sheweth it selfe in the bodie, that colde hath the mastery within. For in the bodies that colde hath the masterie ouer, the coulour is white, the haire soft and straight, the wit hard and forgetful, little appetite, much slæp, heauie in going and slow, as saith Constantinus, li. 1. Chap. 17. This shall not alway be vnderstood to be in euery colde nædelye, but in comparison to the complection of the heate, that hath mastery, and in proportion of the hot land to the colde region, authours say these things, and haue lefte them written in theyr bookes to them that come after. This that is sayd sufficeth of the properties of colde at this present time. For other properties be known to the contrary of that is said afore of heate.

## ¶Of drought. Chap. 3.

DRought is an Element quality passiue. able to suffer: and is brought in, now by heate, and now by colde. But it followeth more with heate then with colde. For drought is the file of heate. Drought is laide as it were without moisture: For drought and moisture be contrary. The principal effect of drought is to make drie: as the effect of moysture is to make wet, and hath many secundarie effectes: as to make thicke, rough, and to cause slow mouings, to consume, to destroy, and slay. And that propertie that drieth, draweth principallye the moyst parts from the vtter partes, towarde the middle: And for that a moist thing shoulde not all to shedde the substaunce of it selfe by slæting, drought putteth it selfe as it were a bounde, to lette the slæting and shedding: As we see in Cliffes in the Sea brimmes, the drinesse of the Crauell setteth abound to the Sea, and where the kindly drinesse of the earth hath the masterie: it suffereth not the slæting surges or violent waues of the Sea to passe any father, as saith Gregorie super Iob. 38. Qui posuit mari terminum, &c. He hath set boundes about the waters, vntill the day and night come to an end. And Hierome super Ieremy saith the same, Posuit arenam terminum mari, &c. Feare ye not me saith the Lord, or will you not be afraide at my presence, which haue placed the sande for the boundes of the Sea, by the perpetuall decree that it cannot passe it, and though the waters thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it. And the Philosopher saith the same more plainely.

*Iob. 26.*

*Iere. 5*

*Psa. 22.*

Then drines that is not perfectly bound in his owne equalitie, reboundeth and thickeneth the moist qualitie, that is in it superfluous, fastned and congeled, and is a stedfast hæding of the slæting thereof. For drinesse is the euill or enimy of heate, that is stirred vp by mouing, eyther by working, it dissolueth and dispearseth the moisture, or by ouerworking it consumeth it altogethers, thus spread in the limmes, it drayweth forth moistnesse and humour, and maketh the body drie, and shrinketh the skinne together like a withered skinne.

Also drinesse hath sometime moisture: for if it moueth towarde the middle, it constraineth and drayweth the limmes togethers: And so by constraining the wetnesse is wrongen out, the which before was shedde through the bodie, and so the bodye seemeth to be wet, that was before drie. Also we see vpon the kindlye drie hilles, hearbes growe that bee moist of kinde, as the hearbes that bee called Simbalaria, Vermicularia, Crassula, and other. And this is no wonder. For the drinesse that taketh hede by kinde to saue the Hill, and kepe it in his drinesse, and that by drinesse that is like thereto, and by the vertue attractiue, of drawing, it drayweth to nourishing, and feedeth things that is drieng.

*Honslike. Prickmadam. Orpione.*

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Honslike. Prickmadam. Orpione.

And hateth moisture and filleth it, as his contrarye, and putteth of anone to the rootes of the hearbes that be in the vtter part of the hill, and be put out of the inner partie, as it were things superfluous and nedlesse. And so rootes drawe to them humours, that be nourished therwith, and made moist. Hereto accordeth the Commentours reson super librum Methororum, where he saith, that wels and riuers springeth out of mountains, and hilles, for mountaines be full of holes, cliffes, and dennes: and haue within much hot aire: And the mountaines drawe much thinges to them, by reason of voydnesse, and also because of hotte ayre, that is closed therein. And what that is drawen like to the hill in drinesse, is corporate and fastned thereto. And what is vnlike or disagreeing in moisture, is put of, and gathered in one place, and that the last is put out by heads of Welles. And pearcing, hollowing, and springeth awaye, and thereof come riuers. Then drynesse draweth to it selfe what is nedfull, and fasteneth thereto what is like, and putteth therefrom thinges that be superfluous and vnlyke thereto. Also drinesse by kinde maketh things leane in flesh, and barren in grounde. For if drinesse haue the masterie in a thing, it wasteth the moisture that it findeth therein, and so that thing becommeth leane. Also drinesse maketh things hard. For it destroyeth the moisture that maketh it softe: as we see in many things, especially in clay, the which when it is drie, is hard. Also drinesse working in a subtill thing, as in airely substaunce or watrye, maketh it more subtile and more clere. As we se when the Northerne wind bloweth, the aire is the more drie and subtill. It may happen that drines maketh things soft. For when the drinesse wasteth the moisture that fasteneth the parts together, then followeth consequently the separation and softnesse of the partes, as wee se in old trees and timber when drought hath wasted the moisture thereof, they be soft and fall into pouder, that is softe to handle and to sale. Also kindly drinesse maketh things rough. For drinesse working wasteth the moisture that he findeth, & hardneth the moisture ỳ he maye not wast in the vtter partes, and so the vtter parts be drawen with hollownes sunk, & with hardnesse crumpled, wherof commeth roughnesse, which is nothing else but an vneuennesse in a hard thing. But so it happeneth, ỳ sometime it maketh things smoth: as when ỳ heate is sharped by drines, which heat by his accident dissolueth the humours, & the humours so dissolued, sweateth outward, & maketh the thing soft & smoth. Also drinesse maketh slow mouing. For by mastery of drinesse, the parts that are airely and watrie be made thicke & grose, & turne into earth, and the thing is more heauy and more slow to mouing. Also by to great drinesse the spirits be put out, and by the multitude of them the bodye moueth the more swiftlye, then when drinesse maketh the lesse spirits, the bodie moueth the more slowly. But sometime drinesse helpeth mouing. For drinesse mouing to the middleward equally, it leadeth the vtter parts to the middle. And the partes binde about in a roundnesse that may be rowled. And by reason roundnesse hath no corners to let it, by his rowling is the more able to moue. Also moderate drines walking the superfluities of moisture, maketh spirits subtill and pure, and maketh them more swift. For they bering purged from the superfluitie that grieued the bodye, they make the bodie more apt and able to the same mouing. Also by kinde drinesse destroyeth and wasteth the humours: it maketh the bodie boyde and leane, and pore of fading and wasted. Also by kinde, drinesse destroyeth: for it destroyeth and consumeth the moysture substantiall, that fedeth the bodie materially, and ioyneth the partes togethers. And destroieng of such moisture is cause why a bodie that hath a soule, or a bodie without soule, is destroyed and wasted. Also specially drinesse destroieth bodyes that haue soules: for kindly spirits and natural spirits that be of moist smoke it dissolueth, when that moisture is wasted: then lacking matter and spirit, of necessitye the body dieth.

The vital moistnes is decreased by ouer much drinesse.

The losse of aperite breedeth leanesse.

Drineſſe proceedeth of heate aboũding, it killeth ỹ bodyes of men & beasts.

And

Addition

And so drinelle is the worst qualitie and slaieng, if it exceed, when it is not cleane put out by abundance of moisture: but yet by hap it giueth life. For sometime rumatike humours commeth to the spiritnall parts, and stoppe the waies of the spirit, and bee in point to strike the bodie. Then commeth drinelle or drie medicines, and worketh and destroyeth such humours, and openeth the waies of the spirit, and so the bodie that is as it were dead, hath liuing. Though drinelle be needfull in euery bodye that is made of Elementes, to wast the superfluitie of moisture, and to coarte the same moysture, and also to excite slacke heate: yet drines slayeth, and is the worst qualytie, when it passeth the due proporcion in bodies. For it is want to gender in bodyes full euill sicknesses and hurtful, as the Tisike, and Etike, and other such euills, the which may scarcely be holpe by succour of medicines. Also by consuming & wasting of the humours of feeding it drieth the bodie, and draweth the skinne togethers, and maketh it riueled, and hasteth age, and maketh the bodie euill coloured and deformed, and is cause of inordinate thirst. And maketh the organes the enterance into the stomacke, rough, and letteth the voice, and maketh it hoarse, and spoileth the head of the haire, and maketh it bald, & draweth togethers, & maketh crooked the toes and fingers of the feete and hands: as it is seene in leprous men. This that is sayde of the effects and properties of drinesse is sufficient at this time.

## ¶Of moisture. Chap. 4.

MOisture is an Element quality passiue, able to suffer, obedient to working and printing of the Actiue, & working qualities, and taketh sodeinlye the working of heate and colde. Moisture feedeth all bodies, and specially the bodies that haue soules, and maketh them ware and growe, and keepeth them, and restoreth that which is left in the body. For by moysture and heate all thinges be bread, as the Philosopher sayth, and things ingendered both nourisheth and feedeth, as we see in rootes and seedes. For the graine that is put in the earth must first bee nourished with moisture of water and of aire, and be spread and opened abroade by kindly heate that is closed therein. And at the last by kindly working of heate, the moysture being resolued, sendeth the more grose and earthlye partes thereof downewarde to the earth, the which parts the earth taketh within it selfe, and mireth and qualeth them by heate that is therein. And tourneth them into the kinde of a rot by coniopning of moisture. And that moisture of the rote left behinde, and so bread in the rote, the humour that it findeth, drawleth into the earth lyke it selfe. And also it drawleth by the drawing vertue of heat that is closed within. And when it hath so drawen, it turneth into the feeding thereof, as much as sufficeth. And heate dissolueth and dealeth, and maketh subtill that other part, that needeth not to the feeding thereof. And the rot sendeth it vpward, and turneth it first into the substaunce of the chawing, and then into the substance of the stocke either stalke. And at the last into the substaunce of boughs & twigs, and leaues, and blossomes, and of fruit. And for moisture it is the feeding and matter of all thing that liueth. It sheweth that moisture feedeth all thing that liueth, & is ioyned thereto: and moisture by shedding of it selfe, maketh such thinges ware and grow in length, deepnesse, breadth and thicknesse. Also moysture restoreth what is lost in bodies that haue life and soule. For by heate working alwaie within and without, bodies be consumed and wasted, & should hastely and sone be destroyed: but if it were restored againe by moysture. And therfore by cõtinual drawing to of moisture is needfull, that the restoring of what is lost by continuaunce, the bodye may bee restored and saued. Also moysture keepeth and saueth these neather things that be vnder the Mone. For by continuall gathering of beames and light in the ayre and earth, so great shoulde be kyndling of heate and of drinesse that the ayre shoulde fall a fire, and burne the vtter side of the earth.

The equalitie of elements is the worldes cause & continuaunce.

But if the working of heate were not mittigated by the moisture of aire and of water, it wer reduced by due proportion to temperatnesse. And therefore God setteth to the work of heate the well of all humour, as Macrobius saith, that the violence of heat might be tempered by the presence of humour set, to withstand it. And so the shape of the world may be saued: for else by to great heate it shuld sodenly faile. Also moisture ioyneth togethers the partes of the earth. For the earth is so drie, that euery part thereof shoulde fall from other, if it were not moistened with moisture of water.

Therefore kinde made mountaines and hills hollow, and the earth with caues, vautes, and rifles in places, and full of holes. That so by cause of doynesse should be great drawing in of ayre and of water, to saue the kindly drieng of the earth, and the partes therof, that else woulde fall. And so as blond doth, running through the vaines of the bodie, the same doth moysture in the vains of the earth. For it moysteneth the drinesse of the earth, and disposeth it to beare fruit. And moysture hath certeine properties and effectes, that be the first and kindly. And some that be secundarye, and some Casuall, as other qualyties haue. By kinde moisture is moueable, fleeting, and euill bounding in it selfe: but yet it is staide by other bounds, as sayth the Philosopher. And it maketh moue from the middle outward, and shedding it selfe in fleeting, if shoulde destroy wholye his subiect, if nothing letted the fleeting therof, the which shoulde bounde his fleeting by reduction to the middle. As wee se that of drinesse of gravell to the Sea, rifles and stronds stopped, and holde in the cloud of the Sea, and turneth it somewhat inwarde. Also by kinde, moisture maketh things softe.

For by withdrawing and spreading thereof, it slacketh and draweth abroad, and maketh softe the harde compact partes of the matter. And it happeneth that moysture maketh harde: as wee se in Postumes and Botches, in the which colde humours come together, and smiting the next partes to the colde middle parte, they come thicke and harde, and oftentimes the partes change into Sclerosim, that is hardnesse. The same happeneth of ouermuch heate, wasting the moist partes, the which when they be wasted, the greate partes may sadde be thrust togethers, and made harde.

Also by kinde, moisture cleaneth: for by softening therof, and of the parte, by the which it is shadde, it slacketh the fenowing partes, and departeth them a sunder, and maketh them slipper and sliding, and moueth and washeth them awaye, as it is seene, namely, in water that is moist, and washeth by kinde, and most cleaneth heavie things. And that is specially if it helpe the moisture: as it is seene in Braune of Wheat or of Rie, and in the rot of a plant that is named and properly called Bryonie in Latine, and also in Sope, & in Meale of Beanes, and in other such. For all these wash away the filth of the face and of all the bodie, and maketh pure and cleane. Also for he moueth kindly from the middle towarde the outer partes, and that moving is not full strong of it selfe, but slowe in comparison to the moving of the heate: and so moisture shedeth it selfe principally into the sideward, and stretcheth not much vpward without helpe of heate. But other while heate hath masterie therin, and worketh therein, the meek matter being obedient, stretcheth it selfe every whether, but most vpward, as in length: for the strength of heate beareth it vpwarde, & shedeth outwarde the more moist partes. And so it is lifted vp and borne in lengthe, as bodyes, in the which heate hath the maistrye, kindly and generally they be higher, longer, and more tender, then such bodyes, in the which much moisture hath the maistrye, and feele heate worketh, contrarye this is founde. And therefore hot men and the leude, the substantiall humour of heate being obedient to the working, be more longer, that is to witte, the sanguines, and in all extremityes of the bodye, the other partes

Bryonie, Vitis Siluestris Sigillum beatæ Mariæ.

and

and circumstaunces equall here & there, running together in slendernesse & lengthy they be more apte. If there be much heat and much humour, not too much neither too lyttle to the working of ỹ heat, but concnably and measurably, then the bodies euery wayes be great, high, long, and broad. They be high through the heate that beareth vp to the topwarde, the most subtill parts of the moysture. Broad and thicke, through the vertue of heate that sheddeth the fat parts of the moisture, as it needeth to euery side, and vniteth the part to anotheris moisture maketh rugly things smooth and softe: for if moysturnesse be shed into the vtter parts of a thing, it filleth all the voyde places thereof, and maketh them euen & plaine, and so it maketh smooth and soft. But yet it happeneth sometime it maketh rough, as when in some tale, hot humours and cold fleeteth and commeth together to one place. The hot humors beare vp the vttermost parts of ỹ thing, and colde humours beare downwarde the vttermost partes: and so contrarye humours, worke contrariousnesse & vneuennesse, with roughnes in ỹ vtter part of the body. Also if moysture be in the body temperate, as it needeth, it helpeth all the working of the soule, and of the body also. For of humours the spirites that rule the body, be bread and conserued therein. Also the vertues of the spirits worke their effects in all the lyms of the body sensitiue and motiue, by ministration and seruice of humours, as it appeareth in the vertue of sight, which by meane of a Christall humour, worketh the sight in the eye. Also the vertue of taast, beareth neuer beforene fauors, but by meane of the humour of spittle, and so of other. For if the substauntiall moysture be destroyed or corrupted in the body, all the working of the soule is let. If there be in all the body, or in any part thereof to much moysture, ỹ maye not be ruled of kinde, then moysture is cause and matter of rotting and of corruption, & breedeth in the body full euill passions & sickenes: as it is seen in Apoplexia, in the which euill superfluitie of moisture, occupieth so al the chambers & dennes of the braine, that the spirit, that is called, Spiritus Animalis, maye not passe by the sinewes of feeling, to make the body feele and moue: and so taketh from the soule his working in the body: And also it taketh from the body feling and mouing; and bringeth in at last, stifling and death: as sayth Galen in the Commente super Aphoris. exponens verbũ Hippocratis. Soluere Apoplexiam fortem impossibile est: debilem vero non facile. Moysture of fleame occupieng all the region of the braine, stoppeth the wayes of the sinewes, that the spirite Animalis, maye not come to the neather part: and so the breath is stopped, and the lyfe ended. This moysture defaulteth sometime in qualytie, & sometime in quantitie, and that sometime by an inwarde cause, and sometime by outwarde cause. By inwarde cause, as by euill complection, when the hurtfull moysture is rooted in the lymmes, and may not be dissolued & washed by kindly heate, neyther be chaunged from his malyce: Such moysture in diuers places of the body breedeth diuers sicknesses, as it is seene in Epilepsie, the falling Euill, when it commeth of the stopping of the powers and brayne: and also of ỹ propre, when it commeth of euil complection of the lyuer. Also of an outward cause, as of things, that Iohannicius and Galen call vnkindly things, as aire, meate, and drinke, sleeping and waking, falling, and too much eating and drinking, working, trauelling, and rest. All these, if they be taken as kind asketh, they bread and kepe substauntiall moysture, and repayre and restore what is lost. And if they be taken in contrary manner, they haue contrarye effect and doing. For then they breede vnkinde moysture, and cause diuers grose and heauye humoures to increase, or els they corrupt, alter and chaunge kindly moysture: as sayeth Galen in Aphorismo: Hippocratis particula tertia super illum locum: Immutationes temporum maxime generant morbos, &c. That is, The often course and chaunging of times most breedeth sicknesses.

The losse of natural feelyng.

Galen ſaith, That Ipocras meaneth, that times of the yeare bꝛæd not ſickneſs, but chaungings of complection of the ſelfe time. When the complection of ẏ ayꝛe, which ought to be accoꝛding to ẏ time, is turned into the contrarye: as when the complection of Spꝛing time, that ſhould be hot and moyſt, turneth, and is made colde and dꝛye, as it were in Haruell time, and ſo of other. Foꝛ if the aire of Spꝛing time be generallye colde & dꝛye, and in the Winter afoꝛe, the aire was as it were in Spꝛing time hot & moyſt, then it muſt nedes followe, that manye men ſhall be ſicke in Spꝛing time. And alſo women that goe with childe, ſhall be delyuered afoꝛe their time by little occaſion. And Galen telleth this reaſon: Foꝛ by the moyſture and heate of the Winter that was afoꝛe, much moyſtnes is bꝛed in bodyes, & knitting of fleame. If the aire in Spꝛing time be colde and dꝛye in the beginning: it cloſeth ſmall holes, and ſuffereth not the fumoſitie to paſſe out, and the heate holden in, diſſolueth the ſuperfluitie of moyſture, that was bꝛed in the Winter. And foꝛ ẏ the heate is fæble, and maye not diſſolue it, neither make therein perfect digeſtion, noꝛ waſt it at the full: it ſendeth that moyſture vndiſſolued, now to the ouer lymmes, and now to the neather: where being mixed, it is cauſe of diuers euills: as if it goe vp to the head, it maye bee cauſe of rume and of hoarſeneſſe: if it go into the bowells, & the fleame be ſalt, it bꝛædeth Diſſenteriam, a flure, that hideth theguts, and ſo of other. The ſame reaſon may be in women, ẏ be delyuered afoꝛe their time: foꝛ that moyſture flæeth to the place that is called, the Mother, and grieueth it, and ſofteneth & ſlaketh that that ſhould hold the childe, and ſo the childe is boꝛne afoꝛe the time. And Auicen aſſigneth another cauſe. And thus muſt we vnderſtande of other paſſions of the aire, and of the time: that the qualitie of the aire is chaunged by to great heate, that diſſolueth either waſteth to ſpedely: either by to lyttle heate that putteth not off the ſuperfluitie at full. And ſo we ſhould vnderſtand of to great colde, that cloſeth powꝛes, & holdeth the humours, and dꝛaweth them to ſome togethers. But of hotte ayꝛe and colde, this that is ſayde ſhall ſuffice at this time.

## ¶Of meate and drinke. Cap. 5.

OF meate and dꝛinke it appeareth. Foꝛ that by withdꝛawing of ſuding of meate and dꝛinke moyſture is withdꝛawen, and dꝛineſſe commeth in, and thereby the heat is the ſtronger, and finding not wherein it ſhould woꝛke, tourneth it ſelfe to the ſubſtancial moyſture and woꝛking therein, maketh it ſoliow and waſteth it, and returneth. If meate oꝛ dꝛinke paſſeth meaſure, moyſture paſſeth to ſwifte, and kinde heat fæbleth, foꝛ it is not ſufficient to woꝛke digeſtion, but yet heate doth what it may: Foꝛ it diſſolueth ſomewhat of the ſuperfluitie of the meate ẏ is taken. That that is reſolued, when it is great ſmoake and vndeſied, it commeth vp to the bꝛayne, and ſmiting Miringas, the ſmal Curtels thereof, hurteth and grieueth them ſoꝛe, And bꝛædeth ſometimes the Migraw, An aking in the forepart of the head, where through the abundaunce of the moyſt humour, the eyes waxe bleare and dimme: and other euill paſſions of the head. And ſometime that malitious ſmoke ſmiteth to the roꝛes of ẏ ſinewes of fæling, and paſſeth into ẏ innermoſt partes of the ſinewes in his ſharpneſſe and foꝛce, and letteth the ſpirite of fæling that is therein and grieueth him: and ſo it diſtempereth the ſubſtance and the vſe of reaſon, and taketh alwaye the kindlye mouing of the tongue, that telleth what reaſon meaneth, and maketh the tongue ſtammer and fayle, as it is ſeene in dꝛonken men. Alſo oftentimes, it letteth and deſtroyeth altogether kindly mouing: as appeareth in them that ſhake and quake, and haue the paſſie. And no wonder: Foꝛ the powers that ſhould rule in the ſinewes and all the members and lymmes be ouerſet, as ouerflowed with a vapoꝛ infecting kindly inyce in the bodye, but that ſharpe ſmoake hauing maſterie, and coueting toſubdue ẏ kindly vertue, purpoſeth and

Cauſe of ſurſet.

Euaporatiō to the brayne.

Addition

ſtriueth

ſtrineth to beare downward the member or lymme. And ſo of this double contrary mouing,one heauing vpward, and another thruſting downward, a trembling or quaking of the lymmes is ofte ingendered. And at laſt if this vertue of ruling be all ouercome,then the paſſie or death hath maſterie in ſuch bodyes.And therefore the wiſe mans counſayle is beſt,that ſaith: Hurt not thy ſelfe vpon all manner of meate. Many meats haue

Addition

diuers taaſts,that breedeth ſundry operations,& is the cauſe of incurable diſeaſes,in nice and daintie mouthed bodies: for in many manner meates is diuers ſickneſſe. Alſo too much ſléeping, breedeth the ſame euill and ſickneſſe in the body. For in ſléepe the vertues are febled, and the working of féeling, and of kinde be ſtrengthened within.And ſo the gates being cloſed without, ỳ heate is comforted and ſtrengthened within, and draweth to many humors,ỳ which it may not diſſolue neither waſt.

And then great ſuperfluitie hauing the maſterie,the which kinde can not rule, then of neceſſitie, followeth death and ſtiffeling. Alſo licoureſnes of meates

Addition

waſteth the powers, & lecherie the ſenſes: Theſe bee two delectable Diuelles, that kill the bodye, beſide the ſoule. As it is ſéene in them that ſléepe after that they haue taken medicines, and alſo in them that be newly let bloud. In them that wake too much,the contrary cauſe lykewiſe worketh. For in them the humours & the ſpirites be waſted too much,and therfore oft death threateneth or menaceth. Alſo the ſame cauſe of ſtifling,is in them,that eate and drinke beyond meaſure:and the ſame reaſon of fayling,is in them ỳ faſt more then nature can beare:and be conſumed and waſted. Alſo he that trauayleth ouer meaſure, deſtroyeth & waſteth himſelfe by too ſtrong heate,that waſteth the humours too ſore. In them that reſt too much,the cauſe is contrary: For in them ỳ drawing to of moiſture, paſſeth meaſure.And there is none euaporation, neither deliueraunce of the ſuperfluities, neither ſubtiliation of the ſpirites. And therefore neceſſarilye the ſuperfluitie of moyſture is diſpoſed to rotting and corruption. In theſe manners,and in many other infinite,the elementall qualities be in theyr kindly workings hindred.As it is knowen by the forſayd reaſons that we haue ſhortly gathered of the words of Conſtantine in Pantegni,and of Galen in Commento Aphoriſm. Hippocratis,& Epidimiarum,of euills ỳ commeth by ouermuch moyſture. And therfore we will paſſe ouer, and deſcribe the properties of humours,that be compoſed of theſe qualyties: of the which euerye bodye is made,that hath a ſoule and féeling,either reaſon.

## ¶Of humours,and of the generation, effect and working of them.Cap.6.

A humour is a ſubſtaunce actuallye moyſt,by ioyning of elementall qualities,and is apt to nouriſh and to féede the members,and to comfort the working thereof kindly,or caſually to let the workings thereof. For humour is the firſt principall materiall of bodies that haue féeling, and chiefe helpe in theyr working,and that becauſe of nouriſhing and féeding. Conſtantinus ſaith, That the humours be called the children of the Elementes. For euerye of the humours commeth of the qualytie of the Elements. And ther be foure humours, Bloud, Fleame, Cholar, and Melancholy: and are called ſimple in compariſon to the members,though in reſpect of the Elements, whoſe children they bée, they be compoſed. Theſe foure humors in quantitie and qualytie, obſeruing euenneſſe, with due proportion, make perfect and kéepe in due ſtate of health, all bodyes hauing bloud: lyke as contrariwiſe, by their vnequalneſſe or infection they ingender and cauſe ſickneſſe. Theſe humors be néedful to the making of the bodye,and to the ruling and kéeping thereof: and alſo to reſtore what is loſt in the body,as ſaith Galen ſuper Aphoriſ. The body runneth and dropeth, as in ſweating, ſpitting & other ſuch. Alſo alteration chaungeth oft cold into heate and returneth.

Also the body hath corruption, and that commeth of too much running and dropping, and of too long chaunging. Then to restore in the bodie what is lost by running and chaunging, & amend euill alteration and changing, and some deale to withstand corruption, the presence of the foure humours, is necessary, that the body animally, by their meanes may be kept safe. These foure humours be bred in this manner. When meate is receyued in the place of concoction, that is in the stomacke, first the more subtill part and fleeting thereof, that Phisitions call Pertismaria, is drawen by certaine veynes to the lyuer. And there by the working of kindly heate, it is changed into the foure humours. The breeding of thē is made & beginneth in the lyuer, but it endeth not ther at ful. First working heate turneth what is colde & moyst into ẏ kind of fleme, & then what is hot & moyst, into the kinde of blood: and then what is hot and drye into the kinde of Cholera: and then what is colde and drye into the kinde of Melancholia. Then the processe is such First, fleame is bread, as an humour halfe sod: second blood, that is perfectly sodde: the thirde Cholera, that is ouer sodde: the last is Melancholia, that is more earthly, and the dregges of the other. And so such is the order as Auicen saith. The breeding of Elements be straight, and returning into the same. For of aire fire is bread, and of fire aire, and euery Elemēt of other. The breeding of ẏ humors is straight, and not by contrary. By seething blood is bred of fleame, and not that it retourneth. Likewise blonde is made cholar, by great heate drieng and making subtill the humour, but not that it returneth. And by burning of cholar in lyke manner Melancholia is made, and not that it retourneth. For it fareth in the breeding of humours, as in the breeding of wine of Muste, as saith Constantine. For when Muste is feruent, a manner soure is bread, that commeth vp and fleeteth aboue, and another earthlye substaunce goeth to the bottome, and the thirde is water: and as that is more or lesse, the Wine is feeble and lesse hot. And the elder it is, ẏ hotter it is, through the resolution of such watrinesse: And when it is full sodde, then the Wine is most cleere. So in the humours is one part that is light and commeth vpward, and that is Cholera: another, as it wer drasts, and goeth downward, and that is Melancholia: the third, as it were raw, and that is fleame: the fourth, is blood, remayning in his purenesse, and is clensed from other humours. But no blood is so cleane pured, but that it is somewhat meddeled with other humours. And therefore by meddling of other humours, blood chaungeth kinde and coulour: For by meddling of cholar, it semeth red, and by melancholy it semeth blacke, and by fleame it semeth watrie, and somie.

The pleasant taast thereof.

How to know by letting of bloud the humor of the parte

## ¶Of bloud. Cap. 7.

ISidore saith, The blood hath this name Sanguis of Greek, for ẏ blood sustaineth strength, helpeth, and confirmeth the lyfe: For Sangre, is to vnderstand, Confirme. While blood is in the bodie, it is called Sanguis in Latine: and if it be shedde, it is called Cruor, as it were running and falling. For when blood is shed it runneth and falleth. Other call blood, as it were swete and soft, for it is swete and soft in taast and in touch. Pure blood & whole togethers is not but in young folke: for Phisitions say, that blood wasteth by age: therfore in old men is shaking and quaking for default of blood. Blood is properlye the gouerning of wit: therefore it is the manner of womē to scratch their cheeks in sorrow. And red clothes be laid vpon dead men, in remembraunce of their hardinesse and boldnesse, while they wer in their blood. Hetherto speaketh Isidore lib. 4. Cap. 2.

Addition

It appereth in the time of the Saxons, that the manner ouer their dead was a red cloath, as we now vse a black. The Pagans refused blacke, because it representeth darknesse, tearmed the infernal colours: and so did the olde English. The red of valiannce, and that was ouer Kings, Lords, Knights, and valy-

aunt

aunt ſouldiours: white ouer Cleargie men, in token of their profeſsion and honeſt life: and ouer Virgins and Matrones. This order appeareth to be beyond 800. yeares. Conſtantine ſayeth, that among the foure humours bloud is moſt prayſed and moſt friend of kinde, through euen and perfect ſæthing thereof: the which temperate heate maketh of the pure and airely matter to the norishing of the body. Conſtantine ſaith, that there is kindly bloud, and ſome vnkindly, and ſome kindly bloud is in the organes and ſome in the veynes. The bloud ꝑ is in the organes, is more hot, more ſubtill, more red, more cleere, and more ſweete in ſauour then that other bloud. It is more hot, for that it is nigh the heart and ſpirites: more ſubtill, for that the heate of the heart maketh it ſubtill and cleere, and that is, for that in ſweating and breathing out by ꝑ thicke conduites of the organe, it ſhoulde not lightlye flow into other members. It is more cleere, through the vertue of Cholera that is therin. It is more ſharp through the augmenting of heate. The bloud that is contayned in the veynes, is hot and moyſt, meane betweene groſenesse and ſubtill, and very ſweete in ſauor, without any euill taſte as ſone as it is out of ꝑ body, very ſhortly it cõgeleth, & turneth into clouts: ſo ſuch bloud betokeneth that the lyuer is temperate. But if it be ſubtill and watrye and not of good lincl, nor of ſweete ſauour: it ſignifieth intermitting of an humour that infecteth the bloud. Then it goeth out of kinde, and tourneth into vnkinde bloud, which is ſo called, either becauſe it turneth out of his kinde generation, and is corrupt, as in leprous men, or elſe for vnconenable matter, of ꝑ which it is bred, or for a ſtrong humor, with the which it is medeled. A lyttle of Choler or of another infecting humor medled with pure bloud, infecteth the bloud, & draweth it to the lyknesse of his owne qualytie. Hetherto ſpeaketh Conſtant. Vincent. lib. 9. cap. 4. Ariſtotle lib. 3. Animal. putteth other properties of bloude, and ſaith, that euery beaſt that hath bloud, hath lyuer and heart: and therfore euerye beaſt that hath no bloud, is of leſſe bodis and vertue, then beaſtes that haue bloud: and if the fleſh be cut, the bloud runneth out, except the fleſh be dead or corrupt. Alſo in euery beaſt of good diſpoſition, is temperate bloud, not too much in them that drinke new wine: neither too lyttle in them that be fat of body: for beaſts that be very fat of body, haue but lyttle bloud, for as fatneſſe wareth, the bloud diminiſheth. Alſo euery body that is ſanguine rotteth ſone, and ſpecialiye nigh the bones: for a man hath verye ſubtill bloud, in reſpect of other Beaſts, and other Beaſts haue blacker bloud & thicker then mans bloud, and namelye Bulls and Aſſes: and in the nether parts of the body bloud is thicker and blacker then in the ouer parts. Alſo bloud when it breedeth in great quantitie is cauſe of ſickneſſe: for it commeth thinne, and is made watry, and therefore perchaunce a man ſweateth bloud, and that is as I ſuppoſe, through much ſuperfluitye of thin bloud: and kinde thinketh to diſcharge him of that ſuperfluitie, and ſo it throweth the watry parts to the vttermoſt of the ſkinne, and auoydeth them by ſweating. Alſo when a man ſleepeth, very lyttle bloud appereth, and no wonder, for than kinde drawеth it inward to helpe the vnkindly vertue, that by ꝑ benefite thereof ſhe may doe hir workes: and ſo when the bloud is farre within, then the vtter partes of the bodye are pale and bloudleſſe. And therefore is it, that if a ſleeping body be cut or kicked, there commeth not out ſo much bloud, as ſhould if he were waking. There it is ſayd, that if bloud be ſodde and diſtilled, thereof we may make tallowe and greace. And that perchaunce is, the vnctuoſitye thereof by temperate ſæthing is crudded, and being whits, is tourned into tallowe or fatte. Alſo if bloud be altered from the courſe of his kinde, and is corrupt: it will goe out of the ſtomacke, and from the noſe thirles.

Alſo when bloude rotteth in anye member, but it be taken out by ſkill or kinde, it tourneth into gangine, and ſtabs.

Hetherto

Hetherto speaketh Constantine lib. 3. And in lib. 12. he saith, that the veynes be the vessells of blond, and thereof it followeth, that blood is the last meat of beastes, that haue blond. Also blond is friend of Nature: and a beast that hath no blond, is fedde with things that accordeth to blond: as it is seene in flyes and wormes that sit on flesh, and sucke out the blond, and take thereof their feeding. And so if a beast be not fed with this meate, he is leane and of euill disposition, and when he is fed therewith, he waxeth, and is in good disposition, by the effect of fode of such meate. And if the blond of the whith ẏ meate is made, be clere and good, the body is whole: and if it be euill, the body is sicke. Also, for default of moysture, earthly blond congealeth hastely and soone. And therefore euery beast ẏ hath subtill blond, cleane, & hot, hath better wit than other beasts: for cleane blond subtill and hot, and of more moning, is more according to the wit and vnderstanding. Also a beast that hath no blond, is more fearfull, than a beast that hath blond: and therefore he that hath cleane blond, hot, and lyght, is but little moued for dread. Also ẏ blond of a Bull congealeth and cruddeth more swiftly, than ẏ blond of all other beasts. For the blond of all other beastes congealeth lesse or more except the blond of an Hart and of an Hare, and of beasts that be like to them: of which ẏ blond congealeth not, as Aristotle saith lib. 3. & 12. The blond of a Bull, cruddeth vnswiftly, & that is because through excesse of heate and drinesse, and so if Bulls blond be drunken raw, it sleeyth as venyme: and so it is sayd of a Philosopher that drank ẏ blond of a bull, & slew himselfe. Also Aristotle li. 3. saith, that blood is hotter in ẏ right side, than in the lefte side: and therefore for the strength of hot blond that is in that side, the right hand, is generally more ready and able to worke than the lefte hand. Therfore Liber primus Aristotelis saith, That the Ram moueth the right foote before the lefte. And Super Aphorismi it is sayd, That if a woman that is with childe with a Masculine, be sodainelye

As vvhen a man after great heate by ouermuch drink danteth the powers: likewise a Horse vvhose grease is molte, by colde vvater suffocateth, & is choked.

Themistocles of Athens.

Agility of a vvoman

By incision, scanifeng, and diuiding

called, she moueth first the right foote: and that procedeth of the hot blonde, that worketh at the full in hir, that conceiueth a male childe. Also in eodem li. it is sayd, that blond is first and principall matter of the heart and of the lyuer: and therefore the heart is hollowe, to retrine the more blond, and thicke, to saue and kepe the blond, & in no member the blond is without veynes, but in the heart onely, and the blond goeth out of the heart by certaine veynes to other places of the body, & the blond commeth not from any other places to the heart: For the heart is the wel and beginning of blond, and the first member receiuing blond, as it is knowen in Anathomia, the craft of knowing the manner, and order of setting of parts of the body, and by the manner of generation: For the first beating of the heart appeareth sanguine. Therefore Aristotle saith, That the heart is set in the middle, to shed out the blond, as it were from the middle or center to the vtter parts, and to all the other members. And therfore he saith, ẏ the hart is ẏ middle & chife member of al the beast: and therefore all that haue blond, haue a heart, for of neeessitie the heart is the principall cause of blond, & not the lyuer. Aristotle saith all this openly li. 3. though it be otherwise written, of the principall beginning of blond, in bokes of Philitions, but we haue not to doe with that strife: For either position or opinion serue vs touching our meaning. Then of the sentences of the forsaid Authours, gather thus ẏe: that kindly blond, is pure, hot, moyst, subtill, and feruent. And also it kepeth the kind vertue of feding: and blond is the feate of the soule, and containeth it: and is the perfecter of youth, & alterer of complection, and kepeth and saueth ẏ heart and spirits, and maketh them glad, and maketh louers: and shedding it selfe in the vtter part of the body, maketh it of good colour and hew, and if blond be whole and temperate, it kepeth health, & if it be corrupt, it bredeth corruption, as appeareth in lepre, which is corrupt blond in the veins, and with other humours mingled, & tempreth the malice

thereof, and bloud by his vertue ſwageth ſmarting of eyen. And as Conſtantine ſaith, The bloud of a Doue, or of a ſwallow drawen out of ẏ right wing, and dropped hot in the eyen, wipeth away the ſpots of the eyen: Such bloud is full firie and able to heate and to diſſolue, as the Commentator ſaith, In viatico, in tractatu de pannicul. & macul. oculorum in fine.

## ¶Of the euill propertie of bloud. Cap. 8.

OTher properties there be of bloud, that be leſſe to praiſe then the foreſaid properties. For how much bloud being well diſpoſed, is more friendlye & profitable to nature: ſo much the more when it is corrupt, it is hurtfull thereto, and cauſeth grieous ſickneſſe in the body. For mallice of other humours, medled with bloud, is not ſodainly felt: for it is hid, becauſe of friendſhip that bloud hath to kinde: and therefore kinde is not ware of the mallice of other humors that be hid vnder ẏ friendſhip of bloud, and ſo the kinde dreadeth not the griefe of the humours that be ſo hid: as it fareth in feauers that are called Hemitritæon, & other that be medled. In which, red or burnt cholar medled with bloud, is not ſo ſone knowen to kind nor phiſitions, as Galen ſaith ſuper Aphoriſ. Alſo if ther be ſuperfluous bloud in ẏ body, it bredeth wonderful euills in men, except it be ẏ ſoner voyded by kinde or by Phiſicke: as it fareth in that bloud, that is called, Sanguis menſtrualis, the which bloud in womẽ through too great moyſture, and for default of heate, if it be holden beyond due time, is cauſe and occaſion of full great griefes and ſickneſſe. For ſometime it ſtiffeleth ẏ principall members: ſometime it cauſeth dropſie, & ſometime the phrenſie, or other open diſeaſes, as that corrupt bloud too long held and ſhut in, is ſent forth to diuers places of the bodye, as it is more playnly contayned in lib. Paſſionarum Galeni. And therfore againſt ſuch perils, the beſt remedy is to voyd ſuch corrupt bloud quickly.

Hemitritæō, more the a tercian a vexing feuer

And it is no meruayle, if bloud thus corrupted, grieue ſo the bodye that it is in, ſeing alſo it chaungeth wonderfully and infecteth other bodyes. For lib. 10. cap. 12. Iſidore ſaith, by the touch of the bloud menſtruall, fruite groweth not, but dryeth and is burnt, hearbes dye, trees loſe their fruite, yron is fret with ruſt, braſſe and mettall wareth blacke: if hounds eate thereof they ware mad. And a thing that is called Glutinum aſpalti, is ſo hard ẏ it may not be delaide with water nor with fire. And if ẏ bloud, Menſtrualis touch that Glutinum aſpalti, it all to falleth, as Iſidore ſaith.

Menſtruall bloud is poyſon.

This bloud is bred in womens bodyes, of ſuperfluitie of moyſture, and feblenelle of heate. And therefore that it ſhuld not grieue kind, it is gendred in the Mother, as into a poumpe, from the which if it be expulſed & put out in due manner, it cleanſeth and eaſeth all the body, and the Mother diſpoſeth and maketh able to conceiue. And therefore Ariſtotle ſaith. lib. 9.

Menſtrum in fine menſis in mulieribus maxime viget: et ideo tunc vtiliter expellitur ſanguis talis: quia ſicut dicit Iſid. lib. 16. ſanguis menſtrualis non habet certam temporis reuolutionem: ſed in maiore parte accedit in diminutione Lunæ, & hoc eſt rectum: quia corpora animaliũ ſunt tunc temporis frigidiora: & alteratur ſanguis, & efficitur ex eo ſuperfluitas menſtrualis: quæ ſi tunc expellitur, talis euacuatio laudabilis eſt & naturalis: quia ſi vltra tempus, vel propter groſsiciem ſanguinis, vel propter altitudinem matricis, vel propter defectum expulſiue virtutis retineatur, multis moleſtijs periculoſis, corpus mulieris aggrauatur. Quod quidem generaliter eſt verum, a quarto decimo anno vſq; ad quinquagenum: quia in iuuenculis meatus ſunt anguſti, & virtus debilis. A quinquageſimo vero anno in antea ſanguis, minoratur & frigeſcit, calor deſtruit & tepeſcit: vnde iſtæ duæ ætates a tali immundicia ſunt immunes, ſcilicet ſenectus vetularis, & iuuentus puellaris, retinet tamen natura ſanguinem menſtrualem poſt mulierum impregnatio-

nem ad nutrimentum fœtus & conceptus conseruationem: vnde Arist. li.15. Menstrum est sanguis non purus: sed indiget digestione operatiua: hic sanguis mixtus cum spermate, cibus est in animali: vnde mulier, post conceptionem, frequenter patiens fluxum menstrualem, solet facere abortiuum: aut enim debiliatur fœtus, aut moritur: & hoc propter nutrimenti subtractionem: vnde retentio sanguinis menstrualis signum est impregnationis, ex iam dicta causa: quod autem superfluit de sanguine menstruali, detrahitur ad mammillas, vt inde lac generetur: materia enim lactis, est sanguis decoctus in mammillis: vt dicit Aristo. lib.16. & 18. Lac inquit est sanguis digestus, non corruptus. Item oportet vt fluxus sanguinis menstrualis actualiter sit in corpore, antequã mulier impregnetur: sicut dicit Aristo.li.15.& Con. sicut oportet arborẽ primo florere, quã fructus facere. Item quando venit talis fluxus, naturaliter semper accidit in ætate Lunæ, ætati etiam mulieris conuenienti. Item aues & animalia non patiuntur talem fluxum: quia talis superfluitas transit in plumas & in pilos: vt dicit Arist. Itẽ dicit Ruffus: mulieres nimis se exercentes, & sepius mouentes, non multũ menstruant: sed quæ quiescunt, & multũ comedunt, suauiterq; viuunt, tales multa purgatione indigent. Item quando sanguis talis, vel frigidare, vel crassicie ora venarum constrinengte debito modo non exit, ad exeundum alias vias querit: vt venas narium, & emorroidarum, quas si clausas inuenerit, ad alia membra se diffundit, & grauem naturæ infert passionem: nam tales, vt dicit in viatico Const. defectum appetitus patiuntur: nam cibaria bona abhorrent: puluerem vero carbonum, & laterum appetunt, & similium: nam sanguis retentus in malicioſum fumum terrestrem & ponticum conuertitur: quo rapto, ad orificium stomachi, appetitus rationalis subuertitur, & irrationalis generatur. Vnde omnia talia corpora, sunt maximis morbis apparata.

## ¶Of fleame. Cap. 9.

IOhannicus saith, that fleame is an humour halfe sodde by wo?king of vnperfect heate, of colde matter & moyst by kinde gend?ed. And Aristotle lib.15. saith, that fleame is an vndissolued superfluitie of meate. The same is ỳ matter of bloud and of fleame: but they bẽ diuers by mo?e sæthing o? lesse: and so of fleame is made blond by mo?e strẽgth of wo?king heate, and not returning. Bloud tourneth neuer into fleame, as cholar chaungeth into melancholy: but not againward, as saith Auicen. Fleme is an humour kindlye colde, moyst and wearish: and kinde sendeth that humo? into the members and lymmes to be made pure, that the body be nourished by that humour defied. It is to note, that some fleme is vnkindly and some kindly. Kindly fleame is colde, moyst, and white in colo?, and slæting in substance, of sauour somewhat swæte in tast, eyther all wearish and vnsauourie. It is bred in the lyuer, where is the place of heate. And it is apte to be tourned and chaunged into bloude: and when the chaunge is full made, the body is sustayned thereby. And though fleame of it selfe be thicke and vnsauery by strength of heate that chaungeth it, yet it taketh the lykneſſe and sauour of bloude, that is swæte: as appeareth by the fleame, that is called swæte fleame. And so fo? the nærenesse and lykenesse that fleame hath with bloud, fleame is nædefull to all the lymmes of the bodye. And therfo?e p?ouident kinde, made fleame to passe with the bloude, th?ough the veynes of all the bodye, both fo? næde & fo? p?ofite.

Fo? as Constantine sayeth, If that bloud fayleth, heate dissolueth fleame: Fo? it taketh hæde to fæde the members and the lymmes thereby. And so Fleame is nobler than Cholera o? Melancholia. Fo? these may not be ruled to the bræding of bloude of them. And by the benefite of bloude, all the lymmes of the bodye p?euayle and bæ fedde.

Also

Also the presence of fleame is nædfull with the bloud, ꝑ the feruour & strength of bloud may be tempered: and with the flæting of fleame, the thicknes of bloud may be kept in temper: to ꝑ the bloud may be borne about to the feeding of all the members more lyghtly & spedelye. Also fleame is profitable to make moyst the ioynts and other moueable partes, with the moysture therof, that the ioynts and parts be not let of theyr office, by heate of mouing, neyther by hot bloud, neither by dryuelle that might fall. Ther be some manner of vnkindly fleames. Some is sower, colde and drye, through minglyng of melancholy: and some is salte, hot and drye, through infection of red Cholera: some is swæte, through meddlyng of bloud: and some is glassie, and so called for lykenesse of coulour of glasse: Such fleame is far from heat, and therefore it is thicker then other manner flemes, and harder to dissolue, & to turn into bloud. If this humor be corrupt, it bredeth diuers sicknesses in ꝑ body: ꝑ superfluitie of this fleme is knowen, as Constantine saith by diuers tokens. For a very fleumaticke man is of body vnlustie, heauie and slow, dull of wit, and of thought forgetfull, softe of flesh and quauie, of coulour white in the face, fearfull of heart, full of spitting, sneuelyng and rowking, full of sloth and slæping, and of lyttle appetite, and of lyttle thirst, but if the fleame be salt. For then through medlyng of hot humour, a salt sauour is felt in the mouth: soft, yeolow and straight of haire: soft, great & slowe of pulse: his vrine is white, thicke, raw, and euill coloured: in stature hee is fat, great and short, and crooked in extremities, & his skin is playn & smoth without haire. He dreameth and hath sodain apperances of great ouerflowing of waters and raine, and of sailing and swimming in colde water.

The flegmatike.

Men of this complection haue ofte colde euills, and be payned with them, and namely in Winter for then the qualyties of fleame, coldnesse and moysture be strengthened, as saith Constantine. Loke before for the properties of colde and moyst.

## ¶Of Cholar. Cap. 10.

Isidore saith, that Cholera is sayde, for that that in a cholarick humor, Color, that is the heate, passeth temperance. Some Cholera is kindly, & some vnkindly. Naturall cholar is kindly hot & drye, subtill in substaunce, clære & red in colour, & bitter in sauor, with a certain sharpnesse: the which the more hotter it is, the redder it is in colour, and ꝑ more bitter: the which when it is dealed in two parts, of the which one passeth forth with the bloud, and the other is sent vnto the chest of the gall. That that goeth with the bloud, entermixeth with the bloud, because of necessitie and helpe. For it is nædful, that it be mingled with the bloud, to make it tẽper & fæde ꝑ cholarick members: for in ꝑ bloud it nædeth ꝑ there be red Cholera indæde, after the due proportion of these members. Also, Cholera helpeth and maketh the bloud subtill, that it may passe the more lyghtly by straight wayes, to fæde the inner parts of the body. That other parte of Cholera, is drawen to the Skybet of the gall, and is sent thereto because of næde and of helpe, for that is nædfull for clensing of all the bodye, and fæding of the gall, and also to helpe the stomacke, and to heate the bowells, and to pricke them that they may discharge them of superfluities. Therefore of it falleth gnawing and passion Colica: for the waye is stopped, that is betwæne the gall and bowels. Vnkindly cholar is it that commeth of strong humours medled therewith. For if redde Cholera be mingled with watrie fleame, then is bred Citrina cholera, that is lesse hot & more noysfull then other Cholars: & if the fleame be more great and thicke, then is bread red and yeolow cholar. These two manner of Cholers be notable. The thirde manner Cholera is called Prasina, and is græne of colour, bitter and sharpe, as an hearbe that is named Marubium, or *Porrus in Latine: and that manner Cholera is bred in the stomacke of thẽ, that vse continually to eate hot hearbs, as lækes, onyons, garlyke, and of such

Virida.

horehoũd or blacke archangel *Sea-girdle, because the

leaues be like vnto the leeke blade, Fuci.

kinde. And if it happen that cholar taketh strength of such greene hearbs and rawe in colour, and so it semed to Galen. Auicen noteth, that Praxima is gendred of a yeelow cholar, when it is ouerburnt, for when it is burned, burning bredeth blacknesse therein, by which blacknesse medled with citrine, greene colour is gendred. The fourth manner of Cholera is called Eruginosa, rustie; that is bred of Cholera, that is named, Prasiua by more burning: for when it is so burnt, that the moysture thereof is dryed, then it draweth the whitenes of ashen colour. For in a moyst bodye, heate bredeth first blacknesse: and then when the moysture is all destroyed, it bredeth a manner of whiteneſſe, as it fareth in trees and wood, that by burning first turne into coales, and then into ashes. But colde contrariwise, in a moyst body bredeth whiteneſſe, and in a drye body blacknesse: but this last manner of choler, is worse & more venemous than all the other. The venemous qualytie whereof, bredeth in the body euill passions of pestilence and of death, as Herisipila, & Noli me tangere, &c. Then this kindly Cholera if it passe not ỳ bounds of kinde, it maketh other humours subtill, and comforteth digestion, and cleanseth congealings and corruption, & maketh the body stretch in length, breadth, and thicknesse, and bredeth boldnes and hardinesse, mouing and lyghtnesse, & stirreth to wrath and desire of reuenge: and also prouoketh to ỳ works of Venus, & helpeth the vertue expulsiue, and cléreth thicke matter, and maketh it to meue from the middle to the vtter parts, and chaungeth the vtter partes, in colour of citrine and blacke. And so cholaricke men be generally wrathful, hardie and vnmeeke, light, vnstable, vnmercifull: in the body long, slender, & leane: in colour brown, in haire black & crispe, hard and stiffe, in touch hotte, in pulse, strong and swifte, the dryne of them is thin in substaunce and subtill, in colour, faire, shining and cléere. If this cholar be corrupt in anye parte of the bodye, it bredeth euill passions in the bodye. Of the which passions, these are the generall signes and tokens, as Constantine sayeth in Pantegni, liber. 9. ca. 2. If corrupt cholar haue masterie in the body, the skinne is yeelowe, either citrine, and also there is a default in the vertue of appetite, bitternesse is felt in the mouth, so that sweete things seme bitter, and sauoury, vnsauoury: There is pricking and burning in the stomack of a hot fume, that puncheth and nippeth the sinewes of the stomacke, loathing with cholarick spuing, with thirst and drinesse of the tongue. The same hot smoake dryeth the wosen that is called Trahea, and that humour of spittle, aboute the sinnewes of the tongue.

There is also hollownesse of eyen, with moyst respect, the pulse is subtill, swifte and thicke: red dryne and high of colour, sore head ach, waking, changing of minde, fearefull sights in slepe: For such men dreame of fire, and of lyghtening, and of dreadfull burning of the ayre, which is caused of fierye smoake, that chaungeth stronglye the brayne and the vertue imaginatiue. And this that is spoken of cholar, and of the spices thereof sufficeth.

## ¶Of Melancholy. Cap. 11.

MElancholy is a humour boysterous and thicke, and is bred of troubled congealyngs of bloud: and hath his name of Melon, that is blacke, and Calor that is humoure: wherevpon it is called Melancholia, as it were a blacke humour: and so Phisitions call it, Cholera nigra, blacke cholar: for the colour thereof declineth toward blacknes. Some melancholy is kindlye and some vnkindly: the kindly melancholy is colde and drye, that is bred in bloud, as the lées is in wine: the substance whereof is thicke and earthy, the sauour thereof, is betweene sweete and sower, brackish. This manner melancholy is diuided into two partes, the one abideth with the bloud, and setteleth therewith into the members, because of nede and of helpe. It nedeth that it be meddeled with bloude, to make the bloude apte and conuenable to fede the melancholye

members: for it thickeneth the blonde, that it flæte not from digestion, by clærnesse and thinnesse. The second parte is sent to the splene, for nede and also for helpe. It nedeth, both for cleansing of the bodie and the splene: it is a helpe, that it flowe into the mouth of the stomacke, and to make it strong and thicke, and make it to itch, and so to wake hunger and desire of feding. That parte of melancholy, that is superfluitie of blond, passeth to the splene, and that that goeth from the splene, nedeth not to the feding of the splene, and as redde Cholera helpeth the stomacke to put off superfluitie downward, either inwarde: so melancholy helpeth the vertue of appetite aboue. It is called the dregs of blond, more verely then Cholera, or fleame: for it soketh and is seperated from blond, as the thicknesse of vryne, or dregges of lycour. Nothing swæteth neither commeth out of fleame, for the clammines thereof, nor lykewise of Cholera, for the subtiltie and clærenesse thereof: & therfore it is not called the dregges of Cholera, neither of fleame. The vnkindlye melancholy, is not as dregs or groundes of a thing, but as burning of ashes, and that falleth by these meanes: Heat working ouermuch in ỳ substaunce of fleme, burneth it: and by ouermuch burning, turneth it into burned Cholera. And if the humour be first subtill and watrye, when it is burnt, it is made salte: and if it be troubled and thicke, it draweth to sowrenesse ward: and if the blond be burnt and tourned into ashes, the ashes thereof are salte, with a lyttle swætenesse: and when kind melancholy is burnt, the burning or ashes therof, is sower as vineger. And if it fall vpon the earth, it boyleth, and the smel thereof is heauie and sower as vineger, ỳ which flyes shun and voyde for horrible saur thereof, and the sowrest part thereof is worst. And if the substaunce thereof bee boystous and thicke, when melancholy is burnt the ashes thereof is lesse sower with a lyttle sharpnesse, the which when it falleth vpon the earth, boyleth lesse, & grieueth the members lesse, and is not so malytious nor so venemous, neyther slayeth so sone as the first. This blacke Cholera is enimie to kind, and hath aptly euill deadlye qualyties, and breadeth euills incurable, as canker, lepry, & other such. By burning of fleame, of blond, & of kinde melancholy, vnkinde and worst melancholy is bread: and when by seething the blond is bred of fleame, and Cholera of blond by strong heate, and of Cholar, melancholy: and of that burning, that infecteth the kindly humour, that worst humour is happely bread, as Con. saith li. pri. ca. 24. Of this humour hauing masterie in any bodye, these bee the signes and tokens. First the colour of the skinne chaungeth into blacke or blew: sower sauour, sharpe and earthye is felt in the mouth: By the qualytie of the humor, the patient is faint, and fearfull in heart without cause: and so all that haue this passion, are fearefull without cause, and oft sory, and that is through the melancholy humour, ỳ constraineth and closeth the heart: and so if we aske of such beauie folkes what they feare, or wherefore they be sorye, they haue none answere. Some suppose that they shoulde dye in some sodayne violence: Some dread enmitie of some man: Some love and desire death. Wherfore in li. Passionum Galen saith: It is no wonder, though they that suffer Choleram nigram be very sorie, & haue suspition of death For nothing is more dreadfull outward in the body than darknesse. And so when any obscure thing beleth the brayne, as melancholy fleme, the patient must nedes dread: for he beareth with him the cause why he shoulde dread. And therefore he dreameth dredfull darke dreames, and very ill to sa-, & of stinking sauour and smell, of which is bred Passio melancholia. Also it commeth of a madnesse, and of disposition of melancholy, when such haue lyking and laugh allway of sorowfull things, and make sorow and pore for ioyful things. Also such holde their peace when they should speake, and speake too much when they should be still. Also some deme themselues that they be earthen vessels, and feare to be touched, least they break. And some thinke that they close ỳ world

in their fist, and in their handes to containe all things: and therefore they put not out their hands to take meate: for they dread that if they should put forth their hands, part of the world should fal and be lost. Also some imagine, that an Angell holdeth vp the world, and would for wearinesse let the world fall: and therfore they heaue their hands & shoulders to holde vp the world, that semeth to thē is in point to fall, & rore & scrike strongly, & strine if Philitions make thē holde downe their handes. Also some thinke that they haue no heads: & some wēne that they haue leaden heades, or Asse heades, or some other euill shapen fashion. And there be other, which if they heare Cockes crowe, they lyfte vp their hands and armes, and smite themselues, and singing thinke themselues to be Cockes: & at the last they be hoarce for great crieng, and dumbe also. Also some fall into euill suspitions without recouerie: and therfore they hate, blame, and confound their friends, and somtime they smite and slaye them. Melancholy men fal into all these & many other wōderfull passions, as Galen, Alexander, & many other Authours say, ꝑ which passions it were to long to reken all.

And this we sée each day, as it fell late of a Noble man, that fell into such a madnesse of melancholy, that he in no wise could be persuaded, but ꝑ he was a Cat, and therefore he would no where rest, but vnder beds, where Cats waighted after Mice. Moreouer in punishment of sinne, Nabuchodonosor was punished with such a payne, as it is written in stories, that seauen yeares he thought that he was a Beast, through diuers shapes, lyke a Lyon, an Eagle, an Ore, and other.

Now haue we treated sufficiently of Melancholy, and of other humors kindly and vnkindlye, as it appertayneth to this worke, at this time.

FINIS LIBRI QVARTI.

# ¶INCIPIT LIBER QVINTVS.

FOrasmuch as we haue spoken of the properties of humours, we shall speake now of the disposition of members, that be made of the forsayd humours and first of the properties therof in generall, and then of each somewhat in speciall.

## ¶Of the properties of members in generall. Chap. 1.

AVicen saith, that members are bodyes made of the first meddlyng of humours. Either as it is sayde, Secundum Iohannem, A member is a stedfast and sadde parte of a beast, composed of things that be lyke either vnlyke, and is ordayned to some speciall office: and by that it is called a stedfast parte, it is seperated from the part that is not stedfast, as a spirite. In that that it is sayd to be made of things that be lyke and vnlyke, it is vnderstode, double diuersitie of members, simple or vnlyke: and compounded, or of office. For the members be called members lyke and simple, the whole parts be of the same kinde with the whole, as euery part of blood is blood, and so of other.

And such simple members, and lyke, are rather in kinde, than the members or lymmes of office: for the simple, be partes of the lymmes that are composed: And the simple partes are rather in kinde, than the

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thing that is compoſed. The members and the limbs be compoſed to ſée, to héle, and to móue, and bée inſtrúments of the ſoule, as hand, fóte, and eien, & other ſuch bée néedfull in diuerſe qualities to the wórking of the ſoule, kinde maketh inſtrumentes of bodye conenable to the vertue of ẏ ſoule. The ſoule hath diuers vertues, & therefóre diuerſe members & limmes be néedfull, as it fareth in hands, in the which be manye fingers and diuerſe in qualitie and quantie, that they may holde great things as well as ſmal. And fór the ſoule hath thrée manner wórkinges, which be called Animalis, Naturalis, and Spiritualis, Feeling, Kindly, and Spirituall: the members and limmes bée néedfull to theſe wórkings of the Soule: And ſo the members that follówe the vertue Animall, be called Animata, which bée néedful to ſhape héling and ſpédie mouing in al beaſts, as the brayne, the ſinewes, the eyen, and other inſtruments of héling. The members that be obedient to the vertue of liuing, be called ſpirituallye Vitalia, which bée made to drayw breath and ſpirituall lyfe, to ſlake heate, and ſaue the lyfe, as the heart, the lungs, and ſuch other. The members ẏ ſerue the vertue of kinde, be called Naturalia, & Nutritiua, of ẏ which ſome bée Nutratiue, the which change ẏ meat into ſubſtance of members. As the ſtomacke, the liuer, and ſuch other: and ſome ſerue to gendering, and to kéepe & ſaue the things of kinde, that generally be diſtinguiſhed by ſpeciall, and ſpeciall, by ſingulars. Fór when all the ſingulars ſhall be corrupt, it néedeth that it be reſtóred by the vertue of the gendering, and ſo ſaued in ſpeciall béeing, that it be not all loſt. Some other members ſerue to theſe members Generatiue, and helpe them, and members helpe eyther other. And of theſe members that ſerue and bée profitable in many manner wiſe, ſome make ready, ſome purge, and cleanſe, and ſome defend, and ſome beare about. So the firſt bée they that make readye, as the limmes of wittes that ſerue the brayne, the heart, the lungs, the liuer, the ſtomacke, and the limmes fór meate. The ſecond be they that beare, as the ſinewes, the which receiue the ſpirit Animall of the brayne, and carrye it to euerye member to make mouing and héling. Alſo the órgane ſerueth the hart, the vaines, and the liuer, fór the wolen taketh the ſpirit of the heart, and beareth it fórth to make the pulſe: and the vaines take bloud of the liuer, to nouriſh and to férde the bodie. The third be they that purge and cleanſe, that is to wit, they that put off ſuperfluities and things that griene. As the holes of the noſe in the head, and the waye by the which the heart ſendeth out ſuperfluitie of ſmoake to the lungs till it bée put all out. Alſo the caſe of the gall, and the ſplene cleanſe and purge the liuer from ſuperfluities of cholar and melancholy, as the reines cleanſe from watry matters. The fourth be they that defend, as the two ſkinnes and the ſkul defend the brayne from grieuing and hurting. Phiſitions furthermóre call theſe two ſkins the hard Mother & the middle mother. Alſo the bones of the breaſt defend the heart, and the brawnes, and the ſnailes of the ribbes defend the liuer. Among the ſpirituall members, the heart is chiefe: fór it is the príncipall well of all the life and foundation of kindly heate. The lunges, the ſkinne, the brawnes, and wolen, be helpers thereof, by whoſe mouing aire is drawne to cwle the hart, and to remoue therefrom fumous ſuperfluous heate. The defence whereof, are the thinne ſkinnes, that be within: of the midrieſe and other ſuch members of kinde, and of féeding, the liuer is chiefe, therein is digeſtion made, by the which all the bodye is fedde. To the ſeruice of the liuer, the members that be nigh therto be ordeined. Hereof it followeth that ſome members be príncipall. Fór of other members they bée prínciples, rotes, and originalls: and ſome bée the members of office, that receiue of the forerayde members the influence, and wórking of vertue: and kéepeth the beſt, and alſo ſerueth euerye other.

And ſome bée lyttle, that Conſtantinus calleth Onuomeria, that is ſimple part.

For they be of one kinde with their parties touching nature: For euery part of visible flesh is flesh, and euery parts of fatnesse is fatnesse, and so of other. Then gather thou of those foresayde things, that the membes of kinde, ordeined by crafte, make the bodye that hath soule perfect, and they take of the soule, the influence of vertue. Also they be ioined together in a wonderfull proportion, that is called Armonica, for ỳ more be coupled to ỳ lesse, & so the lesse to the more, with the sinewes and other bands. Also these members serue each other, & know their workes and vertues. For the ouer giue influence and gouernaunce to the neather: and the neather holde vp the vpper: The middle and the meane couple, and ioyne the ouer and the neather in working For the eye ruleth the neather members: the fete and the thighs holde and beare vp the waight of the other members: and the hands and the armes helpe & defend both the head and the fete, the ouer and the neather. Also as long as the members be ruled by the soule, they be profitable & whole, to perfect working and perfection of the bodie: but if they lose the gouernance of the spirits, they be grieuous to the other part of the bodie. Also the members of cleane and pure complection be more able to be obedient to the working of the spirites. Therefore Liber. 18. Aristotle sayth. That the head hath little flesh, and little fatnesse, to haue the better wit and vnderstanding. And that one cause is, because the spirit in the sinews of feling is much let in his passing by hardnesse and greatnesse of flesh. Also the members be so set togethers, that for their binding and ... ting togethers, euery hath compassiõ of other. And therfore the member that is lesse grieued, hath compassion of the member that is more grieued. And therfore if one member be hurt, the humour of the other members runne and come to the sore place: as it is sayd in Aphor. The greater sore and ach that chaunceth in one member, swageth the ach of another member, and taketh away most part of the ach thereof, as it fareth in them that haue the phrensie, in ỳ which if ỳ thighs and armes be hard wrong, the ach of the head ceaseth. For ỳ spirites & humours runne and come to the member ỳ is hard wrong, whereby the head is eased. Also the more noble ỳ members be of substaunce, and of making, ỳ more grieuously, and the soner they fele the griefe of any hurt: As it fareth in ỳ eye ỳ is more grieued with a little dust, then the hand or the fote is with a great wound. And ỳ is for the nobilitie and preciousnesse of the eie. For the spirite of feling hath more masterie in the eie then in other members. And so a very litle hurt in ỳ ioyntes of the members, in the sinewes of feling, is most grieuous. For by letting of such members, the vertue of feling and mouing is principally and most hastely let. And the armonie, accorde, or ioyning of all the bodie is dissolued: Also by errour of kinde ingendering of members, sometime it happeneth, ỳ superfluous and monstrous members are made, as is said. Li. Animal. 17. and that oft time beasts are seene with one body and many heads, nor that is no wonder but because it is seldome seene. Also somtime in the Egge be two yolks, that bee diuided in two, and one webbe and call. And that happeneth through comming togethers of two sedes, that drawe eyther to other in diuerse times not long a sunder. He sayth also that it happeneth oft of such an Egge commeth a member wonderfully shapen, as a chicken vñ one bodie, and one head, and foure fete and foure wings, as Aristotle saith ther. And this wonderfull errour happeneth most in sheepe and Goates, and in beastes of many kindes. And therfore he saith, that in old time a Goat Buck was seene vñ hornes in the thighs. This wonderfull shape in members superfluous, falleth generally of superfluitie of matter, and default of the vertue informatiue, as he saith in the same booke. Wherefore we ought to esteeme, ỳ this wõderful shape in members cõmeth of ỳ matter: when the vertue of working is strong, and the matter is little, and by some occasion diminished, then it happeneth that many members be seene, and in all his default

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and lacke: for the vertue, through the default of kinde, might not at the full worke, as it intended, as saith the same authour. The vertue operatiue strongly working, worketh nothing perfectly, or at the full. Augustinus. liber. 16. de Ciuitate Dei. chap. 8. speaketh of men, that be called Cenocephalos, and be wonderfully shaped, and haue hounds heads, and barking in stead of voice: And of other without nowles and neckes, and with eien in the shoulders. Also he sayth that in his time was a childe borne, that was two in the ouer part, and one in the neather parte. For he had two heads, two breasts, and foure hands, and one bellye, and two fete. And manye such things Austen there rehearseth, in all which is alligned errour of kinde. Also among the members is great diuersitye in dignitie and in order. For some giue of themselues, and take not of other, as the heart that taketh not of other, as Aristotle saith. Neuertheless the heart giueth to other liuing and moouing. And some giue and take as the liuer and the braine taketh strength of the heart, and be principles of vertues: For they giue vertues to the other members. And some mẽbers neither giue vertues nor take, but stand in their owne vertue by the skill of Phisitions, as the members of one kinde. And some members take and giue not, as the members that bee instrumentes, the which take of the braine the vertue of feeling or of moouing, and sometime of either. But the vertue that they take, they sendeth not to the other members: For the eye cannot giue the vertue of sight, that it receiueth of the braine, to the fete, or handes, or other member: neyther the eare the hearing. And neuertheless these members bee most needfull to the bodye. For by their proper office they rule all the other members of the bodye: excepte perchaunce by some mishap they be lette in theyr working, as hurt, or when they bee corrupt. It is proper to all the members of office, to put themselues in perill for the principall members, as sometime the hande putteth it selfe kindlye without all aduisement for the defence of the head or heart. Also a member that is in good health, helpeth the member that is sicke and sore, and drawing the matter of the disease to it selfe, is wont to cleanse and ease the member that is sick, and so oft the whole member is hurt for the sore member. If a member be rotted, either dead, it is grieuous to it selfe and to all the bodie. And therefore is there none other remedie, but cut it off, that it destroye not nor corrupt all the bodie. And this that is spoken of members in generall shall suffice at this time.

## ¶Of the properties of the head. Chap. 2.

Cephalis Caput.

Among the principal members of man, we shall first beginne to treate of the head. For the head is first and principall part of a man among all the vtter members of the bodie, touching place and office, the head hath the best principate. Isidore liber. 10. chap. 2. saith, that the head hath this name Caput, of Capere, that is to take: For all the wits and sinewes haue and take beginning and spring of the head. Also out of the head springeth all cause and reason, of lyfe, of thirst, and of feeling. In the head all the wits bee seene, and therefore in a manner it presenteth the person of the soule, that counsaileth and ruleth the bodie. Then the head is principall place and seate of the wits, Principium, and beginning of all the senses organike, and the proper house or habitation of the vertue Animalis, shedding out, and sending forth to all the lower members feeling and moouing: And hath seauen holes, that be instruments of wits, and answere to the seuen speres of planets, as some men suppose. And so the head is worthyer and more noble then all the other members. For it is gouernour and ruler of all the body, and giueth therto perfection of vertue to doe his workings of feeling. And therefore the head hath by kinde the highest place of the body, to rule and dispose all that be there vnder, by the order of kinde as Haly

sayth

saith Super Tegni Galen. The disposition of all the head is knowne by three things, that is to wit, by the quantitye thereof, and by that that commeth therof, and by haire that groweth thereon. For the head shuld be meane betwéne great and little, and proportionate in quantitie to other members. For if the head be too lyttle, it is not to praise: for it betokeneth default of matter, and feblenesse of the vertue informatiue. And likewise if the head bée too greate, it is not to praise: for that commeth of the default of vertue working, and of superfluitie of matter, as Haly saith. Also the shape of the head is round, and that is to put off griefes and hurts, & for to take and receiue the better of the braine. And neuertheless the head is somwhat euen long, and about the temples some deale plaine. For the perfection of a good head is, when it is disposed in roundnesse to the lykenesse of a ball of ware, thrust together betwéne two handes, or betweene two péces of wode, for such a ball is round. And yet neuertheless, in eyther side it is somewhat plaine. In the fore parte the head is some deale comming narrowe, and high, and that is to withholde the bagge of the braine. In the fore parte of the hollownesse of the head, out of the which come the sinewes that make the fiue wits. In likewise it is some deale narrow in the hinder part, for to take and receiue the bagge in the hinder part, out whereof commeth marrow of the ridge bone, and the sinewes that make spædie mouing. Also it is a token of a good head, when the members that come thereof, and be next adioyning thereto, be of good perfect disposition. As and if the necke be strong and meanely great, & all the sinewes strong, and great, and of good mouing. Also the head is knowen by haire that groweth thereon. For the disposition and complection of the head is knowne by the qualitie and quantitie, the swiftnesse or slowenesse of growing of the haire. For much haire and crispe, and some growing, betokeneth the heate and the humor of the head. And againeward, as it shall be said within of the haire. Haire well disposed in growing on the head, as long as they sticke fast to the head, they kep, byght, and defend the head. And if the haire be away and cleane pincked from the head, the head is foule and vnfórmely, as it fareth in balde heads and bare afore, or behinde in the nowle or powle. Also the head is made of many bones, and that is for defence of the braine: for the substaunce of the braine is tender & soft. And therefore it might bée lightlye hurt, were it not that the skull & other bones defended it from vtter hurtes and griefes. Also somewhat it hath of fleshnesse, that is nédfull for the temperance of the bones and sinewes, least too great colde of bones should grieue the tendernesse of the braine by some manner occasion. But the head in his owne composition hath little fleshnesse and fatte in comparison to other members. And that is for the sharpnesse of wit and helpe of vnderstanding. Aristotle lib. 12. Also the head though it séeme hard in composition of his parts, and namely in ỳ bones: neuertheless within it hath much softnesse and marrowe. For all the shape of the bodie hath moysture of the softenesse of the braine, that is closed within the bones. Also the head hath many sinewes in his first composition: and that was nédfull, for the ioyning and knitting of vnlike bones: And also for the working of spédie mouing. For by sinewes the soule worketh mouing and feling in the bodie. And without a sinew comming from the head, is no mẽber coupled to another: But if that vertus be let that commeth by sinews from the head, by vice and corruption of sinewes, the vniting & the ioyning of all the bodie faileth. And the head is the chimney and healing of all the bodie. And therefore it taketh and receiueth in it selfe many fumosities, that come out of all the bodie. Also kinde made all the substannce of the head, full of holes and powers priuely and openly: priuely, that by the secret powers, the superfluitie of priuie fumosities may be voided and put out. Openly, that the open fumosities and boistous filth may be voyded and cleansed by open and shiting holes. Also

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the head hath some properties, that betokeneth default of kinde, as it appeareth in heads wonderfully shapen. For Aristotle, liber. 12. saith, that sometime it happeneth, that one heart is in a beast, and yet it semeth to haue two heads, or many members. And contrariwise, sometime there semeth to be two hearts and other members, and yet there is but one head. But all this is euill shape. And that falleth not but by errour of kinde, eyther superfluitie of matter, either else by failing of vertue, as Aristotle proueth liber. 18. Where he saith, that the cause of such euill shape is not but in the matter. And then it followeth. Such euill shape happeneth in beasts that gender many brods, and happeneth selde in women except it bee in women of Aegypt, ỹ beare many children more then in other Countries, or more then women of other lands, except there, where other women bee like to the women of Aegypt. Also when the head, which is the rote of all the body, and of all the corporall vertues, the first and principall foundation, is well disposed and ordered, all that bee vnder the head, bee in ỹ better disposition and state. And againewarde, if the head bee corrupt and distemporate, with Synthoma, of corruption of head ach: needes must the neather members of the body be diseased. Sometime the head is diseased with an inwarde cause, as by these passions that breede and come of the braine, with such as long thereto, as it fareth in the head ach, phrensie, and Epilencia, the falling Euill, and such other. And sometime he is diseased by an outward cause, as by chaunge of heate, or colde, or otherwise distempered ayre, or anye other reason. And sometime by ioyning and binding of other members. As fareth in the stomake, that is full of corrupt humours, for the fumosities delaide, by reason they be nigh, they couet to come to the braine, and the hollownesse, if they finde any voide, to fill: and they thrust and stretch the skinnes of the braine, and so pricking, they breede ach in the same skinnes. Also the same commeth of great fasting and abstinence, as it fareth in them, that fast and wake too much. For as Galen sayth, long watching breedeth head ach. Also the same commeth of great refection, as it happeneth in dronken men: For the superfluitie of fumositie that commeth of winde, commeth vp to the braine, & puncheth and pricketh it, and maketh the head to ake and suffer many euil passions. Also Constantine saith, that all the ach of the head commeth of the stomacke relaxed, when the stomacke is voyded, and is augmented, when the stomacke is filled with meate, that tourneth into euill qualyties.

Also as Aristotle sayth. liber. 12. Kinde hath ordeined in the head wittes and instruments of wittes, by the nobylyte of them, and as it needeth to the beast. And therefore kinde hath set the eyen in the formost and vpper parte of the head, because the beast shall see what is afore him. For the witte of sight is more subtill and more noble then other wittes. Kinde hath set the instruments of hearing in the middest of the round head: for limmes of hearing, heare not onely forth right, but all about. Kinde hath set the wit of smelling after the eyen, as middle and meane betweene the sight and the taast. For the wit of smelling is more boistous then the sight, and more subtill then the taast. The tongue is sette last, that is the instrument and limme of taast and touch, the working whereof is about great and boistous substaunce. And so if the wits be so ordeined, the head is perfect and perfection and ornament of all the body. And as Aristotle saith, the limmes and wits be not so well set in the heads of foure foted and vnreasonable beastes. For the eares of such beasts bee in the ouer parts of the head: and so appeareth that such a beast is not right, neither vpright of bodie, but loking downward to the earth. Also sometime kinde goeth out of the way and erreth in some men wonderfully shapen, that haue all the body of a man, saue onely the head. For they haue the face lyke a grim beast, or as a hound, as Solinus telleth. Also kinde erreth in some beasts straglỹ shapē, as it

Lamie, a kinde of womē, by vvhose sight infants are frighted, & becōe lues, they be also those that bee called Ladies of ỳ Fairies, vvhich do allure yōg men to cōpany carnaly with them, & after those men are cōsumed by lechery, they deuour thē.

fareth in a beast that is called Lamia, that hath as the Glose saith Super Tre. an head as a maide, and bodie like a grimme beast. And it is sayd that when these beasts Lamie, will take any man, first they flatter with him with a womans face, and maketh him lye by them while he may indure, and when he may no more accomplish their lecherie, then they rent & draw him with their teeth, and slaieth him, and eate him.

## Of the Braine. Chap. 3.

*The braine is a white bodie without bloud, and hath much of spirit and of marrowe, and is distinguished and departed in three cels or dens, and is the beginning and principall of the sinewes of all the bodie. And it is closed and conteined within two thinne skinnes, which be named the milde and harde mother: and is set in the highest place of the head, as in the most excellent place of the bodie. The braine is white by kinde, for to receiue the lykenesse of all coulour, and hath much of the spirit for to haue much mouing therein: and also hath much marrow, to temper and slake the sharpnesse of heat, that is bread and commeth of mouing. And hath but little of bloud, least it should be infected and smitten with the coulour therof: and so all things that is apprehended should seeme redde. Also it is moist and without bloud, that it may sone be chaunged and likened to the kinde of feeling, as sayth Constantine. And it is diuided in three celles or dens: For the braine hath three hollowe places, which Phisitions call Ventriculos, small wombes. In the formost cell and wombe imagination is conformed and made, in the middle, reason: in the hindermost, recordation & minde. The formost is called Prora in Latine, as it were a fore shippe. And the hindermost is called Puppis, as it were the after ship. This Puppis, the hinder part, is the lesse part. For fewe sinewes come thereof. And this Puppis is hard, that the sinewes of mouing may moue the easilier and the sooner. And is colde and drie, and hath little of spirit and of marrowe. Colde for it should holde the better and the sooner. It hath litle of spirit, to breeding of rest. It hath little of marrowe in comparison to the formost parte, that it be meanely harde, that the printing of shapes and likenesse be therin the longer holden. Prora the formost part, is more soft, and hotter, and more floating. More, that the sinewes of feeling may come thereof. Soft, that the sinewes of feeling may be disposed to receiue the sooner the doing of feeling. Hotter, to bee the more able to receiue the shape and forme. More fleeting, & more moyst somewhat, that the sinewe of feeling be the easilyer moued. The cell & the wombe, in the middle betweene Prora and Puppis, is hot and moyst, & hath more of spirit and more of marrow then the other. More of spirit, that more perfect discreation be made therein by reason, as in other members by digestion cleane and pure, is departed from vncleane and vnpure. And hath much of spirit, to haue much mouing and much marrow, to temper the mouing of the soule, that it may the better deeme and know, what it conceiueth. In these three cells and wombes bee three principall workings. For in the first, shape & likenes of ỳ things be felt, is gendered in the fantasie or in the imagination. Then the shape and lykenesse is sent to the middle cell, and there be *domes made. And at the last after dome of reason, that shape and likenesse is sent into the cell and wombe of Puppis, and betaken to the vertue of minde. The braine is round, to be the more able to receiue spirits, and also that it bee not lightly hurt. To defend the braine two garments bee nedfull, which be called the mothers of the braine: the one is great and is called the hard mother, and it is set vnder the skull: But in the middle braine, it wareth greate, and is sadde to haue the more strength: and is not ioyned to the skull, but departed therefrom, and beclippeth the braine about: This harde mother is nedfull to defende the milde mother that is more tender, from the hardnesse of the skull, and to binde toge-

*The place of imagination.

thers

gethers the vaines and the organe or concauite of the braine: And also to fulfill the voide places, if there be any. The second web and skinne is called Pia mater, the mæke mother, that is set vnder the hard mother, and is nether and softer then the hard mother, & compasseth the substance of the braine, and departeth asunder the foresayd cells. And the milde mother is not superfluous neither to much: for it harboureth & holdeth togethers the veines of the braine within. And kæpeth & knitteth the braine togethers, that it flow not neither faile by ỳ flæting and softnesse thereof. Also this milde mother helpeth and beclippeth the braine, and defendeth it from the harde mother. Also by vaines that it hath, it nourisheth the braine, and by the organe and small vaines that it conteineth, it sendeth spirit thereto. Also the braine is a member moning and ruling all the lower members of the bodie, and giueth to all these limmes fæling and moning. If the braine be let, all that is in the body is let: And if the braine be well, all that is in the bodye is the better disposed. Also the braine hath this property, that it fæleth and followeth the mouing of the Mone. For in the waring of the Mone, the braine wareth: and waneth in substaunce of vertue in the waning of the Mone. For then the braine gathereth togethers in it selfe, and is not so fully obedient to the spirit of fæling, and that is sæne in Lunatike, and Epalentike men, that bæ most græued, when the Mone is newe, and also when it is olde. And that is it that Aristotle saith liber. 12. of the signes good and bad of the braine. Of the braine he sayth, When it is to drie either to moist, doth not his worke and dæd: but maketh the bodie colde, and melteth the spirite. And therfore falleth sicknes of losing of wit, and of vnderstanding, and dyeth at the last. Also beastes that haue to greate braine bæ full slouthfull, and that happeneth by reason of moisture that is resolued and commeth thereof, & changeth into smoake, & stoppeth the vaines of the braine, and causeth slæpe. Also Aristotle sayth in the same place, that the braine hath in it selfe no fæling of touching, as the blood nor other superfluities animal, hath no fæling of touch, and is not in the bodies of al beasts, but to ỳ preseruation of kinde. And, which is wonder, ỳ braine giueth fæling to all the parts of the body: and notwithstanding of it selfe, and in it selfe it fæleth nothing. Also he saith in the same place. Euery beast that hath blood, hath braine, or some other membe in stæd of braine, as a beast with many fæte, and other that be lyke thereto. And though euery beast that hath bloud hath braine, yet the braine conteineth no bloud in the substaunce of his marrow, as Aristotle sayth liber. 3. Also liber. 16. Aristotle saith, that the substance of the braine is colde and moyst, and therfore it is set afore the welt of heate of the beast, that is to wit, the heart: to moysture & to temper the superfluitie of heat and drinesse of the arteryes or small vaines, of the which the caul of ỳ braine is wone. For Haly sayth, that artery, the small vaines come out of the heart: of ỳ which is made a mervailous caule, in which the braine is wound & wrapped, and in that caule the spirit of fæling is laied and ruled: and by that spirit the vertues of the braine passe to other mẽbers. And therefore as Aristotle sayth there, the braine is the first member in the making of a beast, and after the making of the heart. But Galen saith, that the braine, that is well complectioned ought to be tẽperate in foure qualities, But as Haly sayth there, the kindlye complection of the braine ought to bæ more colde and moyst, then hot and dry. And that is nædfull to cole the foresaid caule, and to slake the accidentall heate of the braine that commeth of the continuall moning thereof: also liber. 15. Aristotle saith, that among all beastes, to his quantitie, onely man hath most braine, for the heart is most hotte, and therefore by masterye of heate and of good complection man is of good wit, and of more vnderstanding then all other beasts. And children may not long hold vp their heads, for greatnesse and heauinesse of the braine: till it be made lighter by heate of the heart, and of the

arteryes and organe. Good disposition of the braine and euill is knowne by his dædes, for if the substaunce of the braine be soft, thinne, and clere: it receiueth lightly the fæling & printing of shapes, and lykenesses of thinges. He that hath such a braine is swift, and good of perseueraunce and teaching. When it is contrarye, the braine is not softe: eyther if he be troubled, he that hath such a braine receiueth slowly the fæling and printing of thinges: But neuertheles when hee hath taken and receiued them, he kæpeth them long in minde. And that is signe and token of drinesse, as fluribility & forgetting is token of moisture, as Haly sayth. And so it is to vnderstand of other qualities. Ensample. If a man bee busie and inoueable, by vsage vnstable and variable, hardy, and wrathfull, it semeth that such one hath a hot braine. And the contrarye betokeneth the coldnesse of the braine. And if he be a sluggard and slowe and sorowfull and slæpie, it is a token of a moyst braine. And in likewise if he be a great waker, and strong of minde, it signifieth drinesse of braine. If there be passing great moysture with heate, then ther is much superfluitie, and many diseases chaunce to ỳ head. Hot and moist, grieue such a one, and namely the Southerne ayre, and the Northerne winde helpeth: such a one is very slæpie, nor he maye not wake long time. And when he slæpeth, it happeneth him to haue Subeth, that is, false rest: and hath troubled sight, and vnclere wits. If drinesse increaseth with heat, ther falleth and commeth worse Synthomata, euills & sicknesses, sauing there bee not so many superfluities. Such haue their wittes sufficiently clere and cleane from superfluities. But they wake more then other men, and they be hardie, great boasters, or vaine speakers, and vnstable, and such ware bald after youth, though they haue much hayre afore. Also if cold passeth with drinesse, such bee wont to haue clere wits, and cleane wayes from superfluities in youth, & vtterlye without sicknes, but when age cõmeth they ware fæble for a light cause, & olde age commeth swiftly. And it appeareth sone in ỳ head, for they haue sone hoare haires. And if the drinesse be stronger then the colde with hoarinesse, they ware balde. And if the cold be stronger then ỳ drines then they ware not bald: but when ỳ cold passeth with moisture, then cõmeth dæpe slæpe. And the wits of such men be euil, and ther is much superfluitie. And if the colde either the moysture wareth strong, such a man falleth into Apoplexiam, that is an euill, that withdrawеth a mans minde and moning, and fæling: or else hee falleth into a palsie, eyther dieth. And he that is so disposed shall not be bald, as Galen saith in Tegni. and in the Comment. Halye sayth the same. But this sufficeth that is spoken of the properties of the head and of the braine.

Token of a hotte braine and dry.

Of a cold braine, moyst.

Dry brain

Moist braine by heat distempered

Vnkindly rest.

## ¶Of Caluaria. Chap. 4.

Caluaria the skinne.

*Vertex, the toppe or crown of ỳ head

CAluaria is the formest parte of the skull, and hath that name Caluaria, of balde bones for default of haire. And is called Vertex* also. And so Liber decimo, cap. secundo. Isidore sayth, that Vertex is the part of the head without, there the haire is kit, there the haire is woundē. So Occiput the powle is ỳ hinder part of ỳ head, as it were set against Capitium. The formest parte of ỳ head wareth sone bald for drines therof. The ouer part latter: but the powle last or neuer, and that is for superfluitie of humours. Of the propertie of the haire, sake more within.

## Of the eyen. Chap. 5.

Oculi.

LIbro. 10. chap. 1. Isidore sayth, That the eyen bee sayde as it were hidde. For the liddes couer and hide them, that no griefe come to them or hurt them, or else they be so called because they haue light secretly hid within them. Among all the wittes, the eyen bee next to the soule. For in the eyen is all the iudgement of the Soule. For in the eyen is seene and knowne the disturbaunce and gladnesse of the Soule. And also loue and wrath, and other passions.

They

They bee called lyghts, for they receiue light without, and conuey it and send it forth. The eyes bee the instrumentes of sight, as Constantine saith. And they bee two, least if by happe the one were diseased, that other might supplye the lacke thereof. And for the eie is in steede of a waite, or a spie, kinde setteth them in the highest place of the bodye. The eye is made of tenne things: Of seauen smal curtils, and three humours. Among the humours, the first is Whitish, the second Cristaline, the third Glassie. The seauen curtills bee seauen skinnes, either webbes, that beclippe the forelayde humours, and diuideth them a sunder. And in the middle of these humours the sight is formed. And they be of kinde so ordinate togethers, that foure bee in the formost parte. Of the which the first is called Tela Aranea, as it were the webbe of a Spider. The second Vuea, or Grapie. The third Cornea, Horne. The fourth Coniunctiua, able to ioyne. And three bee in the inner part, the which three bee called Rethina, Sederina, and Sclerotica, that is, hard, as it shall bee shewed hereafter. But among all these, one alone is the instrument of sight, that is the humour Cristalline. And hath that name of Cristall: for it is lyke Christall in colour. This humour Christallinus, as Constantine saith, is white, bright, cleere and plaine without: and is set in the middle of all the other, that all the other should serue it euenly. It is passable, cleere, and bright, that it may the sooner bee chaunged into coulours opposite, and haue & take the lykenesse of all coulours indifferently. Also it is round in shape and substaunce, that it bee not lightly hurt and grieued. And also that no superfluitie be gathered in ỹ corners thereof: by the which superfluitie, it might happely bee grieued. And because it should not be too much moueable by too much roundnesse, it is somewhat plaine, to be of measurable softnesse. For euery thing that is all round (hurt) in the sides is vnstable, and vnstedfast, as Constantine saith. And that by this humour the sight is made, it is thus proued. For it ought to bee closed betweene this humour and the spirite of sight, as some humour or other thing: the working and the doing of sight is away and faileth. For the spirite of sight may not pearce, and come thereto for the let that is betweene. This humour springeth of the ouermost parts of the braine, that be pure, thinne, and bright, that letteth not passing of light. And properly to speake, this is the blacke of the eie: and is called the middle of the eye, or the point of the eie, & therin is properly the vertue of sight, & of seeing. Wherin vnto us beholding neere, appeare certeine Images, as it were in a mirrour: but thereof we shall speake hereafter. This humour is set in the middle of the other two, betweene the glassie and the white. The glassie humor is cleane, pure, & bright as glasse, so ỹ we may see there through, and is called Gelados in ỹ language of Arabia, & helpeth in two manners. First & principally it taketh bloud to nourish the humour Cristalline, & maketh it white and able to turne soone into the substance of the humour Cristalline. It is not conuenient, that so cleane & pure a humour should receiue vnpure feeding: the which it should doe, if ỹ red bloud not defied, not whited, not made subtill, were by any occasion medled wt the humor Cristalline. The second wise it helpeth & defendeth & keepeth the humour christalline frō touching & sharpnesse of tunicles: the which in respect thereof be hard & more boistous. Likewise the humour that is called Albugineus, the which by another name is called Euagaidos, is in ỹ further part: & helpeth the Cristalline in two manners: for it saueth him from hurting & grieuing, & by his moisture tempereth the Christalline, for the humour Albugineus in the eyen is more moist, & the Christalline ỹ is called also Christallidos is more drie. Also this humour Albugineus by his thicknesse gathereth togethers & comforteth the spirit of sight. These three parts of ỹ eie, though they be called humours, yet they be not properly humors: for they be not soft & flowing as humours be, but they haue much more thicknes in them-

selues then humours haue. They be also liuing bodies, and haue kindly vertues, the which long to no humor: yet they be called humours: for they haue more softnes & more clærenesse then other mẽbers of ẏ body. And they be more obedient to the worcking of ẏ spirit & vertue of fæling thẽ other lims of fæling. These three humors be departed a sunder with ẏ rumes inner & vtter, for they should not be medled togethers. These seuen curtils be ordeined in this manner. First by ẏ humor Christalline in the neather side is ẏ curtel that is called Rethina, and springeth and commeth of the vaines and hollownesse of the skinne that is called ẏ middle mother, in manner of a web or caul, & beareth fæding with her to the humor Vitreus: & sendeth fæling by ẏ sinewes thereof to the Christalline. Next to this Rethina, immediatly followeth ẏ second curtel, that is bread and commeth of the middle mother: & fæddeth & defendeth ẏ curtel Rethina, that it be not by any hap broke or hurt. The third curtel followeth, that is called Sclirotica, ẏ is ful hard & commeth of the hard mother of the braine, and defendeth all the other from the hardnesse of the bone, & is as it were the bend of the eie. In the formost part nert to the Christalline humor, is immediatly the curtel that is called Tela aranea, & is called so for the subtilnesse therof, that it may be passable to the spirit, & is bread & commeth of that most subtill parts of the curtill that is called Rethina. This curtil is set betwæne the Christalline humour, & Albugineus: and kepeth that they fret not togethers. This curtil Tela aranea ioyned with the inner part Rethina, maketh ẏ first roundnes. For these two curtills close the humor Christalline within them. After this followeth the curtill that is called Vuea, Grapie, & hath that name, for it is like in colour to a blacke grape, & that by wise counsaile of kinde. For all the other, that we haue spoke of in the composition of the eie be white & clære, and sheddeth the spirit of sight. And therefore it nedeth to haue therwith the curtill Vuea, grapy, to gather light in ẏ eie by the blacknesse thereof. For blacknesse is a colour that gathereth sight. And also this rume is full of holes, as a Spunge, and conteineth thrids of sinewes, as cõstãtine saith, to cleanse & to purge the humour Christalline, frõ superfluous moisture. This curtell Vuea, Grapie, is ioyned in the farther part of the head, with ẏ curtel Secundina, in the inner part: the which so ioyned, maketh ẏ second roundnesse, and closeth the humor Albugineus, that kinde setteth there to make the spirit clære, and to giue kind of moisture to ẏ humor Christalline. After this curtell followeth the curtell that is called Cornea, Hornie, and hath that name of the doing therof. For it is ful like to a bright horne, and is bright and clære to ẏ spirit of sight. And by the brightnes & clærnesse thereof: and by the reason of somewhat of thicknesse therof: it helpeth somwhat the spirit of sight, to gather ẏ sight, Also because of strength therof and sadnes, it defendeth the inner curtells, that be lesse strong from vtter griefes. And this curtell cornea, hornie, is ioyned to ẏ inner curtell, that is called Sclirotica, hard, and maketh mother roundnesse. For these two curtells, cornea, the vtter, and Sclirotica, the inner conteine and close within themselues all rounde, the humour Vitreus, Glasse. At the last in the vtter part of the eye without is set the curtell Coniunctiua, that commeth downe from the braine panne, and coureth not all the eie, but remaineth in the corners of the eien, and bindeth and holdeth them, that they abide in a stedfastnesse.

A rume.

## The disposition of the eies, cha. 6.

TO the eie so disposed & perfectly mẽbred, the spirit of sight is brought in this manner. From the formost part of ẏ braine come out two hollowe sinewes, which be called Optici, which fire themselues in ẏ substance of the humor Christalline. These two hollow sinewes be pight in ẏ eien, & come either ouerthwart either crosse wise, & be ioined in a point: & that maketh kind wisely, ẏ if that one eie be closed or let, the spirit of sight may come to that other, & do ther perfectly his

dárde, and ſo the blacke of the eye in the art of ſæing is comfo3ted by the ioyning of the vertue of ſight, as it fareth in ſho-wers, that cloſe that one eie fo3 to ſhote the mo3e euen. Alſo the ſpirits Vitalis be therefo3e ioyned together, that by ſu-ſteining of each other, they may bée the mo3e ſtrong. And therefo3e alſo they come and mæte together in the bounde of touch, that one thing ſæme not twaine, the which ſhould fall, if eyther eye a ſunder ſawe his owne Image.

Therefo3e it nédeth, that the vertue of ſight be conteined in one limme, in the which is one well of vertue, that ſp3ing-geth into ẏ black of the eie, as ſaith the Authour of Perſpectiue, as it fareth in them that ſet they3 fingers vnder the eyen, in which the blacke of one eye is bo3ne dowmewarde, and the blacke of the other eie vpwarde. And ſo the ſpi-rite of ſight is departed and dealed, and one thing ſæmeth twaine. And the cauſe is, fo3 the light commeth from the one eie vpward, and from that other dowm-warde. And ſo the beame of light ẏ com-meth from either eie, touching the vtter-moſt part of the thing that is ſæne, ſet-teth not the ſpace, fo3 the aire is be-twéene, and ſo he ſæth as it were two bodies, and yet there is but one. Neuer-theleſſe euery ſquint loker ſæth not ſo, though his eies be vneuen. Fo3 ſtæpely the beame palleth by a right line to the vttermoſt partes of the thing that is ſæne, as it is ſaid afo3e in ẏ third booke, in the Chapter of the ſight. A well diſpo-ſed eye is conſidered touching the per-perfect compoſition of his parts, as it is ſaid afo3e. Alſo touching the ſcituati-on: fo3 it chalengeth the higheſt place, fo3 the dignitie of his ſubtiltie, & name-ly fo3 the nærenes it hath with the ſoule, as ſayth Iſidore and Ariſtotle alſo. And touching due pro3o3tion of quantitie. Fo3 the eie ought not be ſtrained to far out, neither lifted vp to high. Fo3 that betokneth diſturbãce of diſcretiõ: neither to dæp in. Fo3 ẏ betokeneth default of matter & of vertue. Then ẏ mene is wo3-thy to be p3aiſed: but li. 19 Ariſtotle ſaith that a dæp ſight ſæth a far. Fo3 it is mo-ued & lightned ere it come out of ẏ lim, and the light is not departed neither de-led: but the beame of ẏ ſight palleth fo3th right to the things that are ſæne, as it is ſhewed before of the ſight. Alſo it is con-ſidered by diuers mouings: fo3 it ought to moue meanly: Fo3 if ẏ eie be to much mouing, it betokeneth exceſſe of heate, & betokeneth alſo vnſtedfaſtnes of thought and mutablenеſſe of affection. If it moue to ſlowly, it betokeneth the contrary diſ-poſition, that is exceſſe of colde and obſti-natneſſe of thought and of will. Then meane mouing is to be p3aiſed: fo3 it ſig-nifieth eaſie perceiuing of the minde, and in things perceiued, due faſtning. Ther-fo3e Ariſtotle ſaith, li. 12. that the clo-ſing of the eye muſt be meanely ſwifte, fo3 if it be of great opening and of little cloſing, it betokeneth ſhamefaſtneſſe and folly, as he ſaith li. 1. But if the opening be to ſlowly, it betokeneth default of vertue & compaction of matter in the ſi-newes: Fo3 it is not obedient to ẏ wo3-king of the ſpirit, as it fareth in them ẏ haue Lethargia, Forgetfulneſſe, this im-pediment cõmeth through colde rume, if not of ſome ouer moiſtered impati-ence, & doth lie in the hinder part of the head or braine pan. Alſo the eies be conſidered p3operly touching the perfec-tion of their wo3king: Fo3 if the eie ap-p3ehendeth well and lightly, without a-gaine ſmiting, & dæmeth of that he ſæth, it betokeneth good diſpoſition, as it fareth in the eien of Egles, that ſpædely behold and ſée the Sun in roundnes. The wo3-king of the eie is dæmed & conſidered by ſharp & dim. Fo3 he that hath a ſubtile ſight, ſæth well a far off & nære, becauſe the ſight is much, it ſæth a farre: fo3 it is ſubtill, it hath a full diſcerning of things that be ſæne. Fo3 an eie of litle ſight, as Ariſtotle ſaith. li. 19. ſhall not ſée well a farre, fo3 the thicke ſpirit ſæth much a farre, becauſe of his bigneſſe: but not per-fectly becauſe it is thicke. A little ſpirit & ſubtil, ſæth nigh & perfectly, & not a far, fo3 the ſcarcitie of ẏ ſpirit of ſight. Fo3 when he ſæth perfectly, ẏ is by reaſon of the ſubtilty therof. Little ſight & thicke ſæth not a far, & that is fo3 ſcarcitie ther-of, no3 ſæth not perfectly, fo3 ẏ thicknes therof. Fo3 the thicker & the mo3e trou-

Addition

bled ſpirit ẏ a man hath, the fæbler and the vneaſier of ſight he is. Alſo the eye is dæmed by chaunging of colour: for. li. 19. Ariſtotle ſaith, the eien in the beginning of bræding, be of græne coulour: and then they chaunge into black, either into yeolow, either into anye meane coulour ſæmely thereto. For if ther be much humour ⁊ little ſpirit of ſight, diſturbed by any happe, the blacke coulour therein is ſtrengthened. If there be little humour ⁊ fæble ſpirit of ſight: the coulour ſhalbe yeolow. For as Ariſtotle ſaith, yeolownes of eien is mouing of fæblenelle. And if the humour be meane, ⁊ the ſpirit tẽporate of cauſe according to whitenelle ⁊ blacknes the coulour is diuerſe. If ẏ eien be black, they be of ſharpe ſight by day, by reſon of gathering togethers of light, ⁊ of humours in the ſame lim of ẏ ſight: and by night they be dim of ſight. For the light of the night is fæble, ⁊ the humour of the night is kindly of more heauy mouing, as Ariſtotle ſaith. A yeolow eie contrariwiſe is fæble of ſight by day ⁊ ſtrong by night. For the matter of yeolownelle that is brighter of it ſelfe when it is ioyned to the daye light, is more darke, ⁊ therefore ẏ ſpirit of ſight, the light remaining, is fæbled in ẏ dæde of ſight. By night the ſpirit of ſight in the eie is holpe by clærenes, that is conteined within a little humour, ⁊ the day light palleth, and there abideth in the eie the vertue of ſæing and of dæming ſome deale in darknelle, as it fareth in Cats. Alſo the eie is knowen by diſpoſition of the parts that be about it. As of the eye lids and browes. For if the eye lids ẏ be the helers ⁊ couerers of the eyen, be full of fleſh within, and of ſuperfluitie of humours, they hinder ſight. For ſuch eye lids by cauſe of their little mouing, put not of thick aire. Liber primo Ariſtotle ſayth, If the place of teares that followeth to the corner of the eie, be much fleſhie, as it fareth in the eie of Bites: it ſignifieth wilyneſſe and euill fortune. Wæke for other properties of the eie before in the treatiſe of ſight. And this that is ſayd of the compoſition, ffretese, and doings of the eyen, is ſufficient at this time.

Of fleſhie eyes.

## ¶The blacke of the Eie. Chap. 7.

Liber. 12. chap. 2. Iſidore ſayth, that the blacke of the eye, wherein is the vertue of ſight, and is called Pupilla in latine, for the ſmal images that be ſæne therein. And ſmall children bæ called Pupilli. And the blacke of the eye, is ſo called, becauſe it is cleane and pure as Puella, a little maid childe. Phiſitions ſay, that the Images that we ſæ in eyen, bæ not ſæne in eyen of ẏ them, that ſhal die, thræ dayes afore. And if the ſayd Images bæ not ſæne, it is a certeine token of death. The blacke hath about it a circle ẏ is called Corona. By ẏ Corona the blacke of the eye is marked and bounded. And the white parts of the eye departed therefrom. This Corona by the roundnelle thereof bigheth the blacke of the eie all about. And in this Corona is ẏ moſt fayrenelle of the eye. Hetherto ſpeaketh Iſidore. Halye ſaith, that in the blacke of the eye as in glaſſe appeareth Images of thoſe things, that be ſæne in the eye. And all that is in the eye, of reumes and humoures, eyther they helpe or ſerue the blacke of the eye: And therefore it ſitteth in the middle, as a Quæne. The blacke of the eye is little in quantity ⁊ moſt in vertue among all the members. And therfore as it is leaſt, it taketh and comprehendeth things that be moſt of ſpirit, that commeth of the braine within, and taketh lykeneſſe and receyueth without by lyght. And ſo by light it taketh in it ſelfe the lykeneſſe of the thing that is ſæne, and ſendeth it to the perſeueraunce of the Soule. For from all partes of the thing that is ſeene, lines come togethers and make a Pirami in a toppewiſe, either in a ſhield wiſe, of the which ſteeple the ſharpe ende is in the blacke of the eye, and the broade ende in the thing that is ſeene, as it is ſhewed afore of the ſight, loke there: this blacke of the eye perceiueth ⁊ hath diſcouering of the coulours and ſhape of all thinges by the vtter parts. And hath lyking in the middle coulours

A ſecret to knowe if the ſick ſhall die



and

and figures of shapes, as by the lynes perspective are expressed, and is corrupt in the vttermost partes, either at least is heavie and faint by contrariousnesse, as saith the Philosopher. Also it seeth & demeth all things, that is without it, & set afore it: but it never seeth it selfe by lynes, vpon the which the lykenesse of the thing that is seene commeth to the sight. But when it seeth it selfe, that happeneth by reflection and rebounding of beames, that is, when the likenesse of the thing that is seene, is first multiplyed, & reboundeth to the mirrour, and from the mirrour againe to the sight, as sayth the Author of Perspective. And therefore peraduenture the spirite of sight, hath lyking in the sight of a mirrour. For it is somwhat fortified and strengthened: as it were tourned agayne to it selfe, by reflection or rebounding of the beames.

Also the blacke of the eye comprehendeth all things by a corner: For whether the lymmes passe out of the blacke of the eye to things that be seene, either come to the blacke of the eye from the thing seene: alway they be ioyned in the middle or center of the black of ẏ eie, as it wer in a corner, corner wise, for ẏ corner is the touch, & meeting of two lines. And forsomuch as the lynes, by ẏ which the sight is shapen, are ioyned, and as it were cornered in the middle of ẏ blacke of the eye: Therefore the Philosopher saith well & properly, that the eye seeth all things by a corner. Also among all the parts of the bodye, the blacke of the eye most soneste feeleth: and for the nobilytie and preciousnesse of the complection thereof, it is most passible: And therefore it is soneste grieued and hurte, and worste and hardest and most daungerous to be healed. And therefore kinde hath giuen thereto curtills or rimnes, and couerings of defence, that it may so the better put off vñ & without things that grieue. Of these properties and passions of the eyen, and of the blacke therof, serch within, in a special treatise. li. 6

## ¶Of the Eye lyddes. Cap. 8.

The Eye lyddes be couerings of the eyen, and are called in Latine Cilia, and hath that name of Celare to couer: For they hele & couer the eyen in sauegard, as saith Isidore lib. 11. cap. 2. The eye lyddes be in substaunce snowie and thinne, for easie moving. For by theyr continuall moning they put alwaye the aire: and so they kepe and defende the eyen without from grieuing and hurting of the aire. These eye lyddes are called Cilia in Latine, and Palpebre also: for Palpitando, as it were ofte fealyng: they moue alway: for they close buselye togethers, to fede the busie moving, as saith Constantine and Isidore also. The eye lyddes be warded and kepte with rowes of hayre, to put off if anye thing fall or chaunce to come nere the eyen, when the eyen be open: and to shape the more quietly and surelye, while the eyen be closed therein. Also that they meanly may, cutting the ayre, quicken, kepe, and saue the sight clere & bright. Hetherto speake Isidore, cap. sup. Constantine saith that the eye lyddes haue haire, not all straight, but somewhat bent and crooked. And that kinde hath wisely ordayned, to make them more able & stronger to close themselues, and to put off more mightely griefe & hurt if anye fall. Also in growing, these eye lyds haue of kinde a certaine quantitie: and thereof the haire of them spreadeth not, neither wareth not, as the heate of the head, but they haue a certaine poynted proportion. And therefore Constantine sayth, that the eye lyds be not soft, neyther full of pores, but rather harde, that the hayre that groweth thereon: may be hard and somewhat crooked and bend. And that they shoulde not growe too sone in length, as an hearbe ẏ groweth in harde lande, is lyttle and vpright, and not as that hearbe ẏ groweth within softe lande. Kinde giueth these eye liddes the beautye of the bodye, and to helpe the eyen. And therefore Libe. 12. Aristotle sayth, That euerye beast that gendereth onelye, hath haire on the eye liddes, and euerye foure foted beast, closeth the eye with the ouer lidde.

A bird in ſtæde of an eye lydde, hath a heler to couer and kæpe the ſight: and cloſeth ꝧ eye with a web, ordained therfore in the vttermoſt parts of the eye: & for that the kinde of the eye is watrie & moyſt, therefore it nædeth ſuch a kæping. Alſo euery bird cloſeth the eye with the nether lydde. Alſo euery foure foted beaſt that wanteth eye lydes, is fæble of ſight, as it fareth in Fiſh, Hares, and ſuch other, as Ariſtotle ſaith li. 4. ꝛc.

A cõtrary cloſing of the eye.

## ¶Of the browes. Chap. 9.

The browes be called Supercilia, becauſe they be ſet aboue the eye lids, and they be furniſhed with much haire to the intent to helpe the eyen, to put off the humour and ſweate that commeth downe from the head. The middle ſpace betwæne ꝧ browes, bare without haire, is named Intercilium, as Iſidore ſaith lib. 11. The browes helpe the eye lyds, as ſaith Conſtantine, to kæpe that no grieſe nor hurt come to ꝧ eyen from without. Alſo they adorne and make the perſon to ſæme honeſt and faire. For no man is ſæmelye without browes.

Browes haue a vertue hid, that ſheweth outward the paſſions of the ſoule, as ſaith Ariſtotle. For when the browes be ſtraight as lynes, they ſignifie womanly ſoftneſſe, either lightneſſe of head. Alſo hanging browes ouer meaſure, betokeneth an enuious man, as Ariſtotle ſaith lib. pri. Alſo high browes & thicke of haire, ſignifie hardineſſe. And euenlong browes with little haire, ſignifie cowardneſſe. Alſo if they be thick with long haire, ſomewhat ſhaddowing the ſight, they betoken paſſing exceſſe of heat. Alſo if they be much fleſhie, and lyttle haire, they ſignifie harde and blunt wit, for the colde that hath maſterie in the principall members. Alſo, if they bæ without haire they ſignifie corruption of ꝧ bloud within: as it fareth in leprous men: either waſting of kindly humors, as in Ethykes and ſuch other: eyther ſtopping of the veynes of the humours, as it fareth in them that are gelded. And we ſæ that they ware and grow againſt age, inſomuch that they let the ſight, except they be cut or ſhorne, as ſaith Ariſtotle. lib. 3. Alſo he ſaith there, that in them that vſe much the ſeruice of Venus, haire of theyr browes fayleth, or turneth white. That is for waſting of moyſture, and for default of vertue, and for increaſing of colde of the brayne: for to much drineſſe bædeth baldneſſe, and paſſing colde hoarenеſſe, as it is layde afore.

of conſũptiõ by cõſuming of bloud.

Febris hectica, or Hectica paſsio, the feauer Etick a kind

## Of the Forehead. Cap. 10.

The Forehead is called Frons, & hath that name of the holes of the eyen, as Iſidore ſaith. And the forehead ſheweth outward the imagination and diſpoſition of the thought by gladneſſe or heuineſſe. Conſtantine ſaith, that of verye truth and ſothneſſe, the forehead is aboue halfe rounde, and not full hard neither full ſofte. And that is nædefull that it be temperate ꝧ it hurt not, neither grine the place that is nigh to the eyen. It is ſafely warded and couered with the ſkinne to defend it ſelfe, and to continue the other lymmes of fælyng, and to bight or adorne all the head. The vertue and worthineſſe of all the beaſt ſhineth namely in the head.

The Philoſopher ſaith, that the forehead of a man and woman, is the ſeate of ſhame and of worſhip. And that is for the nighneſſe of the vertue imaginatiue. By the vertue imaginatiue, things that be ſorrowfull either gladde, ſæmely either vnſæmelye, are ſodaynly brought to the perſeueraunce of reaſon, and there they be dæmed. Alſo the forehead is the tower of defence of all the ſinnewes that come downe from the brayne, to make the fælyng ſomewhat perfect. Within the hollowneſſe of the Forehead commeth downe ſinewes to all the lymmes and inſtruments of the nether powers. By the ſeruice of which ſinewes in the houſe of reaſon, is iudgement made of all things that is felt and knowen.

And therefore Gregory ſaith, That the forehead is the worthieſt part of the vtter head, wherein is ſet the print

and

and token of the Crosse, that was somtime token of payne and of torment, and now hath place in the forehead of Emperours. Then a forehead well disposed sheweth all things that be sayd afore: but and it be passing out of kinde & out of meane, it signifieth and figureth other things as the Philosopher saith. Aristotle saith. liber. 1. If the forehead bée to much, it betokeneth slowneſſe, or selfe-will, that draweth to folye: and when it is meanely lyttle, it betokeneth goodnesse of vertue. But when it is to high, and as it were round without, it signifieth excesse of cholar and of feruour, & sharpneſſe: and ofte such be disposed to the passions of Cholera, as to frensie & madnesse. In comparison to other members of the face, the forehead hath lyttle of flesh and of fatnesse. And Haly and Aristotle saith, that the cause thereof is: for that much flesh and superfluitie of fatnesse letteth wit and vnderstanding. And therefore to much flesh in the forehead with a manner shining and stretching of the skinne, is a token of corruption, as it fareth in leprous men. Also to much leannesse of the forehead, & riuelyng of the skinne, is a token of default of the braine within, and finall wasting of the subtill humour, as it fareth in olde men, that be beyond helpe consumed, spent, or wasted by age, either sicknesse, and euill of long time.

## ¶Of the Temples. Cap. 11.

The Temples are called the members of the head, that lye in the left and in the right side of the head, & haue that name, because of continual mouing. For they be changed as it were sundry times, as Isidore saith lib. 11. cap. 2. And Constantine saith, that they be bones set on either side of the eyen, the which bée somewhat soft and sinowy, and that is needfull to make perfect the mouing of the eyen. For the spirite of feelyng is brought to the lymmes of the senses, by the temples and by sinews. And also, as the science & craste of Anathomia meaneth, the spirite Vitalis is sent from the heart to the brayne by the temples, and by some organes of veynes. And so for gendring of sinewes of feeling, and for the organe and veynes of pulse, in the place of the temples, the temples be passible, and easier to be hurt and grieued: and therfore a beast striken in the place of the temples, dyeth lyghtly forthwith. For as Aristotle saith lib. 19. the smiting that falleth vpon the boanes of the temples is deadly. For if they be wounded, the beast is in perill And that chanceth by reason that the humour that is in the Temples passeth hastely out for thinnesse of the bones. And the temples wate gray some, for scarcitie of humour, and for drinesse that hath masterie therin, and because they be able to be tourned to the kinde of colde. Also the temples haue dennes and holes within, therfore they receiue the humour that commeth from ꝑ braine, & bringeth the eyen a slæpe. And if the said dennes and holes be pressed and wrong, then by trapping of the humour that is contained within the Temples, the teares fall out of the eyen.

## ¶Of the Eares. Chap. 12.

The Eare is the Instrument of hearing, and hath this name Auris, of Haurio, to take and catch, and for because he taketh and catcheth ꝑ voyce & sound, or because Greekes cal a voyce, Audensiden: and so the eares be called, as it were Audes, hearers: for the voyce smiting and comming to the windings of the eares, maketh sound and noyse: by which the eares take perfection of hearing.

The outer most part of the Eare, is called Pinnula in Latine. Old men call it Pinnum, sharpe. Hæc Isidorus. The substaunce of the very eare is grisly for two causes that are needfull to defende the same, that nothing hurtfull fall into the hearing, as the eye lydes defende them: and also to helpe the hearing. For when the voyce of the ayer smiting, commeth to the grisle bone, there it is greatly holpe: and then it entreth into the holes that be the proper instruments of hearing.

These

These holes be set in a stonie bone, in ẏ which sinewes be fastened that come frō the braine, and bringeth to the eares feelyng and mouing, and bringeth lykenes of the voyce that is receiued in the holes to the iudgement of the soule. And these holes be wreathed and wound as a spindle of a presse or vice: and that is, that colde aire should not enter too swiftlye, to grieue the inward celles or ẏ sinews, and to keep that nothing hurtful fall in, to let the instrument or lymme of hearing, as it is sayd in Pantegni. lib. 4. ca. 16. The eare is grieued in many manners. For sometime by a postume, that is therein, and so commeth Quitter out of the eare. Also by wormes that creepe into the holes of the eares, & by wormes bred therein of corrupt humours and rotted: the token whereof, is itching within the eares and tickelyng, and the mouing of such wormes is felte. Also, the eare is grieued by a Wormes, lyke Mallshaue, and by superfluitie of flesh, when euill humours be gathered therin. Also it is grieued by euill disposition of the sinewe that commeth and entereth into the eares, as it fareth of sounding, ringing, and such things that fall and come of wind in the skins of the braīn, and be closed in part of the sinew Auricularis. Also it is grieued by thicke humours that moue therein, and then the head is grieued with sound and noyse in the eares. Also the hering faileth, for default of vertue of hering, or by riueling & shrinking of ẏ sinew of feelyng, as it fareth in old men. Also sometime happeth deafenesse, when the childe is bred in the mothers wombe, when kinde is wanting and not sufficient to pearce an hoale in the lymme of hearing: and that is for default of it selfe, or els for that the matter is not ouercomerable to kinde. Also it is grieued by sharpe sicknesse, when cholaricke humours going vp to the braine, letteth the hearing. It helpeth such, if Cholera be purged by digestion. Wherefore it is sayd in Aphorism. If Cholera be wasted in deafe men, deafenesse is taken away. Huc vsq; Constantinus. Also lib. 11. Aristotle sayeth, The lymme of hearing is full of the kindly spirite. For lyke as the kindlye spirite maketh the mouing of the pulse in the veynes, so it maketh in the eare the vertue of hearing. And for that all thinges be learned by the power of hearing. And it is sayd there, that the making of the eares is an open knowen web and containeth things, and is slender, and that for the subtiltie of the selfe hearing. Also the hearing is feebled in time of moyst complection: & namely in them, that ofte serue Venus. And that through the disturbaunce of the spirites, ẏ maketh the hearing perfect. For as Aristotle sayth, too oft seruice of Venus grieueth the body and the hart: Haly saith the same. Aristotle saith lib. 12. in a man the eares be kindlye set in the middle of the round head: for the eare heareth not onely straight one wayes, but rather all about on euery side. In foure foted beasts that haue ẏ head hanging downward to the earth, and body not reared vpright: the eares be in the ouerpart of the head, as it fareth in Oxen, Asses, and Horses: and the eares of such beasts moue greatly, & that for the high place. And for ẏ they moue much toward diuers places, they take sownd & noise by much reboūding. Also Ari. saith there, that no beast that layeth egs, hath eares growing vpright without: But yet such beasts haue some pryuy wayes. And also birds & fowles, which fly, haue none eares outward: neuertheless they haue a meane hole, and an open way, by the which they heare perfectly. Also among all these beastes a mans eares moue least, and also be shortest in dimention of situation and place: but to heare they be most able and liuely: as it is sayd lib. pri. and that is through goodnesse of complection. Wherefore if there be great exresse in the greatnesse of the eares of a man, with other signes and tokens agreeing thereto: it is a token of dulnesse, and of slow wit and vnderstanding, as Aristotle saith.

A materie substance of the color of the braine.

*Concerning nature.

## ¶ Of the Nose. Cap. 23.

Isidore saith, that the Nose is the instrument of smellyng, & hath the

name of the noſethyrills. And the noſe-thyrills be ſo called, for that by them wee ſmell, ſauouring and vitall things, and diſcerns betwæne ſwæte and ſtinking. And ſo becauſe ſmellyng remaine to vs, by them: they be called noſethyrilles, as by the contrary, men blockiſh, careleſſe, vnſkilfull, and ignorannt, be called, as it were without noſethyrills. Conſtantine ſaith, that the noſe hath two holes, that is diuided a funder by a manner griſtle bone; and one of theſe two holes, commeth to the hollowneſſe of ỳ roſe of the mouth: and that other palleth to the ſkinnes of the brayne, to drawe the ayre to the brayne, and to bring the ſpirite of ſælyng to the noſethyrils to make the ſenſe of ſmellyng perfect. The firſt hole is nædfull to put off ſuperfluities, that come from the brayne: & the other to draw ſpirite and breath, and to make perfect the ſmellyng. But properlye to ſpeake, the inſtruments of ſmellyng, be two holow fleſhy peeces, that hang from the noſethyrills as it were teates that receiue firſt in themſelues the aire that is drawen, and then ſendeth it into the inner part of the brayne. To theſe teates the vtter noſethyrilles ſerue drawing in aire, and cloſing it within themſelues, & making it ſubtil, that it be lightlyer and the more perfectlye changed and likened in the lymmes of ſmellyng. A ſinewe commeth from the brayne, and entereth into the ſayd teates of the noſe, and giueth to them the ſpirite of ſælyng, as ſaith Conſtantine. Then by meane of the ayre, the noſe drawеth in a fumoſitie that ioyneth it ſelfe to the ſpirite of ſælyng, the which ſpirite taketh lykeneſſe of that ſmoake, and preſenteth it in the brayne to the gouernment of the ſoule. Therefore Conſtantine ſayeth, that the noſe is nædfull to drawe in ayre temperately, to cleanſe and pourge ỳ braine by ſmiting places, and to temper ỳ kinde heate in the dennes and chambers of the braine: and alſo to giue perſeuerannce to know ſmokes that be reſolued & diſpearced from what ſubſtannce it be, whether it ſmell ſwætely or ſtinke feruently. And therefore lib. 12. Ariſtotle ſaith, the wit of ſmellyng is departed, as is the wit of hearing. And except it were ſo, it ſhould not doe the acte and dæde of ſmelling, and alſo the witte of ſmellyng ſhould not be, but to drawe in ayre in a beaſt ỳ hath a noſe And this lim, ỳ noſe, is in the midle of ỳ formoſt part of the head, and for that kinde ſetteth the noſe in the middes of the thræe inſtrumeuts of hælyng, as it were the tongue in the ballaunce: for moning of the breth that is nædfull to the other wits. Then gather briefly by theſe things aforeſayd, ỳ the noſe is a member of office, to knowe and drawe, and to put out ayre, to dæme ſmellyng, to cleanſe and to purge ỳ brain of great ſuperfluityes, to ſerue the ſpirit of hælyng, and by drawing of ayre to open and cloſe the lungs. And therfore as Conſtantine ſaith, the noſethyrills bæ ſet not euen afore the lungs, but thwart ouer, that the colde aire that otherwhyle commeth to the lungs ſhould not grieue them: and if duſt or anye other thing entereth with the ayre, it ſhould not annoye the lunges. And alſo as Gregorie ſuper Cantica ſayeth, The Noſe beſæmeth moſt the Face, inſomuch, that if the noſe lacketh, all the other parte of the face is more vngodly and vnſæmely. The diſpoſition of the noſe ſhould be meane, ſo that it paſſe not due manner in length, breadth and highneſſe. For if the noſthyrills be to thin, either to wide: then by great drawing in of aire, they betoken fiercenеſſe of heart, and indignation of thought. For by diſpoſition of the members of the bodye, the affections and will of the ſoule are foreſhewed & dæmed, as it is ſayd, In principio Philoſophiæ: For the accidents of ỳ ſoule be often chaunged according to the accidents of the body as white wine, taketh the lykeneſſe and coulour of a redde glaſſe, that it is poured in. And therefore meanes of diſpoſition betokeneth means of godneſſe, as the Philoſopher ſaith in libro ſuo In principio ſuper Pronoſtica. Galen ſaith that the noſe is let of this doing and working.

And there hæ ſayeth alſo, that a ſharpe noſe, and hollowe eyen, &c. through ſtrength of heate that waſteth moyſture.

And

A token of death.

And therefore if the nosethrilles ware sharpe, and the eyen deepe, in sharpe feauers, it is a token of death. And that falleth to the nosethrils, as Galen saith, when the kinde heate is so feble, that it maye not stretch and spreade it selfe into the vtter partes. And therefore it followeth, that the spirite & blood maye not come together to the vtter partes. And then through colde that slayeth, the lymmes shrinke togethers, and the heart is altered, and then commeth sharpnesse of the nosethrils, that is the worst signe and token, and the deadliest, of them that haue the ague. Also the nose is let other whiles, as Constantine saith lib. 9. cap. 15. by euill disposition of the brayne: Sometime by stopping of the sinewe of smelling, sometime by fulnesse and replection of stinking and corrupt humors in the teates of the nosethrilles. And somtime by breding of superfluitie and corrupt flesh in the holes of the nose, as in sniuelards and leapers. And this grieueth not onely the smellyng: but also it decayeth the voyce. And sometime it is grieued by superfluities of humors, that sitte into the dennes and chambers of the brayne: and that commeth of dissolution and dealyng of heate, either of to great constrayning & closing that commeth of colde: as it fareth oft in a reume that falleth to the breast. And sometime by repletion and sharpnes of the veynes. Neuertheless bleding at the nose, is speciall cause of dissolution of the euill in many sicknesses, & certayne token of recouery and of health, as it fareth in sharpe Agues, that ende and passe away ofte by such bleding. And in Aphorif. it is saide, it is good for a woman Deficientibus menstruis, to bleede at the nose.

## ¶Of the Cheekes. cap. 14.

Bucca. Faux. Gena.

The Chekes be the neather partes of the eyen, wherof beginneth ỳ beard, as saith Isidore li. 11. cap. 2. For Genos in Greeke, is Barba in Latine, in English a beard. The same parts are called Maxilla in Latine, & haue that name of Malis, per diminutionem. Male be called high, and are partes set vnder the eyen, for defence of the eyen: and be called Male, either for that they ver round vpward to the eyen, which the Greekes call Mala, or els because they be aboue Maxillas, the chekes: and so Maxilla is the Diminutiue of Male, as Praxillus is the Diminutiue of Palo, as sayth Isidore. It requireth heedfulnesse, to vnderstande of Malæ, Malæ is the leure or space of the face, which is close to both sides the nose, from the roofe of the mouth, vnto the eye browes. Constantine saith, that ỳ chekes be made and compounde within, of sinewes and of bones. And the bones therof be ioyned to the braine pan, ỳ which be therfore compound and made of manye diuers peces, least if one haue anye hurt, the other should be grieued. And outwardly they be hot and fleshie, to temper and allwage the colde of the bones, and of the gristles of the eares and of the nosethrills: and also to serue and succour by their heate the limmes of felyng that be all about them. And therfore the chekes be set vnder the eyen, to defend and saue them. They be set in the middle of the senses, for seruice of fode. They be hot and fleshie, to slake the colde lymmes of felyng. They bee white and red to bight the face, & make cheere. The most faireneste in man is in the chekes, as saith Constantine, & in the chekes the complection of man is most knowen. For if they bee much reddie, & medled with temperate whiteneste, and not fat in substance, but meanlye fleshie, they betoken hotte and moyst complection, and temperateneste thereof. But if they be of white colour, without meddelyng of redneste, and in substaunce fat, and softe, and quaking: they betoken ereeste of superfluitie of colde and moysture. And if they bee browne in colour, either citrine or prolow, and thinne and leane in substance, they betoken mastery of to gret drought and heate, as it fareth in cholaricke folkes. And if they be as it were wan and in colour blewish, and of lyttle flesh in substaunce, they betoken ereeste and superfluitie of colde and drineste: as it

of the checke. Mala, is the roud vnder the eye.

Addition

Sanguine hot and moyst.

Fleame, cold and moyst.

Cholar, hot and drye.

Melãcholy, colde and drye.

fareth

fareth in them that be melancholy. And the chækes shewe not onely the diuersitie of complection, but also the qualytie of affection and will of the heart. For after the affections of the heart, by sodaine feare, either ioye, they were sodaynly pale or red. This saith Constantine.

## Of the beard. Cap. 15.

Barba.

COnstantine saith, that the beard is the semlines and ornament of mans face: and so appearing and couering the chækes, in one part it beautifieth, and in another it helpeth: for by the hairinesse thereof, it defendeth the sinewes of the chækes from colde aire. And therefore the beard is a nedfull feature for the chækes, and the beard is a token of vertue and strength of kindly heate. And this is ỳ cause why a man hath a beard, and not a woman: for a man is kindly more hot then a woman. And therefore in a man the smoake, that is matter of haire, increaseth more than in a woman: and for that kinde sufficeth not to waste that smoke, it putteth and driueth it out by two places, in the head and in the beard. And therefore sometime women hot & moyst of complection haue beards, and in lyke wise men of colde and drye complection, haue lyttle beards, and therfore on men that be gelded, growe no beards: for they haue lost the hot members that should bæd the hot humour & smoake, the matter of haire. And so it followeth, that thickneſse of the beard is signe and token of heate and of substantiall humour, and of strength, and a certaine assay to know difference betwæne men and women. In children grow no beards, though they be hot and moyst: for the superfluitie of the fumositie, that is, the matter of haire, passeth and turneth into the waxing and fæding of children. Huc vsque Constant. And Aristotle sayth li. 19. that ỳ haires of the bearde, lyke as the haires of the head, in the disposition thereof, presenteth and sheweth the qualytie of the vapour or fat humour, of the which they be gendred: for if the humour be smokie, hot, and drye, the haire as well of the beard as of the head, shall be crispe and curled. And that falleth, because they passe by two contrarye wayes: For the earthie parts moue toward the neather partes, and the heate moueth toward the ouer parts: and so the haire is curled and crispie for fæbleneſse thereof. And that happeneth through scarcitie of moysture, and multitude and plentie of the earthy part, and so by great heate they be crispie and curled. But if the vapour be ful moyst, the haire shall be soste and long: for the humour runneth making slipperie till it come to the haire. And therefore the haire of the head & of the beard of them that dwell in Thracia, be soste and smothe: For their complection is moyst, and the ayre that they dwell in is moyst. And contrariwise it happeth in men that haue drye brayne, and dwel in hot regions and countreyes, for the dryneſse of the ayre that they dwell in. And he saith, That the coulour of the hayre of the beardе, chaungeth by chaunging of age: and therefore in age the beard wexeth hore, for fæbleneſse of heat and plentie of colde. Also sometime the hayre of the beard falleth away, through withdrawing of heate and of moysture, as it fareth in men that be gelded, and sometime through corrupt humours, as it fareth in lepers. For as Aristotle sayth, The fallyng of haire, is lyke to the fallyng of leaues of trees, and the cause hereof is, withdrawing of hot humours and fat: and therefore the leaues of trees in which is fat humour fall not. Huc vsque Arist. lib. 19.

Thracia, a Region in Europe, in vvhich standeth Constantinople, sometime called Byzantium.

As ỳ Bay tree, the Boxe, and Holme, vvith others of that kind.

## ¶ Of the Iawes. Cap. 26.

ISidore sayth Libro. 11. That Mandibulæ the Iawes, haue that name Mandibulæ of Manducare to eate. Of the iawes, one is the ouer iawe, in which the ouer teeth be fired: another is the neather iawe, in which the neather teeth be roted. And the ouer iawe hath this propertie, that in euery beast it is stedfast and moueth not, except the Crocodile, that moueth the ouer iaw against kinde of all other beasts, and holdeth the neather iawe still, and moueth it not, as saith Aristotle lib. 3.

Mandibula æ. Gingiua, æ.

Crocodile this deformed beast is bred in Aegipt, & cõmon in the riuer Nilus

The Jawes be made and composed of diuers hard bones, bound and knitte togethers with diuers sinewes & strings. And that is nedefull for the continuall mouing, and for nede to open and close, as sayth Const. And they be as it were two milstones, that continually to bruse and grinde the meate, moue themselues thereto: and so they serue all the body of meate. The iawes be clypped about and heled with fleshly perells and sinewie: which are called Gingiue, and that is the more to strength the putting and setting of the teth in the depth of the iawes, and for to serue the sinewes of the teth of fode, and to slake ẏ coldnesse of the teth. And Isidore saith, they haue that name Gingiue, a gignendis dentibus, of gendring of teth. For the teth be bred and nourished in them, and yet they be made to fasten the teth, and are also nedfull to heale the teth. for if ẏ teth wer bare they should be lothsome and not faire. Also they be beclypped about with ẏ skins of the lips, & that doth kind, for they shuld not only help ẏ teth and the cheks within, but also to defend them from outward griefes: and so it hapneth that the gummes be corrupt* in beasts, sometime by retchlesnesse, & some time they be infect and corrupt by rotted humours, and then they brede diuers griefes and diseases, as stench, falling out or wagging of the teth.

*Aluding vnto the vncleanlinesse of men.

## ¶Of the Lips. Cap. 17.

Labia.

Isidore saith, that Labia the Lyps, haue that name of Lambendo, to lycke. The ouer lyp is called Labium in Latine, and the neather is named Labrum. Constantine sayth, that the lyps be nedefull, for they defende to hele and couer the teth. And they be also sinewy, and be made of diuers strings, that so they maye be more able to fele and to moue. For to the forming of the voyce they open and close themselues: For if they be cut off, eyther let by stopping, by shrinking, or else by riuelyng, wordes maye not be perfectlye pronounced.

Also the lyppes are softe and fleshie: and that is nedfull to temper the hardnesse of the teth. For the teth and the sinewes of them which be cold of kinde, should be to much grieued with ayre that is colde, if they were not defended by the couering of the lyppes. Also the vtter parts of the lippes be ruddye, and that happeneth, as Constantine sayeth, through subtiltie of the skinne of the lyppes, which easilye receiue some deale a ruddye qualytie of a sanguine heate, and therefore the ruddinesse of the lyps, is a token of cleane & pure complection, without medling of troubled blood, and of the inner vertue: as contrary wise, wannesse of lyppes is token of defaulte of vertue and of kindly heate. Also the lyppes be thinne in substaunce, to be the more plyaunt to mouing, and the more able to put in, and for to cut the ayre, that when it is drawen sodaynly, it griue not with chilnesse, the inner parts. And therefore the lippes put themselues agaynst the colde ayre, and pureth and cleanseth it, that it maye the more swetelye and profitablye be drawen inwarde. All this sayeth Constantine.

Aristotle liber 12. about the ende, sheweth lyke properties, where he saith, That mans lyppes be softe and fleshie, and may be severed and departed for preservation & keping of the teth, & for to be equall to pronounce a word. And therefore the lyppes haue double vse & seruice, as the tongue, that is made to taast moysture and to speake, as Aristotle expressely sayth, and therefore it nedeth that the lyppes be moyst. For if the creation of the lyppes were not of such disposition, the tongue might not reach to the lippes to speake, and to pronounce many manner of letters. For some letters be pronounced by smiting of the tongue, and some by closing of the lips. And therfore making of the lyps is nedefull, that the working of kinde should be best. And therefore mans flesh is verye softe, for man is of good feelyng and taaste, more then other beastes. All this telleth Aristotle Libro. 12.

Then consider thou, that the lyps be

comely

comely tyrnments and towrings of the teth, to kepe and save, and temper the hardnesse of the teth, by their softnesse, & to shape the voyce or speach of al letters; to put off colde and hot aire, and to manifest the default and strength of vertue, by rednesse and palenesse of them, and be the proper limnes of vertue interpretine, to expresse the passions of the soule, that is to wit, hatred and frendship, sorow and woe. And therefore it is sayd, that gashing of lyps in frensie and other sharpe sicknesses, betokeneth death, as it is said in Pronostics: and this sufficeth at this time touching the lyppes.

## ¶ Of the Chin, Cap. 18.

Mentum.

THE Chinne is called as it were the foundation of the iawes, for that they spring and grow of the chin, as Isidore saith. The chinne hath two boanes, as Const. saith, and these said bones be toyned togethers in the middle, where the small teth are pight, that be Quadrupli and Pares, and the endes of these bones be departed, and haue two forkes or twilks: that one is sharp, and the sharpnesse thereof is pight therein as a manner bonde, which bonde stretcheth from the side of the temples: and therby openeth and closeth the other forke is great and rounde, by the roundnesse whereof the chin is soft as saith Const. For this member is needfull for the spring of the iawes, and for the faltening of the neather teth, & for kindly or spedie closing and opening of aire: and is also conenable for the complection of the face, and for the perfect finishing of the face. And if the chinne be proportionate to the forhead, it maketh faire and seemely all the face. All this saith Const. In the Chin of a beast is the most strength for the hardnesse of the bone, and for ỳ hard compaction of the sinewes, and for strong roting of the teth. And therefore beasts suffer not lightly to be handeled by the chinne: for if their chinne be broke, all their cruelnesse and fiercenesse faileth, as their weapon were lost. As it is written 1. Regum. cha. 17. David brake ỳ beares chin, and deliuered the shepe out of his mouth &c. By touching the chin of a man is token of loue and of trust. 2. Reg. 16. Ioab held the chin of Amasa, as though he would kisse him, &c.

1. Sa. 17. 24 I caught him by ỳ iawe, & smote him and slew him, & so thy seruaunt slewe the Lion and ỳ Beare, &c.

## Of the mouth, chapitre 19.

Os.

THE mouth is called Os in Latine, for that thereby we put in meate, as it were by a dore, and put out spittle and breath: either for that out of the mouth words come, as it were out at a dore, as saith Isidore. And also Isidore sayth, That the mouth is the messenger of the soule. For we tell out by the mouth, what we conceiue before in soule and in thought. Gregorie sayth, That the mouth is closed & compact with many kepings and wardes, as with teth, and lippes, that by so many meanes the witte and the soule may determine and aduise first what to speake, ere that anye word be spoken, that the word may rather passe by the lim then by the tongue. Constantine saith, That the instrument of the mouth is needfull to receiue feding and nourishing. For no member in a beast is nourished, but it receiue first nourishing at the mouth. For the mouth first receiueth meate, and chewyeth and seasoneth it, and maketh it able to digestion, and sendeth it to the stomacke, and therefore kinde maketh the mouth moyst within, to temper and chaunge the eassilyer the dryuelle of the meate by moysture of the mouth. Also kinde maketh the mouth sinewie and meanelye harde and hollowe. Sinewie to sele the eassilyer the sauour of the meate: Hard, that it be not grieued and hurt with roughnesse of the meate: And neuertheless it is not made to hard, but meanelye harde: leaste the sense of taast shoulde be lost by to greate hardnesse. The mouth is hollowe and rounde within, that the meate taken may moue the eassilyer hether and thether, and that breath may passe by the teth without let. Also the mouth is needfull to drawe the aire and breath. For the aire and breath drawen in by the mouth is changed, purified, and made subtile in the hollownesse thereof.

The benefit of conceit, is speech.

And is so sent by the pypne of ꝑ lunge, to cole the heart without colyng wherof, the heart shuld be burnt and destroyed by to great heate. Also the mouth is nedfull to shape the voyce, and for that intent the rose of the mouth is hollow, that the doubling of the tongue, maye moue the caselyer to shape the voyce, & moue vp and downe. Also it is profitable to put out and cast off the great superfluities, that come of the braine to the lunges; the which superfluities, when they be cast out by the doze of ꝯ mouth, in the heart and the braine of the beast, the spirite vitall, doth his office moze spedelye. Also it is profitable to discharge the sæding members of superfluitie: for when the stomache is charged with rawe humours, kinde wozking by the vertue of out putting, cleanseth the stomacke by the office of the mouth, as saith Constantine and Galen super illud Aphoꝛ. saith: In spewings & purgations that be hastely made, if they be made as they shuld, they profit & helpe: and the contrary falleth, if they are not made as they shoulde. Constantine in viatico saith, that the mouth is grieued sometime by sozenesse and sickenesse of the lymmes that be nigh thereto, and is grieued with pimples & blaynes, and with whelkes and botches, and with such other, and with cozrupt humours that fall to the mouth from other places.

And if the mouth be red and some deale browne, and hot, and aking, and burning: the matter is of bloud and Cholera. And if it be much blacke, it is the wozse and the moze grieuous, and the moze to tread leest it brede a canker.

It happeneth that botches brede in the mouths of sucking children: the which botches come of sharpnesse of milke and of cozruption therof. Hetherto speaketh Constantinus in viatico, &c.

## ¶Of the Teeth. cap. 20.

Dentes. DEntes in Græke be called Edentes, as it were cleauing & diuiding all that commeth betwæne them, as sayth Isid. And Const. saith, that the tæth be a certaine manner of plants sticked and pight by rotes and mozes in the bones of the chekes & of the chin. And Con. saith that a man hath xxii. tæth: sixtæne be set in the cheke bones, foure of them be set in the fozmost part, and be called Pares; and Quadrupli also. And these tæth be broad and sharpe, & Philitions call them fozcutters: for they be able to carue all thing, and all thing that they receyue, they bruse and bite asunder. And there be other two that are called Canini, & they be set beside the tæth that are named Quadrupli, and they be sharp in the endes, and be able to bruse and grynde harde meates. And Isidore saith, That they are called Canini, houndish, to the lykenesse of houndes tæth. And houndes with the sayd tæth gnaw bones & be stronger and sharper, longer and rounder, than the tæth that be called kerners: and therefore some men call them the necke of a maide, and what the first tæth may not kerue and breake with biting, they betake it to these tæth, as to ꝯ strõger to bruse & to bite. And there be other x. in either part of the ouer iawe, that be set beside the kerners: and these be broad and great, and they be Molares, grinders, and they be apt to grind meat, for the thing that is bitten and broke by the foze tæth in the mouth, commeth betwæne the grinders, as saith Isid. Then in the ouer iawe are xvi. tæth: foure of which are called Quadrupli and Pares, kerners, and two, which be called Canini, houndish, and x. which be called, Molares, grinders: and so many be set in the nether iawe, oꝛ in the chin. Then touching their number and office, the tæth bæ parted and diuided in foure manners, for some be kerners, which be foure, two aboue, & two beneth: & these be first lerne. And some are Pares, & they be foure, two aboue & two beneath, & be set in eyther side beside ꝯ kerners, & touch each other. And some be called houndish, which are foure: two aboue & two beneath, striking each other. Some are called grinders, which be xx. ten aboue and as many beneth, & they touch each other, & grinde alway as millstones, ꝯ meate ꝯ the other tæth began to kerue. And all these bæ pight and roted in the iawes, & be somewhat forked and twisted, but diuersly.

Pares.

Quadrupli.

Canini.

Molares.

For

For the formost which are called Quadrupli and Pares the foretæth, haue but one little forke or twist, or one rote, Canum the grinders haue three forkes or foure, as sayth Constantine. The quality of a man and of a woman, by common skil, sheweth ẏ number of tæth: for a man hath mo tæth then a woman, as sayeth Constantine and Isidore. Also the tæth be diuided and knowen by age: for Aristotle lib. 2. saith. That tæth in olde men and beasts be generally black and not sharpe: as it fareth in hounds, whose age is knowen by the tæth.

For young hounds haue white tæth and sharpe, and olde the contrarye. Out of this generalitie Aristotle excepteth the tæth of horses, that ware white by age. Also there it is sayd, it nedeth to know, that beasts with many tæth ioyned togethers, be of long life: and beasts with few tæth set thin and a sunder, be of short life. Also there it is said, that euery foure foted beast, that getteth & gendereth a beast lyk to it selfe, hath tæth. Also mans foretæth falleth in youth, and not the chæke tæth, and that happeneth perchaunce for this cause, for feblenesse of the forkes and twists, and of ẏ rotes: and for the contrary cause, the chæke tæth fall not so sone. And it is generall in other beasts, that there fall not anye teth, before such other spring and grow in their stede. Also Aristotle li. 12. saith, that euery beast that lacketh tæth in the ouer iawe, is dryé and of earthie kinde: and euery beast that hath tæth in ẏ ouer iaw, is lyke to fatnes. Also li. 13. he saith, kind doth not make any thing, but that that is best & most perfect. And therefore it nedeth that ẏ matter of earthie part draw in some beasts toward ẏ ouer part and turne into tæth, mans haire, and feathers, and in some beasts into hornes, and therefore a beast with hornes, maye not haue tæth in either iawe. Also li. 16. he saith, Onely tæth among other bones grow while the beast dureth: and that is knowen in tæth that ouergrowe, and by leaning and bowing a side, touche each other: and the cause of the growing of them is for the working of them. For if they should not grow, they should be sone wasted. And therefore the tæth of beasts that eate much, and haue no great tæth, be sone bruised and wasted: and therefore kinde wisely gathereth ẏ tæth togethers for age and ende, els if lyfe dured a thousand yeare, alwaye shoulde grow tæth more and more. And so li. 2. he saieth, Tæth that growe within the gums, growe not in men and women, but after twentie yere, and in some wise they grow in women after fortie yeares with full sore ach. Also li. 19. he sayeth, sharpe tæth be nedefull to bite first the meate, for it nedeth to bite rather then to grinde: and therefore they growe the sooner, for that they be lesse: for the lesse thing groweth by heate sooner than the more thing. Also the heate of milke maketh tæth grow sone: and therfore children that sucke hotter milke haue tæth sooner. Also he sayth there, that the foretæth grow in a thin bone and a feble, & therefore they fayle sone. Hetherto speketh Aristotle. And Constantine thereto saith in viatico particula. 2. The help of the tæth is great, and with helpe, a great lightinesse of the body, that is to vnderstand, if the tæth be not sore: for in sore tæth the working is corrupt. And the passions of the tæth be diuers, which part of diuersitie is openlye knowen to the sight, as chill, rottennesse, stinking, breaking and brusing, holes mouldring or fallyng, watring, and such other. The part not apparing, is hidde, as when the tæth ake sore, and yet they seeme to be in good case without.

The cause of such aking is humors that come downe from the head, eyther vp from the stomacke, by meane of fumositie, either els by sharp humours and beating in the gums: and then is sore ach felte with leaping and pricking, through the malyce and sharpnesse of the humours. And if the ach come of the head, the head is heauie, and aketh in the face, that commeth of red blood, or of Cholera, that commeth downe to the rotes of the tæth. And if the ach come of the stomacke, the aking and paine is felt in the stomacke, and ther goeth & bursteth out continuall belching. Also sometime tæth be pearced with holes & some-

time by wormes they be changed into yellow colour, greene, or blacke: at this commeth of corrupt and euill humours, that come downe of euill meates by the sinewes to the strings of the teeth. Also sometime the teeth shake and wag, and that is for humours that be in ỹ rotes of the teeth. For if the humors be sharpe, nedes the teeth shall haue hoales, and stinch and matter shall breede in them. And if Wormes be the cause, full sore ache is bred: for they eating, pearte into the subtill sinewe, and make the teeth to ake, and grieue them very sore, by sore humors within either without, that infecteth the sinewes of feelyng, and sometime sometime to sleepe, because of great colde, as by snow or yce, that constrayneth the sinewes of the teeth. Also sometime, the teeth fall out, because of great moysture that loseth the stringes of the teeth. And sometime by great dryenesse, as it fareth in olde men, whose teeth fall out through withdrawing of moysture of feeding. Constantine rehearseth these and many other passions of the teeth, but these shall suffice. Then vnderstande, that the teeth be rooted and sticked in the iawes, as in their proper grounds foundation, and by reson of colde hauing matterie in them, they be whiter than other bones, and for that they be hard, they be not eakely hurte. The substaunce of the teeth feleth not, for they haue not power of feelyng, as sayth Constantine. And therefore a broken toth aketh not: yet it is sayd, that a toth is grieued and aketh, through the sinew of feelyng, that in the rote thereof, is often hurt and grieued. Teeth be bound within with sinewes, and teeth passe the bounds of the flesh, and they feele no soreenesse within themselues, and be closed with lyps, that they be not seene: it is vncomely when they be seene, except it be in laughing. And the ouer and the neather compasse togethers, and touche each other: and though the neather moue sometime, the ouer be stedfast and moue not, and be ordinately ordeined, specially to shape the voyce of word and of speaking, and they serue all the body.

## Of the tongue. Cap. 21.

Lingua.

The tongue is called Lingua in latin, and hath that name of Lingere, to lycke: for it licketh meate. Or by the tongue, the sounde of speaking bindeth words: for as a wrast temperth strings, so the tongue smiteth the teeth, as saith Isidore. The tongue is the instrument of taast and of speaking, as saith const. and is made and composed of soft fleshy, full of hoales lyke a spounge. It is sinewie, for feelyng and mouing: it is ful of holes, that the sauour may pearce and come the rasilyer to the sinewes, that make the taast, to the which come many veynes full of blond, therefore it is red in colour. All this worketh it by the same skinnes that close the spere of the mouth and rofe aboue: and on the ouer side the tongue is all seene, on the nether side it is seene to the strings, by ỹ which it is fastened to the chinne, and so the rotes and moores of the tongue, and the subtill sinewes by the which it taketh feelyng and mouing of the spirites, be hid and vnseene. As Const. saith, in some the tongue is constrayned more than it needeth: insomuch that it maye not moue into diuers parts, therefore it needeth to cut the strings to haue the larger mouing by all the space within the mouth. The tongue is subiect to haue many passions and griefes, as in the substance therof, e in the sinewes, that serue therto: therfore is Victor. Com. saith. The tongue of a beast leseth euill moeuing, e the vse of speking, the cause therof commeth of defalt of ỹ vertue of moeuing ỹ commeth from ỹ braine, by stopping of ỹ sinewes, by ỹ which ỹ vertue of feeling passeth: somtime of a postume, rither of blains ỹ rise on ỹ tongue: sometime by proper defaults in ỹ substance of ỹ tongue, as euill cõplection, by ỹ which ỹ feeling is destroyed by too great heat or colde, or moysture, or dryenesse, or a postume, or scyrelling, and such other. And if the tongue be grieuously swollen, it betokeneth excesse of heate: and if it be white, it betokeneth coldnesse: e if it be soft, it betokeneth moysture: and if it be dry e rough, it betokeneth dryenesse. And all such things, let the vse of the tongue,

or take away all the vse or part therof. If the tongue læmeth whole and without wemme, and the speach sayleth: the default commeth of the braine, or of the sinewes of feling stopped. Sometime losing of speach commeth by losing of wit, as in phrensie and Litargi. Hitherto speaketh Constantine in viatico. In Pantegni, Constantine assigneth other defaults of the tongue, where he sayth, That there ryse broad blaines spread into the vtter skinne of the tongue, as it fareth in children that suck euill milke: And these blaines be sometime white, and sometime blacke. And sometime happeneth a Postume in the tongue, that maketh it greatly swollen, and passeth out of the mouth: and that Postume is called, outlawing of the tongue. And another Postume of the tongue is called Rana, a Frogge. For because it is bread as a Frogge vnder the tongue, and taketh awaye and beninmeth the vsage of the tongue. And so it is called a dumbe Frogge, for the effecte and deed. Also there is an other postume of the tongue, full of blood, whereby all the tongue is greeued, and the speach and tast is let. By gleamie humours, that haue maistery in ỳ tongue, ỳ sence of tast is corrupted and changed: so that swete things seme bitter and wearishe: and contrariwise as sayth Galen. Also Galen sayth, that sometime it happeneth, that the tongue stutteth and stammereth by to much moisture when the stringes of the tongue may not stretch and spread into the vtter parts therof for to much moysture, as it fareth in dronken men, that stamer when they be to much in moisture in the braine. Therefore Galen sayth, that kindly stamering men, stamer through to much moisture of the braine, or elle through to much moisting of the tongue, or for both. Also that superfluitie of moysture is the cause why that some men maye not readily pronounce all letters: but sometime soune ỻ for ỽ, d for c, for e, as it fareth in children that spel and corrupt many letters, and cannot pronounce them. All this sayth Galen vnder Aphorif. Apodem. Stammering men be moyste for to much moysture of such men, which is cause of ratteling, commeth to the stomacke, and maketh oft the bowells slipper, and breedeth Diarrian, that is the flire of the wombe, as sayth Galen. Also in Pantegni, Constantine saith, that in the sides of the stringes of the tongue be some veines that serue the tongue of spittle, and these veines spring out of the beginning of the tongue. And of these veines come a flimmatike moysture, that is called spittle, and so Phisitions call them the veines of spittle, and the holes of spittle. The beginning of the tongue, wherof the veines come and spring, is white kirnell flesh, and breedeth spittle, that morseth the tongue, and tempereth drinelle of meate and increaseth the iuyce thereof, as it shall be sayd after. Aristotle, li. 6. saith, that some sheep haue white vaines vnder ỳ tongue, and they haue white lambes: and some haue blacke vaines, and they haue black lambes. Then gather briefly of that is said, that the tongue is a substance fleshy, bloudie, and holow, and receiueth the influence of spirit, and is hot and moist in complection, and slender and cuenlong, in disposition shapen as a swoorde in the formest part, redde in coulour, set in a holow & moist place, to more easily, to forme the speach and voice, to know sauours, to moist the mouth by emission of spittle, & to tell the moning of thoughtes of the soule. And it is closed with ỳ teth and lips, as with double wal, and in many beasts concerning the forme, it hath a diuers shape. For in some beasts it is short & great, & in some contrary wise. They that haue great tongues haue holow or sad voice, and contrariwise: and some beasts haue tongues medicinable & healthful, which commeth either of the goodnesse of kinde, & of some other hidden propertie, as the tongue of a hounde, as sayth Calcidius. And some haue stamering tongues & venemous, through malice & wodnesse of the humour that hath maistery therin, as ỳ tongues of serpents, adders, dragons, & of a wod hound, whose biting is moll venemous, his tongue hangeth alway without ỳ mouth, & droppeth venil, & corrupteth & infecteth ỳ water, in

Madnesse and forgetfulnes.

Diarrian. Diarym

which it falleth in, and who that drinketh of that water shall become mad, as sayth Auicen and Constantine in tractu de venenosis animalibus & venenis. And Aristotle sayth, that the tongues of Adders be blacke, wan, or reddish, speckled, sharpe, and in moouing most swifte. And that happeneth through the mad & venemous humour, the which so swiftly moueth the tongue, that one tongue seemeth forked and twifted. And though the tongue of an Adder, that is called Aspis in Latine, is full of deadly venim while it liueth in the bodie of the Adder: yet when it is taken from the bodie of the Adder and dried, it loseth the venim: and by it is knowne when venim is present. Therefore in the presence of venim such a tongue sweth to sweat. Therfore such a tongue is needfull and profitable, and is accounted precious among treasures of kings, though it were venemous, &c.

Aspis a serpēt whose dead tongue giueth warning of venim.

## ¶ The properties of Spittle. Chap. 12.

The spittle is a flumatike humour, bread in the kindly vaines of the tongue, as sayth Constantine. Spittle is kindly moist and white in coulour, and by continuall mouing of the tongue, and the spirituall instruments it is fomie, wearish, and sauourlesse. For it is able to take all manner sauour. For if it had a certeine sauour of his owne, it shoulde not receiue other sauour. Also Constantine saith, that the spittle is meane betweene the skill of tast, & the thing that is tasted. For nothing is tasted by the wit of tast, but if the sauour thereof be presented by the spittle in the limme of tast. Therefore the Spittle is chaunged and lykened by the sauour of the thing that is taasted. Constantine sayth, that Spittle is needfull to moyst the mouth, that the mouth be moysted by the benefit of the spittle: and also to prepare the first digestion. For drie meate taken in the mouth, may not be sent profitablye to the stomack, except it be wet first, and moysted by the spittle. For without help of spittle, a drie thing may not be easily swallowed. Also the Spittle is profitable to either voyding of superfluitie of ỳ braine, and of the lungs. For such smitings made hard or clammie with heate or with colde: cannot so easilye be spitted and put out by the dore of ỳ mouth, but if they be first made able and slipper to passe out by helpe of the humour of spittle. Also the spittle of a man fasting, hath a manner strength of priuie infection. For it greeueth and burteth the bloud of a beast, if it come into a bleeding wound, & is medled with ỳ bloud, as in Tractatu de venenis the forsayd Authours tell. And that peraduenture is, as saith Auicen by reason of rawnes. For raw humour medled with bloud, that hath perfect digestion, is contrarye thereto in his qualitie, and disturbeth the temperance therof, as Authours say. And therefore it is that holy men tell, & Plinius sayth, That the spittle of a fasting man slayeth Serpents and Adders, and is venim to venemous beasts, as sayth Basilius super illud verbum in exemeron: He shall bruse thine head, and thou shalt lie in a waite vpon his heles and steppes. Gen. 3. Also as Galenus super Aphoris. sayth, In the spitting of raw humour & filth, is tisik and sure bread: And where the spittle is held and withdrawen, men die, &c.

Of fasting spittle.

Mans fasting spittle doth kill serpents.

Tisike men alway cough because of the botch, of the lungs. And by spitting they discharge themselues of the matter, of the botch of the lungs, as well as they may. But yet death followeth, when they may not spit. For spittle held and kept in with matter, stoppeth the vaines of the holes within: and so men ỳ haue the Tisicke be stifled and die. Also as Galen sayth in 5. Crisi. betweene Sputum and Saliuam, there is difference. For spittle that is called Saliua in Latine, is the superfluitie of kindly seeding of the breast, and generath in good digestion. And the spittle that is called Sputum, commeth to the breast by diuerse kindly courses, and by courses that be not kindly, and is not alwaie digested and defied. And therefore Sputum, that Spittle in sharpe Agues, and Postumes, if it passe easilye with tokens of digestion,

and

and without tranailous cough, it betoke-neth strength of vertue, and failing of the euill: and it is sayde in Pronostic. and againeward. Therefore Galen and other Commentours there tell, that in eyther spitting we shall take heede generallye of three things: of Coulour, Smell, and Sauour: For if the spittle be blew in co-lour, it betokeneth hurting and grieuing of the heart, and of the spirituall mem-bers. And if it be redde, medocled with rotten bloud, it betokeneth Botches of the lungs. And if it be stinking in sauour it betokeneth corruption within. Also if it bee bitter either sowre in sauour, it betokeneth that corrupt humours haue maistery in the stomache & in the lungs, or else in the substaunce of the tongue. Also much spittle is a token of flumatik complection: therefore in olde men is much great spittle and thicke, gleamye, and reaming, after the strength of colde, and wasting of the substanciall moy-sture.

Bloo, is a bliewish rawnes of the hu-mour.

## Of the voice. Chap. 23.

Vox.

A Voice is a bery thin smiting of the ayre, and shapen with the wrest of the tongue, as saith Isidore & Priscian. The instruments of the voyce be many as sayth Constantine, that is to wit, the lungs, the arterye strings, the throate, and lidde of the organe, the mouth, the teth, the lippes, and the tongue. For without the seruice of these, the voyce is not shapen. And some of these receiue the voice as the lungs, with the recepta-cles, organe, and pipes thereof. And some order the voice, as the lidde of the wo-sen*, as Constantine sayth, that maketh the voice faire & strong, when it is pro-portionate to other instruments: and it tempereth the aire that commeth in, and letteth and kepeth that the ayre passe not too sone out; and saueth and letteth the throat, and the organe from dust, that would fall therein. Some send out the voice, as the pipes of the lungs and the organe, that be as it were pipes: the which if they bee lyght, cleane, tempo-rate, and smoth: they make the voyce euen and temporate. And if they bee rough, and ouer measure broade, eyther streight, or else too much awrye, they make the voice ouer sadde or slen-der sound or vneuen. Then to shape the voice, the aire is receiued in the lawes of the lungs, and by ordinate moning of the organe, the aire commeth out of the mouth: and so by swifte moning of the aire, and by stretching of the instru-ments of the voice, the sound is made, the which in the mouth of a beast is brought forth, and shapen with the wrest of the tongue, is called of wise men a voice. Hue vsque Constantinus in Pan-tegni. liber. 4. Aristotle sayth, that the lungs be the first receiuers of the voice. And therfore euerye beast that is with-out lungs, is without voice and speach. Speaking is distinguishing of voice. And so euery beast that hath no tongue vntyed, as he sayth Ibidem. Bees and Flyes haue no voice, but they make a noise in flieng, stretching, and drawing two wings by the aire, that falleth be-twene the bodie and the wings, and so doe long Flies. And by experience they make no sound sitting, but onely flieng, but a Frogge hath a proper voice, and his tongue is applyed to the mouth a-fore. And that part of the tongue that is nigh to the pipe of the lungs is vntied. And therefore he hath a proper voice, and it is called Coax in Latine. And maketh not that, but in the water onelye, and namely in the male in time of breeding, when he calleth the female by a voyce knowne. The Frogge multiplyeth the voice, when he putteth the neather iawe into the water, and stretcheth the ouer iawe. And by stretching of the two iawes, they make a noyse and voice. And for the greate force of stretching, theyr eyen shine as Candles. They sing and crye more by night then by day. For then is the time of theyr gender-ring. Also there he sayth, that small birds crie and chatter more then great, and namely in time of gendering: for then is greatest chattering and crieng of birdes. And he sayth, that the Cocke croweth ofte after battaile and victo-rye.

*The en-taunce of the throat

Flies haue none o-ther soud but by theyr wings.

Also it is so among birds and foules,

that

that the male crieth and not the female. As the Cocke and males of Quailes. Speaking is appropried to mankinde: Men that be kindly bombe be deafe, and they haue voice, & all vnderstanding, as saith Aristotle. Also in eodem libet, he saith, that all females haue smaller and sharper voice then males, except the cowe, that hath greater voice then the bull. Also there he saith, that falling of hoarse in males is in the time of changing of the voice, and that is in the time and end of 14. yeres, yet sometime the voice changeth sooner in some men, which signifieth the stirring of Venus. And there he saith, When horse beginne to geldes, their voice is greater, and likewise the Mare, but the voice of the Mare is more cleere: also the voice of the Males change when they be enamoured. Also in lib. 8. it is sayd, that the voice of all foure footed beasts changeth, & be made like the voice of women when they be gelded. And liber. 19. it is said, that the cause of sharpnesse and of changing of voyce, is by changing of age. For the voyce of young beastes is sharper then the voice of old: and the voice of women is sharper then the voice of men: and the voice of all beasts is sharper in youth then in age. And he sayth, that many females and many younglings crie with a sharpe voice, for by feblenes they mone but little and scarce aire, and that that is little and scarce, is moued swiftly, and swift is sharpe: The heauinesse of the voyce followeth the slownesse thereof, & much aire is slowly moued. Males and olde men moue much aire, and therfore they haue greater voice. Males haue stronger sinewes and strings then females: and olde men haue stronger then children, & ungelded haue stronger then gelded. Hitherto speaketh Aristotle. Then an euen, cleere and strong binding and a pleasant voice, meane betweene heauie and sharp, is good & pleasant. As contrariwise a voice quaking, hoarse, and rough, feble, and discording to heauie, or to sharpe, is euill and dispraised. For a discording voice & all inordinate, troubleth the accorde of many voices. But according voice swete and ordinate gladdeth and mouеth to loue, and sweeteth out the humours of the feare, and witnesseth the strength and vertue of the spirituall members, and sweeteth pureneſſe and good disposition of them: and releeueth trauaile, & purgeth of disease & sorrow. And maketh to be knowen the male and the female, and getteth and winneth feares, and chaungeth the affection of the hearers: as it said in y fables of one Orpheus, that pleased trees, woods, hilles, and stones with sweete melodie of his voice. Also a fare voice is according and friend to kinde, and pleaseth not onely men, but also brute beasts, as it fareth in Dreu that be tired to trauaile more by sweete song of the herde, then by strokes and pricks. Also birdes and foules haue liking in melodye of sweete voice, insomuch that oft by sweete noise the foules bringeth them to grinnes and snares, as the Poet sayth. The pipe singeth swetly while the fouler deceiueth the bird.

Orpheus, a Thracia born, very cunning on the harp: As for his musicke to trees, stones, & beasts, was Antithecin, it tended to check idle, euill, and vnseemely manners.

Also by swet songs of harmony and accord of Musicke, sicke men and frantike come oft to their witte againe and health of body. Wherupon Constantinus in viatico particula. 2. cap. 1. de amore, que dicitur hereos, sic dicit.

Few such handlers of musick in these daies, for then the Coūters, Prisons, Marshalsea, and Kings bench, would not be so full of poore oppressed debters.

Some men haue solde that Orpheus reported: Emperours desire me to feasts, to haue liking of me, but I haue liking of them, which would bend their hearts from wrath to mildnesse, from sorrow to gladnesse, from cowardnesse, to largenesse, from dreade to boldnesse. This is the ordinaunce of Musitions, that is knowne about the swetnesse of the soule. And with sweete melody sometime fiends be put of, & compelled to passe out of bodies: as it fared in Saule, out of whom an euill spirit was compelled to passe by the voice of David, as it is written. 2. Reg. 17.

A prerogatiue of God not common to nature

Now it is knowne by these forsayd things, how profitable is a merry voice and swete. And contrarywise is of an vnordinate voice & horrible, that gladdeth not, neither comforteth: but is notfull and discomforteth, and grieueth the eares and the wit. Therefore Capitulo supra dicto Constantine saith: That a

*As profitable as an eloquent tongue with good conditions.

Phi-

Philosopher was questioned, why an horrible man is more heauie then anye burden, or wit. * And men saing that he aunswered in this manner. An horrible man is burden to the soule and wit. &c.

*Because he wanteth both speech & manners.

¶ This sufficeth at this time of the voice good and euill: for it is rehersed afore of thinges letting the voice in the treatise of the tongue, and yet it shall be spoken of hereafter.

## Of the throate. Chap. 24.

Gutter. ris Iugulus, Gurgulio, & Canna Pulmonis the lung pipe and wesen.

THE throate is the vttermost parts of the pipes of the lungs, as sayth Constantine, and is of double helpe. The more and the first is to draw and send aire, the second is to receiue and bring in meate and drinke, and to make the voice and sownd. The substaunce of this pipe is grisilye and harde, that when the ayre goeth out, the voice shuld bee cleere. For the hoarsenesse of the voice commeth of the moysture of the organe of the lungs. The voice is made and composed of three gristells, the first is knottie and bending outwarde, and within hollowe. The second is more then the first, and is set fast in the mouth of the stomacke. The third gristell is in the middle betweene the first and the second. Of these three gristells the throate is made, as it were cheined togethers, that it maye open and close. And all the substaunce of the throate is closed within the same clothing and skinnes that cloth the tongue and the rose of the mouth. The hollownesse of the throat, in the which ayre commeth in and out, hath a bodye composed lyke the tongue, of gristells, fatnesse, and skinnes. And Phisitions cal it ỳ tongue of the throat, or Cataracta: and is the first instrument of the voice, as it is sayde. And the voyce may not bee, but if this Cataracta waye bee closed. For if the waye of the throate bee open, the voyce maye in no wise bee: for the ayre passeth out little and little. And therefore the waye of the throate is needfull to with-holde and close in the breath. And for that the throat is somtime grieued by humours, that come downe from the head, thereof commeth hoarsnesse of ỳ throat & cough, & sometime it happeneth by drawing of corrupt and drie aire. And sometime it chaunceth by entering in of dust. Therefore the throate hath nerues and gristels to withstande and let the dust, & other such grieuous thinges, that they enter not to the lungs: and that is needfull to make the voice fayre, strong, and readie. And it relaxeth the aire that commeth in, and tempereth the coldenesse thereof. Therefore some men die when that the tongue of the throate is cut: for then too much ayre entereth and colleth the throat and the lungs, then the throat is a needfull instrument to make & shape the voyce, and to bring in meate and drinke to the first place of digestion, that is the stomacke: And is long and round to drawe in and put out much aire: the more easily to cole the heate of the heart, and it is more hollowe in eyther end, and straight in the middle to shape the voyce the better. And it is made and composed of diuers gristells, that couer themselues in a cup, to bee the stronger, and to bend it selfe the easilier, to varie the voyce by tendernesse of the gristell. Kinde ordeineth wisely aboute the throate, double office, needfull to a beast, and double hollownesse of waye. It hath a pipe waye to drawe the ayre and breath. And it hath an open way to take meate and drinke. And this double waye is departed in two, by a couering that is called Epiglotum: and is in the vttermost part of the throate, as it were cloth or hæling to couer the two holes of the throate. And when kinde desireth meate, the hole of the breath is closed, & the hole of the receiuing of the meate, openeth it selfe. And in likewise when kinde desireth breath, the other hole of the throat closeth, and stoppeth it selfe at ful. Also the throat is oft græued by compassion without, and by many griefes, and sometime by vnwise and vnware taking of meate and drinke. For if the meate come in at the way, by ỳ which breath is drawen, ỳ waye of the spirite and breath is lightly closed and stopped, and the beast is choked & stifled. Some-

Greedye apetite is hurtfull.

time

time by gathering of humours & rume. The humours come from the head the pipes of the throate, and they maketh there a postume: and if the matter bee cholarike and concaled, it stifleth & ouercommeth the body spedely. For as Constantine saith, It straighteth the breath, so that the sicke man may scarcely take meate and drinke, and is full of griefe and sorrowe. And if the matter bee of bloud, the sicke man seemeth full of corruption in the bodie, red in the face, the vaines be full, and the pulses: the swelling is hot and swet by plentie of bloud. And if the matter be of redde Colera, then the forehead aketh, and hath great anguish Then is great heat with great thirst, and bitternesse in tast. And if the matter be of Flegma, then the tongue not onely aketh but swelleth, and is softe. And if it be of salt fleame, all that commeth in the rote seemeth salt: & the voice is made like as it were the voyce of young whelpes. For by drinesse of the salt fleame, the arterie Trachea is made straight, as sayth Constantine. And it happeneth, that this matter is sometime all greued within the skinne, that departeth the way of the breath, that is called Trachea arteria, from the way of the meate and drinke, that is called Isophagus, and braedeth Squinanci, that slayeth in one daie: For by pressing and thrusting togethers the waie of the breath: the free passage of the ayre that shoulde come to the heart, is forbid and let, and by wringing and pressing of Isophagi, the way of meate and drinke is forbid & let. And sometime this matter is gathered within, and sometime without, and then againe it is called Squinanci, and is not so perillous as the other. And sometime all the matter is without, and is called Sinancia, and is lesse perillous. In all these is strong ach of the throate, and namely in the first with stifling of the voice, and straightnesse of breath: and so full the sinewes be of Squinantia, and the chekes haue so the crampe, that vnneth the teth may be opened with an hammer. And the tongue is so shortned that it is vnneth drawen out or neuer. In all these euills that grieue the throat, swift breathing is a good token: for then the waye of the breath is not ouerpressed. Therfore it is not in daunger of stifling. Nothing is more to dread in this euill then losing of breath: For a beast may not be without breath the .27. *part of an houre, without great perill. These euills and many other the throate suffereth, as Constantine saith, as with whelks, pulhes, & swellings, immoderate thirst, hoarsenesse of voice, that commeth of to much moisture shedde in the way of the pipe of the throate, and letteth the voice: and sometime taketh it away, and roughnesse of voice that commeth of drinesse of aire, either of the bodie, of the meate and of drinke, either of dust that maketh the instrument of the voyce rough. This that is said of the voice sufficeth at this time.

Cause of bloud.

Of Cholera.

Flegma

Trachea arteria, & vvesand or throat boll.

*That is the space of a quarter of an houre, that is 15. minutes, & the od 7. after 60 minutes in one houre.

## Of the necke. Chap. 25.

THE Necke is called Collum in Latine, because it is great and round, & beareth and susteineth the head. The formost parte is called Gula, and the hinder Ceruix, the nowle, as sayth Isidore: And hath that name, for by that parte the marrow commeth to the ridge bone. Therefore Ceruix is sayd, Quasi via cerebri, as it were the way of the braine, as sayth Isidore. The necke is a round member, and meane betweene the bodye and the head, and is boanie, made and composed of many bones and sinewes. It is boanie to be the more strong to susteine and beare the head. It is sinewy to make quicke mouing, and to send feeling to the neather partes of the bodie. The necke receiueth and taketh of the braine influence of ỹ vertue of mouing, and sendeth it by sinewes to the neather parts of the bodie. The necke ought to haue a concord and proportion with the head. For if the head bee temperatlye great, and the nape of the necke in measurable quantitie, it betokeneth lightnes of complection and disposition, as sayth Constantine. And if the head be little, & the necke great, not proportionate to the quantitie of the head, it betokeneth great superfluitie of matter, and default of the

Collum.

ver-

vertue Informatiue of shaping. And such an head is trauailed & grieued with head ach, and ach of the eares, as sayth Constantine. Aristotle, li. 14. saith, that the disposition of the necke varieth and chaungeth in beasts and in foules. For in foure foted beasts with thicke bodies and meane thighs, the necke is short and great: and much strength of such beasts is in the necke. As it fareth in Oxen, Bulls, Beares and Wolues, the most strength of thé is in the bone of the neck: and therefore Oxen be commonly yoked by the necke. And beastes with long thighes and greate bodies haue oft long necks, and that is needfull for to pasture or fede. As it fareth in Horses, Camels, Hartes, and such other beasts. And the most fairenes of an horse is in the neck. For by the highnesse, and thicknesse, and stretching therof, he is accounted fierce in courage of many men. Also li. co. li. Ari. saith, y foules y haue crooked bills, hath short neckes, as it farth in Gosshaukes, Eagles, & Sparhaukes. And foules that haue long billes and straight, haue long neckes, as it fareth in Cranes, Yearnes, Oels and Ganders: and that is for to get them meate in deepenesse of mores, fennes, and riuers. Also he sayth there, that all foules that haue long bills, haue great neckes and thicke, and flye with the neckes straight out, and if they haue long neckes and stretching forwarde, they bend and plye them as it were folding in pleytes, when they flye. Also he saith, that if a beast hath long thighs, he hath a long necke: and if he hath short thighes, he hath a short necke. Euery beast that hath a necke, and he breathe not, he hath none aire within. Also euery beast that hath a necke, hath lunges, and that beast that drawely no ayre in, hath no necke.

All beasts that folding winde themselues round as a ring, haue no necke distinguished from the body, as Eftes, Eeles, and Nadders, and such other long wormes that bend themselues, and that for they haue no shoulders. For nothing is called the neck, but that member that is betweene the head and shoulders, as saith Aristotle there.

## ¶Of the shoulders. Ca. 26.

Humerus

*Scoptula operta. Scapula &

Mans shoulders are called Humeri in Latine, for distinction betweene man and other beasts, and so our shoulders be called Humeri, and haue armes, as saith Constantine. And the shoulders are composed of diuers bones, of which the shoulder blades be chefe, & are called blades, for y they be shapen as a broad sword. Spaton, is to vnderstand, broad, & these bones be needful, as Con. saith, for double cause, either to defend the breast, that it be not greued behind by outward things: or els to binde togethers the bones of the shoulders, that be hollowe within, and bending outward. The hollownesse within is needfull to helpe the ribbes, and these bones haue knottes, which be called the eyen of the shoulder blades, as Phisitions say, and haue that name of office: for as the eyen defend and ward all the forepartis of the body, so these defend and kepe behinde the breasts and ribs: these eyen be hollow, that the sharpnesse of the shoulders may enter. The shoulder blade hath two sharpnesses, that one is behinde lyke to a rauens bill, by the which the shoulder blade is bound to the forke, that it goe not out of his owne place inward: herto kinde tendrely and lefteth that other sharpnesse of the shoulders, that it should not passe out downward. The twisted fores be needful to binde the shoulders, and to depart them from the breast. The bones of them be round without, & hollow within, and bound to the tendernes of the breast, and behinde to the place called, the rauens bill. The bondes of them be gristly bones, and are called, the heads of the shoulders, and onlye set to cheyne or fasten the shoulders lynke wise togethers. Hereof it followeth, that the shoulders be needfull to defende the spirituall members, and to binde and cheyne togethers the boanes of the breast, of the armes, and of the ribbes.

Also to beare vp the boanes and ioynts of the necke. Also they are needfull to beare burthens and waygtes,

for by reason of their boninesse and sinewinesse, they be verye strong & mightie. Also after the head, the necke is highest of the bodye aboue other lyms, that be set vnder the head, as it fareth in all beastes. And sometime the shoulders be grieued without by woundes & by diuers hurtings, and by continuance of great trauayle and bearing: and then they be chiefely cured by rest, or by annoynting with some oyntments. And Aristotle saith li. 7. that men vse to annoynt the ioynts of the Elephaunt with Oyle Olyue, the more easelye to suffer trauayle and charge of bearing, and to sleepe the better. Also sometime ỳ shoulders be grieued by flowing of humors, that come to the ioynts in the sinewes of the shoulders, by the which, the sinewes are grieued and let in their effectes and doings. And sometime the ioyntes are full of superfluitie of humours, by the sharpnesse and byting whereof, ache breedeth in the sinewes of feling.

## ¶Of the Armes. Cap. 27.

Brachium

Armes are called Brachia in Latine, and haue that name of Parim in Greeke, that is strong, as sayth Isidore. In the armes be brawnes called Thori, and they be of great strength, and are called Thori, for that they be defending members, as sayth Isidore. Constantine sayth, That the arme is made of two boanes; one is aboue, that is called the ouer Cubite: and the other is beneath, that is called the neather Cubite. The neather boane is more than the other; for the bearer shoulde be more stronger than the thing ỳ is borne. The arme is cheyned together with the ouer shoulder, and is knitte with most strong sinewes: by meane of which sinewes, the arme taketh feling and speedie mouing, & sendeth it after to ỳ hand. The armes be round, to be more able to worke, to moue, and to withstand the better, that they be not lightly grieued. And they be bending and pliant in three ioynts, that is to wit at the hand, at the elboe, & at the shoulders, to be the more able to quicke mouing, & more ready to be obedient to ỳ commandement of the will. Also in comparison to other lims, ỳ armes be lesse fleshie, & that is through the substance of bones & sinewes, of the which they be cõposed, & to haue ỳ more vertue & strength: For in the armes is the most strength of a man, to beare, to lyfte, to hold hard, to put from, to fight, & to worke. Also the bones of the armes be great, hard, holow, and ful of marow. They be great & hard, that they breake not lightlye: they are hollowe, that they should not be too heauie by massiuensse. They are full of marrow, to moyst the drye and hard bones by fatnesse therof: and that the spirites that come from the sinewes and veynes be saued by temperance of marrow, and nourished. They are cloathed and couered with skinne, brawne and strings, with flesh among: that they should not be lyghtly hurt & grieued by any thing without. And also they are couered in ioynts & whirlbones, with gristles, that the sinews of feling be not grieued by hardnes of bones, that smite and mone together, & that the same bones in their ioynts, moue the more speedely by smothnesse and softnesse of gristle, and that they be not taried, neyther let by meeting and feling of roughnesse. Also for that the armes are nigh the heart, they take spirite and pulse by veynes and strings and diuers chaungings, for to know and shew the state of default or profit in the veynes of pulse. Also for the armes are nigh the braine, they haue a kindly and a priuie accorde with the head, and take of him influence of priuie vertue. And therefore for defence of the head by feling of kinde, & without aduisement, ỳ armes put them forth against hard strokes. Also ỳ veyns of ỳ body, & namely they that are about the hend and the heart, & the liuer, come together in the hands and the fingers, & feede them. And therefore they that feele themselues full of bloud & grieued, vse to open some veyne of the armes: and so the armes are oft times wounded and grieued to cause the other lims to haue the profite of good heale.

Also Phisitions say, as it is written in

Flebothomia, is a tearme deriued of two greeke wordes, Flebi and Temno, that is opening or cutting of a vaine. In Latine it is named Minutio sanguinis. In English, letting of bloud.

librode Flebothomia, he that is sick on one side of the bodie shall open the vaine on the other side. And so he that is grieued in the right side is let bloud in the left side, and so of other. Except the matter be venimous, or else postumate. For then the bloud should not be drawen to the other side, least the venim of the matter passing by the heart, either by some other member, that is noble, bee hurt and griued as it is said ther. Also the armes for profit of other partes of the bodye, serue each other: And for keeping of other members, they bee wounded, and striken and made to bleede, and they faint or yeld not, and they abide strokes. Galen sayth, that the armes haue this propertie, that what the heart loueth, the armes loue and imbrace it cheerefullye. And whom they know, that the heart loueth, they beclip it, and set it as nigh the heart as they maye: Insomuch that if they might, they would print it in the heart all that the heart loueth. Also in Acutis Febribus, uncouering and putting out of bare armes is token of death.

A sharpe or deadly feauer termed the pestilent Ague.

¶This that is spoken of the armes, and of the properties of them sufficeth.

## ¶Of the hands. Chap. 28.

Manus. Manciola

THe hand is called Manus in Latine, for that it is the gifte of all the bodie, as sayth Isidore. For the hande serueth the mouth of meate, and disposeth and doth all workes. By the hand wee receiue and giue. And abusiuely the hand is called a crafte or a worke: as it is sometime sayde of a Painter or a writer: He hath a good hand, that is to understand, a good skill of writing, eyther of painting. Dextera, the right hande, hath that name of Dare, to giue. For as Isidore sayth, Suretie of peace is giuen with the right hand, and he is witnesse of faith, trust, and saluation. And this is that Tully meaneth. I gaue publyke sayth vppon behealf of the Senatours, that is to say the right hand. And the Apostle Gala. 2. When they perceiued the grace that was giuen vnto mee, Iames, Cephas, and Iohn, which are counted to be pillers, gaue to me and Barnabas the right hand of fellowship, &c. The left hand is said as it were suffering the right hand. For it sufferreth the right hande worke, and hath that name Sinistra, of Sinere, to suffer. And the hand is called Palma, when the fingers be straight out: and fist when they be closed in. And ỳ fist is called Pugnus in Latine, ꝛ hath that name of Pugillus, ꝛ is called Palma, whē ỳ hand is straight out as it were boughs and braunches spread. Also the hand is a great help and ornament of the bodie: ꝛ is the proper and principall instrument of touching and of feeling. For no part of the bodie toucheth and feeleth so surely as the part of the hande, as saith Isidorus, ꝛ also Constantine. And Constatine saith, that the hand in the vtter part is made of nine small bones and diuers, without marrow, and be sad bones. And hath so many bones to be moueable. The bones be of diuerse shapes: Some be knottie, some be hollow, and some straight, that when they be all ioyned togethers, they may be as it were one bone. And these bones stand of two orders, of ỳ one side with the rots of the fingers, and of that other side with the two armes they be cheined and strongly bound. The ouer cheining haue three of these bones that enter into the hollownesse of the armes: by the which fastning the hand openeth and closeth sidelong. And the neather cheining and the lesse is ioyned to the inner end of the arme by sharpnesse therof. And this cheining maketh mouing forward and backward.

The hollownesse of the hande is called Vola, and is the inner parte, that the wit of touching and of feeling, hath most working in. And therefore in that parte it is the more fleshie, and more softe, for good touching and feeling: and hath two partes. Pecten the combe is one parte, and the other parte is the fingers. Pecten, the Combe, is the space of the hande within the fingers, and is composed of foure boanes: For if it happened that one were hurte; that other should not bee grieued. In the hollownesse of foure bones of the Combe, that commonly be called the Palme, the foure fingers be set and closed therein.

And therfore Aristotle.li..14.saith,that the hand is not one instrument but many. For kinde hath giuen to man instruments according to his vertues: as the hands, in which bee many fingers & diuerse, that they maye thereby holde small things and great. For as he saith, The making of the hande is proporcionable to many workes,and to contrary workings: and is diuided and straighted into many parts: And a man may vse one part alone,or two, or mo,in diuerse manners.

The palme of a mans hande hath this propertie,ꝑ it is neuer heary within,though haire growe without on some handes: and that doth chaunce most in handes of males,and that is for plentie of heate that hath the masterie. And the right hande is of more strong heate, & hath more drinesse then the left hand. And therfore the right hand is lighter & able to worke then the left hand. Therfore.li.2. Aristotle saith,that foure footed beasts that gender beasts haue forefart in stede of mans hands. And the left foote in such beasts is not so free,neither so light of mouing as the right foote is, as the left hande in a man is not so able to work as the right hande,except the Elephant. For as Aristotle saith.liber.1.the Elephant hath a long nose like a trump, which he occupieth in stede of handes: and with that nose he taketh meate,and putteth it in his mouth, and with that nose he putteth drinke into his mouth, and no beast may doe ꝑ with his Nose but he. Among Birdes and foules, the Popingay and the Pellican vse ꝑ foot in stede of an hande. For the Popingaye taketh meate with his foote and wetteth it in water,and when it is wet putteth it in his mouth with his foote: and so doth the Pellican that is called also Porphirio. The hand is grieued in many manners,by the Crampe, shrinking of the sinewes,by crookednesse, by drinesse, by blaines and whelkes, by kitting and cheines,by fretting of worms, by itching and tickeling, by wrasting and wrenching of ioyntes, by Chiraga Passio, that is the gout in the handes. The cause of shrinking & crookednes cõmeth sometime of hot humours and dry, which dry the sinewes:either of cold humours & moist,which infect the sinews, & closeth ꝑ passage of the spirits,as it fareth in Paralitisis & Leprolis,the handes of whom be shronke,& crooked by reason of corrupt humours that dry and destroy the sinewes. The hands be dried by wõdrawing of due feding. As it fareth in olde or oueraged men, and in men that be defaced & ouercome with great trauaile of fastings,& ourfebled with age, trauaile,& disease. And sometime by distemperance of heate & creese, that waseth ꝑ moisture,as it fareth in Tisiks, Ethiks,& such other. And sometime by vice & default of the vaines and of the sinews,ꝑ which be stopped:and so by default of humours & of spirits,the vertue of ruling is let:wherby ꝑ hands die,and leeseth strength & fatnesse. Blaines and swelling bladders be bred & come of superfluous and corrupt humours, which come to the vtter parts: and so the flesh within is wasted and corrupt in the vtter side,and the skin swollen vp is turned & chaunged into blaines & bladders, clifts & chins,and other such,come of hot humours & sharpe,and of fumosities betweene the skin & flesh,that cut the skin, & with their sharpnesse they diuide and pearce the vtter flesh: & first they cause itching,and tickeling,& afterward great ach and smarting. Also corrupt humour hid in the skinne,when it is not put out neither wasted by kinde heate,and lyttle and lyttle, it is corrupte more and more,and is chaunged and tourned into small wormes: The which wormes little and little eate and fret the skinne, and cause tickeling and itching. And breking out of ioynts sometime happeneth of falling, either of smitting, eyther of hard thrusting and wringing. For by such violence the limme falleth out of ioynt and of his place:And then cõmeth sore aking & smarting,& all the hande is made vnmighty to worke any workes. The same happeth also of some inwarde cause,as of to much humour cooling and slippering,and slaking the sinews of the ioyntes. And so lightly the limme falleth out of his place. The passion which

Paralisis Dissolucio,the palsie. Plora,Lepra,the leprosie,it hath four names. Elephãcia,Leonina,Tiria, & Alopecia.

is

The gout in ỹ feete.

is called Podagra in the feete, is called Cirogra in the hands, and is bread and commeth of great humours and rawe, gathered in the ioynts. Therefore the ioynts of the toes & fingers waxe hard, and be made as it wer knotty. And such sicknesses bee called Longa arthetica, & are bred in the hands. And scarcely to be cured or healed, if it hath long indured, as it is sayde Super Aphoris. Many other diseases occupie oft the handes, as blaines and such other: but this that is sayde shall suffice at this time. Saue onely this woulde bee noted, which is spoken in Aphorism. that a woman vseth not the left hand and the right all alike. Vppon which word Galen saith, that males worke alyke with both the handes, which we neuer sawe, neyther heard of no woman. And that commeth of default of her kinde. For except shee is strong to worke with the right hand, so much she maye the lesse with the lefte hand. Males haue strong sinewes and brawnes in either side: and they haue stronger heat then women: and for that cause it happeneth oft, that they worke with the left hand, & with the right hand also.

## ¶Of the fingers, Chap. 29.

Digitus.

THE fingers be called Digiti in Latine, & either they haue that name of Decem, that is the number of tenne in English, for they be tenne other of this word Decens, in English semely. For they be semely set and ioyned, and they haue among themselues a number & order right faire, as saith Isidore. The first is called Pollex, the thombe: for that among other bee hath most vertue and might. The second is called Index and Salutaris, and is called Demonstratiuus, the shewer. For with him we greet, and shew, and teach all thing. The third is the middle finger, and is called Impudicus also. The fourth is called Annularis, the ring finger: for thereon the ring is borne. And also he is called Medicus or Medicinalis, the leech. For with him they doe Colerium about the eye. Colerium is a principall medicine for ỹ eie. The fift is the little finger, and is called Auricularis, the eare finger, for with him we clawe and picke the eares, as saith Isidore. Constantine sayth, that the fingers bee composed and made euerye each of three bones cheined togethers. And the foure fingers be cheined and bounde to the sayde combe of the hande: and the thombe is ioyned with the inner cheining of the arme. The neather peces and knobbes of the fingers be greater and broader then the ouer, as the bearer is stronger then the thing that is borne. They ought to be broader and more stedfast, as saith Con. li. 3. Aristo. saith, that the moueablenes of the fingers is conuenient to take & to hold. And the fingers be proportioned in slendernesse & length, & departed a sunder. In the ends they be warded with nailes. And the more euen that they be, and the more bending and pliant: the more conenable they be and able to diuerse workes. They be but little fleshie, for easinesse of moouing and of touching and groping. For nothing in the bodie knoweth and demeth so easily betweene things that bee touched and felt, as the ends of the fingers. And that may hap is through the quicke liuelinesse of the sinewes, that be bend againe in the ouermost parts of the fingers: and for softnesse and smoothnesse of the skin in the vttermost parts of the fingers, as sayth Constantine, and the fingers haue these propertyes: they be greater afore meate then after. And therefore a ring that is straight on a finger, and may scarce bee taken of afore meate, may easily bee taken of after meate, as it is sayd Super Aphoris. Aristotle sayth. liber. 8. that water foules haue betweene they' toes and clawes, as it were a skinne, and their dwelling is in waters. And foules with toes, and clawes diuided, and cloaue foted, dwell properlye nigh water, and bee fed with meat that groweth on the land. And these foules eate no fish, neither liue with rauine, as doe foules with crooked toes & clawes, that eat all beasts ỹ they may hunt & take: & they liue by blood, & yet they eat not each other: but they spare foules of their owne kind. And so do not

Infamis digitus, of some called thel fooles fingers.

fish, for they eate fish of their owne kind.

## Of the Naile. Chap. 30.

Vnguis. THe naile is the vttermost part of the finger, set in the ouermost part thereof. And Constantine sayth, That it is ioyned verye nighe thereto with flesh and skinne: and the bounds thereof bee full of strings. And to the nailes come vaines and sinewes, and arteries, to giue them feeling and kindly helpe. The nailes grow in length & in breadth proportionate to the fingers. And that that groweth ouer and passeth the touch of sinewes hath no feeling. And therefore they bee cut and pared without feeling of sore and of smarting. For the growing and feeding of the naile is like to the growing of haire. And therefore in growing they passe the endes of the fingers, as sayth Constantine. The naile is bread of certeine fumosities, that are resolued from the heart, and spread on the fingers ends, where ỳ fumosities entering in, are dried with the vtter aire, and chaunged into the substaunce of the naile, as it is sayde in the booke of Pronosticis, in the comment. And they bee made to helpe and succour the fingers ends to defend them and saue them with hardnesse, or they should else for tendernesse be lightly hurt and grieued. And so nailes help & strengthen much ỳ fingers. The naile is softer then a boane, and harder then flesh or gristell. And hath some deale disposition & kinde of horne: For they be clere and plaine on the vtter part thereof, cleane & bright as horne. And so therin is seene a māner of brightnesse and shape. And for the naile is bred of fumositie of the hart, liuing and dieng of the heart is in the nailes most openly shewed. For if the heat of the heart faileth, the nailes ware blacke and pale. And therefore by chaunging of them, shrinking and riueling, bodeth and betokeneth quenching of heate, and dieng & slaieng of kinde, as it is said in Pronosticis. Also Aristotle li. 7. saith, that the clawes of Egles ware croked and dull when they sit a brode vpon Egges, and feedeth their birds: and their wings ware white and feeble. And the Egle hath this propertie, that when he sitteth on a tree & resteth the beholdeth oft his clawes, and dreadeth least they ware soft and tender. For he hath clawes in stead of wepons. And therefore least his clawes should be hurt & grieued, he setleth not gladly vpon a stone. And whē he resteth, he bendeth and closeth in his clawes, ỳ so they may be kept and saued without harme & griefe: So doth the Lion, and beasts with croked clawes: also li. 8. he saith, ỳ whole foted foules drinke not, except a fewe: and al foules ỳ haue croked clawes, haue croked bills, and short and great necks, and eate flesh and hunt birds, but they eate no birds of their owne kinde, neyther pursueth, neither praieth on thē, to the intent to eate them, but they fight togethers, and hurt one another with their bills, and with clawes, they teare each other for the females and for neasts. In all beasts and foules be diuerse manner of clawes and nailes, touching their disposition and also their doing. For in a man the nailes fence and adorne the hands: and in foules and birds they fence and arme the fete. And in some beasts the nailes & houes be round and whole, as in horses, in some they be long and clouen as in swine. li. 13. Aristotle saith, That euerye beast hauing stiffe standing haire, hath clouen fete, as Swine. And kind setteth strength in the clawes & nailes of beasts: and therfore li. 14. Ar. saith, that kind alway setteth strength in lims & members, that beastes vse, as in teeth that be as it were vpon, and in the clawes and nailes, for strength and help.

## Of the side. Chap. 31.

Latus. THe side is called Latus in Latine and hath that name of Latere, to lurke, either to be hid. For when a man lyeth, the side is hidde. And there is both the left side and the right side of the bodye, that is called in Latine Dextra & Sinistra: and in ỳ right side is most able mouing, but the left side is more strong and more conuenable to ỳ burthēs & charges: & therfore ỳ left side is called Leua in Latine, & hath ỳ name of Leuare to heane, &

lift:

lyfte: for it is more able to lyfte and to beare some thing, as sayth Isidore. That side beareth the shield, and the buckler, sword, the quiuer, the knife and other burthens, that the right hande maye bee ready at lybertie to doe what it shall, as sayth Isidore. The sides be specially strengthened with the bones of ribbes. And the ribbes be called Costæ as Isidore saith: because the ribbes kepe the inner part of the body, and all the softenesse and tendernes of the belly, is wisely kept and saued by the office of ẏ ribs. And the side ribbes be made and compounded of many bones ioyned & bound to the bones of the ioyntes of the ridge bone, and of diuers gristles, that ioyne the forelayd bones together, as sayeth Constantine. And these boanes haue the lykenesse of halfe a Circle: & when they be ioyned togethers to the ioyntes of the ridge bone and of the breast boane, they seeme to make a full circle, as saith Constantine. The boanes be fourteene saith he, set in the either side seuen, seuen on the one side, & seuen on the other, the which be bound togethers to the closure of the breast, with seuen tender boanes, that be as it were of gristly kinde. Of which the endes are tender and gristlye, shapen as the poynt of a sword, and set vnder the mouth of the stomacke for defence thereof, and of the heart. And so in the making or composition of the ribbes and breast, in all be two & thirtie bones, of the which fourteen be in the sides, & in the composition of the brest, ten. Behind in the ridge be eight gristle boanes, togethers as sayth Constantine. It happeneth that the side is ofte griued, somtime by cause that is without, as by falling, breaking, smiting, and other such. And sometime by cause that is within, as by fleeting and concourse, and comming togethers of the humours to the place and hollowneſſe of the small ribs. And somtime a postume is bred therin, as it fareth in a pluriſie, that is bred and commeth of a postume, that is in ẏ tendernesse of the ribbes. The tokens therof be ache of the side, cough, and Febris Acuta, and is specially knowen by bloudie spittle: if it come of bloud, by citrinesse or yeolow: if it come of Cholera, by white spittle: if it come of fleme, by blo spittle: if it come of Melancholia, but it breedeth selde of Melancholia, as it is contayned in Practica. Such postumes when they be rooted and pight in the side, then they be cause of sore ach, stiffeling, and burning, and then he that hath that euill, may not rest vpon the side that the postume is on. Therefore it is said in Pronosticis, that it is a good signe that a sicke man in Febribus acutis, lye on his side, & specially on his right side. For that betokeneth, that the nigh places haue no postume, and that the spirituall members be free, and haue large place to open and to spred, and so a man breatheth the better: for neither the stomacke, nor other members grieueth, neither thirsteth the spirituall members. Also it happeneth, that vnder the small ribs in a voyde place, winde is gathered and closed within the small skinnes of the ribs, and by the stretching thereof is bred sore pricking and ache. And sometime it happeneth that the place is stopped and made hard by gathering of great humours. And so the side places be hard and rent, eyther made too harde, either shrunke, eyther too much heaued vp. And therefore it is sayde in Pronosticis Hippocratis, In the small ribs if they are without ache and sore, and if they be softe, and well compounded in euery side, it is good. And if they ake, or haue the Crampe, and be drawen togethers, as it fareth in the Crampe: If there be onely great quaking and leaping in anye of them, it betokeneth woe and sorrowe, either rauing, &c.

¶And that is a speciall token in Febribus Acutis, and specially if the sight of the eyen bee horrible staring and inordinate, as sayeth the same Commentatour. And if the moouing of the Eyen bee ordynate, it is not so great dreade of rauing in Acutis, Vt dicit Idem.

¶Of the Backe.
Chap. 32.

Dorsum. THe ridge is called Dorsum in latine, and hath name of hardenesse,

for it is the hardest part of the body, as it were a stone strong to beare, and to suffer durable, as saith Isidore. And the ridge hath another name, that is called the backe: for thereupon we lye backeward and vpright on the earth, and so may a man doe, and not other beastes, for other beasts lye on the wombe, eyther on the side: and therefore it is vnproperly sayd, ꝑ any beasts haue backes, as saith Isidore. But it maye be called backe, for beating and bearing, for it is beaten with diuers manner of whips: and not onely the backes of beastes, but also the backs of men that be prisoners, as saith he. Or as Remigius saith, This word Tergum maye be said of Teros in Greeke, that is round in Latine: For the ridge of a beast hath a manner of roundnesse, for all the bones in the body be founded in the ridge, as a ship on the keele. Constantine saith and Isidore also, that ꝑ ridge beginneth from the nape of the head, and stretcheth nere to the kidneyes: and the ridge is made & compounded of diuers bones and ioynts, and that for foure causes. First, for he is the foundation of all other, and thereon all the other bones be set, as the shippe is on the keele. The second, for it is ꝑ defence and healyng of the inner partes. The third, for it is help and succour of the sinewes, that come from the braine downward to diuers parts of the body, to giue quick mouing and feeling in euery part. The fourth to beare marrow that commeth down from the braine and to keep the marrowe, and saue it from griefes, within those powers. The ridge boane of a beast is made and compounded of many bones, that they may the easilyer rise and settle vp themselues, and bende, and to beare more strongly charges and burthens. And the ridge boanes be called Spondilia in latine, and are hollow, that the marrowe of the ridge bone, that Phisitions call Nucha, may the easilyer be borne and come to the neather members, to make the quicke mouing: and the same kinde and vertue is as well in the braine, as in the marrowe of the ridge bone, as saith Constantine. And therefore it is cloathed with a double skinne, as the braine is, as saith he. And therefore if this marrowe in the ridge bone, bee in anye wise let either hurte, the vertue of feeling is hurt in working and doing, as it is when the braine is hurt, and therefore if this marrowe be hurt, the beast dyeth lightly, & therefore kinde maketh the ridge bones hard & sinewy, & also picked and sharpe, for the more defence of the marrowe, and for the more easie withstanding and putting off, of hurting and wrong. The skinne of the ridge is harder and thicker than the skin of other parts of a beast, and that is for the cause aforesayd, and the ridge suffereth many griefes within and without. For without it is beaten and hath many griefes. Within it suffereth shrinking of sinewes, to much replection of humours, stopping of the veynes and the gates of the spirites, sore pricking and putting, and stopping, and griefes of diuers goutes and dropsies.

## ¶Of the Breast. Cap. 23.

Pectus.

The breast is the ouer bonie parte betweene the pappes and teates, and is called Pectus, because it is nert betweene the head and the paps, as sayth Isidore. Isidore and Constantine say also, that the originall of the breast is set within the ridge and is very hollow, to keepe and to saue, and to defend the inner members, as the heart and the lunges, with other spirituall members. The great hollownesse of the breast is needfull and profitable, that the lungs may close and open to cole the hot smoake of the heart. And it is bonie and full of sinewes, for the more strength and stronger defence of the members of lyfe. And the breast is compassed and defended within with skinnes, and a manner of fatnesse to nourish and to saue kindly heat, and to asswage the coldnesse of boanes of the breast plate. Constantine saith, That in the breast be two hollownesses departed in twaine with some manner skinnes: and this departing is needfull to keepe the breath in one part of the breast, if it happen that it were lost in the other: and so to saue and to keepe the lyfe of

the

the breast in the other part. For if either hollownes were grieued, and the breath stopped, then the breast should sone dye. Also the heart and the lunges be bounde togethers with skinnes of the brest, and they be wrapped therein, that they passe not out of their place, as saith Constant. li.2.ca.15. Then the breast is the foundation of the paps & nipples: and that is not onely for beautie and fairenesse, but also for nedfull helpe of the breast, with his fleshinesse, it healeth: and tempering the bonie coldnesse thereof, couereth and defendeth from outwarde hurte of colde aire. And so the breast is the most noble member of man: for it is the place and seate of wit and wisedome, & the house of heate of lyfe and of strength, & if the brest be wel disposed and in good poynt, with all that is therein, all the strength of ỳ body is comforted in his working. And contrary, if the breast be grieued, al the making of the body is disgraced, and the breast is grieued many wayes. Sometime by great colde, constraining the sinewes & strings of the breast bone, they be grieued and hurt, and be let in theyr workes and deds. And somtime by great heate and drinesse, wasting the substauntiall humour therof, and constraining or shrinking the sinewes of the breast, as it fareth in *Ptisicis and Eticis, that be spended & wasted with too great heat. Sometime by too great moysture of bloud, either of fleame, comming and stilyng the waies of ỳ breast, & so somtime followeth stifling, and somtime boarcenes, and somtime withdrawing & lesing of voyce, as saith Const. Sometime of a corrupt humour gathered in the skinnes of the brest, that breedeth a postume in ỳ brest, and letteth the breath, and so sometime the beast is stiffeled. Somtime the brest is grieued by gathering of other members that be grieued, for if the throte be grieued, or the lunges, or the stomacke, nedes must the breast be sore & sharply grieued, and the griefes of the breast be most perillous, & namely they within, for the nighnesse of ỳ hart, that is the place of life: and therefore a little pricking or pinching in the breast within, is more sore than a great wound in the arme or in the thigh without. Diuers dispositions of the breast is in men & in fowles, as sayth Aristotle. For men haue broad brastes and somewhat bending in the right side and left, and that hollow bending is token of boldnes and of strength, and no beast hath paps in the breast, but men and Elephants, as saith Aristotle lib.2. And some beastes haue pappes in the side, or in the wombe, as Swine, Hounds, Asses, Kine, Sheape, and other such. A beast that hath pappes in the wombe bringeth forth manye moe at a time, (as it fareth in Hounds and Swine) then those that haue teates in the breast, as it fareth in women and Elephants, that gendreth neuer but one, as saith he lib.5. And Fowles haue generally sharps brastes, and namelye fowles of praye, with crooked billes and sharpe clawes, and little flesh, and good slight and sharpe sight: for they see their meats very farre off. And therefore such fowles flye vp in the ayre, much more higher than other Fowles, and that is for praye, as sayth Aristotle lib.2. The sharpnesse of breast is a token of boldenesse and of gentleneesse, as saith Isidore of a Goshauke, that is of more boldnesse in brest, than in bill or clawes, and more armed with the breast, than with bill or clawe. And therefore the Goshauke is bolde in the breast, and in the ayre he smiteth his praye to the ground.

the sowse or counter mure of the Hauke.

Ptisis, the Greeke vvord. Consũptio, a consumption or vvasting in age Etica, Hectica a consumption in youth, not lightly cured.

## ¶Of the Pappe. Cap.34.

Mãmilla. Sororia. Vber. The nursing brest. The maidens brest The vvomãs brest

The pap is called Mammilla in latin, & taketh that name of roundnes, for Maso in Greeke is round in Latine, as saith Isid. The teate or nipple is ỳ head of the pap, that the child sucketh and taketh betweene his lips, is called Papilla in Latine, & hath ỳ name of Palpare to grope: for ỳ childe oft toucheth it, & gropeth therafter. Also ỳ paps be called Vbera in latin, either for ỳ they be full of milk, or of humours of milke, as it wer a bottle. For after ỳ birth of a childe, if bloud be not wasted with feeding, it cõmeth by a kind way into ỳ paps, & wareth white by vertue of them, and taketh the qualitie of milke, as saith Isido. And Constant. saith, that the pappes be made

and

and compounded of a manner kernell substaunce, that is soft, fleshie, and white; as the kinde of milke is. The veynes & strings in the kernell substaunce of the pappes are medled: by the which bloud with breath is conueyed to the pappes. The paps be set in the breast to be nigh to the heart, that by decoction of ỹ heate of the heart, the bloud maye the easelyer be turned into the kinde of milke: For bloud commeth by an hollow veyne to the heart, and then to the breast, & pearceth at last and commeth to the pappes, and in the hollow flesh of the paps, the bloud by vertue of heate, tourneth into the substaunce and kinde of milke. And the flesh of the pappe hath dens & holes as a spounge, and therefore it is meete to breeding of milke to the feeding of anye childe. The pappe hath this propertie, as it is said vpon Aphorif. That the paps of a woman that shal haue childe before hir time, ware softe and tender, as sayth Hippocrates. Also he sayth, That if the right pappe of a woman that goeth with two children, wareth tender and soft, the man childe shalbe borne before his time: and if the lefte pappe ware soft, then the female shall be borne before hir time: and if both the pappes grow tender and softe, both the children shall be borne afore their time. And in Commento Galen telleth the cause hereof, and sayeth, that the smalnesse of the pappe betokeneth scarsitie of milke: and therefore if the childe hath not due feeding, hee must needs be dead borne before his time. Also Hippocrates saith ther, that in women in which superfluitie of hot bloud turneth to the pappes, betokeneth madnesse. Galen telleth the cause thereof, & sayth, that when superfluitie of feruent hot bloud commeth to the pappes, if it may not be turned into milk for passing great heate and abundaunce therof, then it is dispearced and turned into sharpe smoke, and goeth vp to the head, & troubleth the brayne, and so breedeth madnesse. Also he saith there: If thou wilt make the bloud of Menstruum in a woman lesse, thou shalt set a coppe to ỹ pap, to ỹ veyns which come from ỹ Mother, as sayth Galen: and by such manner of drawing, the superfluitie of blonde, is drawen to the paps, and so the neather bleeding of Menstruum is diminished, as Galen rehearseth. Also he sayth, If much milke run out of the pappes of a woman, that goeth with childe, it is a token that the childe is feeble: and if the pappes be harde, it is a token, that the childe is feeble, for the milke is not diminished, by reason that the childe is feeble to receive and tourne it into his feeding. Therefore too great dropping of the pappes is a token of corruption and imperfection of the childe as saith Galen. And if the pappes be meanly hard, it is a token of the childes health. For too great smalnesse and leanncsse of the paps after the conception, is a token that the childe is feeble and corrupt, and it is a token that the childe shall be dead borne, or els to be borne afore the time, as saith he. And if a woman be with childe of a man childe, the right pappe is more then the lefte: and if she be with childe of a female, then is the left pappe more than the right: and that is first knowen, when the childe beginneth to moue himselfe, as sayth Aristotle liber 19. Also as he sayth, ofte time by reason of too muche milke and crudding thereof, the pappes ware ouer harde. And if there growe any haire while the breests be ouer hard, there commeth a great sicknes and sore, that is called Pilosa, (A kindly humor lacking heate or moysture, is turned to vlceration, and beginneth his swellings like a ball or wenne: but if the humour retourne shortlye after delyueraunce, then Pilosa dissolueth into his former kinde,) and the ache ceaseth not till matter and corruption commeth out as saith Aristotle. Also he sayth lib. 6. that beastes with many pappes, bring forth manye at a time, and they haue teates diuided, as it fareth in a Bitch, and in a Sowe. When a Sowe farroweth, shee giueth the first pappe to the first Pigge, and the nexte to the seconde, and so of the other. And beasts with fewe teates bring forth fewe at a time, as a Woman and an Elephant, that hath teates set afore in the breast.

A note of vntimely birth.

Addition

Copping, or boxing

Women are lyttle beholding to

Then

Bartholome, that let a woman betweene a Sowe and an Elephant.

Then the pappe is a nedfull member to fede and nourish the childe, & to take menstruall bloud to turne into milke: & to cause ỳ bloud that is vnpured, to dissolue, and to make it white, & weete, and thicke, and to defend the breast and the heart, and to know Sexus and ages, and is shewer of corruption. And the pappe is rounde, euenlong, sinewye, fleshye, dennie, and fully set to the teth of childzen.

## ¶Of the Lungs. Cap. 35.

Pulmo.

The lunges be the bellowes of ỳ hart: for in the lungs is a spirit that blowyeth and mooueth, and receiueth and putteth out aire. Dr els, the lungs be called Pulmo in Latine, because it beateth in opening of it selfe, that it maye take in breth, and thrusting together may put it out. Vnto the lungs belong the throte boll, that is to say, the gul of the throte, the lung pipe and weson, pertaining to the lyghts and to the heart, conueying aire to them both, and diuideth it selfe by many pipes within the lungs. The lungs or lights, are called the bellowes of the body, for it draweth and sendeth forth againe the aire, with the which, the hart & other members be tẽpered, and fashioned much like an Oxe hofe: and is in continuall mouing, in drawing in and out of breath, as saith Isidor. And the lunges are made of flesh softe & airely, full like to the some that is run & crudded, as saith Con. The lunges helpeth the heart, and beclippeth it al about, and serueth the heart of colde ayre to make it temperate: also the lunges be the instrument of the spirite and of the voyce. The spirite and breath is nedefull for the heart to draw in aire to cole the heart, and to put out superfluitie and fumositie by closing of the lunges. And therefore the lunge be a meane betwen the heart and the throate, that colde aire breake not sodainly into the heart: but rather to temper the ayre that is receyued.

Addition

Also the lunges are the kitchenelle of a lyttle folde, that keepeth colde ayre to swage great heate of the heart, that is nedefull to make the voyce, and hotte ayre that is nedfull to the heart and to the breath. For without the lungs may no voyce be formed neither breath, as sayth Aristotle li. 13. And for these causes the flesh of the lunges is softe, and smoth, and hollow, to chaunge the calelyer ayre into his owne kinde, that the spirite of lyfe may so passe easely, into the hollownelle of the heart, to kepe and saue the lyfe of a beast: and it is generall as Aristotle saith, that euery breathing beast hath lungs, and all beastes that goe doth breath, and some water beasts doe breath, as the Dolphin. Also euery beast which gendreth hath blacke lunges, and much bloud through ỳ heate of kinde. The lungs of a beast, which layeth egges is lyttle and drye, and may swell, and is hollow, as saith Aristotle. And as he saith lib. 13. some beasts haue no lungs, but they haue branches in sted of lungs. Also lib. 16. he saith, that euery beast that hath lunges, is hotter than a beast that hath no lunges: and a beast that hath lunges, hath much bloud in comparison to a beast that hath no lunges. And the lunges be grieued many wayes: Sometime by the reumaticke humor comming to the pipes of ỳ lungs, and then be diuers passions bred, by diuers floating of humours to the principles of the lungs, as Squinancie, tisike, cough, hoarsenelle, hal knelle of the voyce, and such other. And sometime by gendring of humours in the wosen and pennis of the lunges: and so commeth Tisike, and other dreadfull passions, as it fareth in them, that spitte bloude and corrupt matter, as sayeth Constantino.

Also sometime the lungs be grieued by botches in the substaunce thereof, and that commeth of sharpnelle of a humor, which fleeteth to the substaunce of the lunges: and such a passion is not lightly cured. For when the substaunce of the lunges hath botches by the sharpnes of the humour that commeth thereto, it may not be lyghtly closed and cured, for the tendernelle and continuall mouing of the lunges.

Vlsuratiõ Posumation. Congellation.

And so then the aire drawen in at the

hole of the botch broken vanisheth easely away: and therefore it sufficeth not to temper the heate of the heart, but oft for scarcitie of aire drawen in, the heart it selfe fainteth and dyeth. Also libr. 13. Aristotle saith, that if a beast draweth breath in and out, while that he eateth, and so some part of the meate falleth into the hollownesse of the pipes of the lunges, then the beast cougheth, and sometime by mishappe is strangeled and choaked. For coughing is nought els but mouing of ỳ vertue of the soule to put out superfluities, that be about the instruments of the spirite, as saith Constant. Then gather ye by these things aforesayd, that the lunges be the proper instrument of the heart, for it coleth the heart, and by subtiltie of his substaunce chaungeth the ayre, that is drawen in, and maketh it more subtill. The lunges shapeth the voyce, and ceaseth neuer of mouing. For it closeth it selfe and spreadeth, and keepeth the aire to helpe the heate in his dennes and holes. And therfore a beast may not lyue vnder the water without stifling, but as long as he maye holde in the ayre that is gathered within. The lunges by continuall moning putte off ayre that is gathered within, either cleanseth and purgeth it, and ministreth continuall and conenable feding to the vitall spirit, and departeth the heart from the instruments of feeling, and bredeth some humours, and beclyppeth a side halfe the substaunce of the heart. And when the lunges be grieued by any occasion, it speedeth to death ward, and letteth and disquieteth ỳ workings of the vertue of lyfe. All these things saith Constantine by order.

A hastening of death.

Next vnto the lunges, is the middreffe, called Diaphragma, Septū transuersum, and Precordia, it is a thicke skinne, which diuideth the vpper part of the body from the neather part, that is to say, the heart and lunges from the splene and liuer.

Addition

## ¶Of the heart. Cap. 36.

Cor, Cardia.

The heart is tearmed Cor in Latine, and hath that name of cura, busines, for therin is all businesse and cause of wit and of knowing: and is nigh the lunges to be tempered by remedie of the moyst lungs, if it be hot with wrathe. The hert is set in ỳ middle of ỳ body of a beast, to giue ẹ to sende lyfe ẹ moning to all ỳ mẽbers of ỳ body, as saith Isid. And Constantine sayth, That the heart is a fleshie substaunce, dennie, hard, hollow, euen, long, and round, and the heart is hollow to kepe heate, and the heart is the foundation of powres to all the body, and it is dennie and hollow, to moue it selfe the more easely closing and opening: and it is hard, that it be not lightly grieued and hurt: and it is round, to haue therein the more plentie of spirits: and it is euenlong, shapen as a toppe, to make the working of kinde heate that commeth alwayes into the sharpe ende, the more strong. And the heart is set betweene the two hollownesses of the breast, in the middle of the beast, that the spirite of lyfe may come from the heart, as it were from the middle of the viter parts of all the body, and the head of the heart that hath the sharpe ende, is set in ỳ left part of a mans body. And for that the sharpe ende of the heart, hath most strength in that side, and the spirit of lyfe is therein, therefore in the left arme the pulse is most strongest, and the heart lieth toward the left side of a man, to temper the coldnesse of the left side by heate of the heart. And the hart hath two hollownesses, one in the left side, that commeth sharpe: and one in the right side, that is within, and these two hollownesses be called the celles of the heart. And betweene these two celles, is one hole, that some men call a veyne, other, an hollow waye. And this hole is broad afore the right side, and straight afore the left side. And that is needfull to make the blond subtill; that commeth from the right wombe to the left, and so the spirit of lyfe maye be bred the easelier in the left wombe. Augustine in the booke, De differentia spiritus & animæ, saith, that in the right wombe of the heart is more of blond than of spirite: and in the left wombe the contrary. For there the spirite of lyfe is bredde to giue the beast

Celles or concauis

life

lyfe, and commeth by certayne veynes ſpread all about. The leſte part of the hart hath two holes, one within ẏ veines of the veyne that bringeth bloud from the heart to the lungs: The other hole is it, from the which commeth the greatter arterie, that is the ſhape and forme of arterie veynes and wayes, of all the bodie. And the pulſes thereby be bredde in the heart, and namely in the left ſyde, for the cauſe that is layd afore. Alſo the right part hath two holes, one commeth & entreth into the veyne which is called Concaua, and bringeth bloud from the Liuer to the holowneſſe of the hart. And of the other hole commeth ẏ veyns of the organ and his wayes, to feede the lungs. And theſe holes be couered with certain ſmall ſkinnes, the which ſkinnes open and ſend bloud from the heart. And then they cloſe and let the comming againe. In either wombe of the heart is a peece formed as an eare without. And theſe two peeces be called the eares of ẏ hart: and in them the veynes, organnes, and ſtringes be placed The hart hath in the bredth thereof two gryſtly bones, which be called the ſeates of the heart. About the heart goeth a maner clothing, that is called the ſhryne and cofre of the heart. And this clothing is faſtened with the clothings or pannicles of the breaſt.

This clothing is not ioyned to nigh the heart, leaſt the mouing of the hart ſhould be let, which is nedefull to the hart for the foundacion of kindely heate, wherby a beaſt is bred. Huc vſque Conſtantinus lib 4. cap. 21. Alſo Ariſtotle li. 1. ſayth, that there is no member in which bloud is ſo ſet as in the heart: Bloud is placed in the lungs, but it is more ſtedfaſtly placed in the heart. Alſo as he ſaith lib. 11 the hart is ſet of euery beaſt in the myddle of the breaſt, except man. For the heart of a man leaneth towarde the left ſyde. And the ſharp ende of the heart leaneth inward to the breaſt, in all beaſtes except fiſhes. For in them the ſharp ende is hanging towarde a parte of the head, in the place of ioyning of the gylls. Alſo he ſayth there, that euery beaſt that hath bloud, hath lyuer and heart. Alſo libro. xii. he ſayth, that in the heart is the well and the beginning of the veynes & the firſt vertue which bredeth bloude: and the bloud of the heart, is cleane, clære, hot, and of greater fæling, and according to wit and vnderſtanding. And he ſayth ther, that the well or beginning of fælyng of beaſts, is in the heart, and the wits of fælyng, are continually with the heart. And lib. 13 it is ſayd, that the heart is ſet in the formoſt parte of the breaſt, in the middle: for it is the well of lyfe, and all mouing and all fæling is therein. The fælyng and mouing is not but in the former part of the heart, and therefore meane and laſt is diſtinguiſhed. And the breath goeth firſt into ẏ inward part of the heart: and the kinde of making and compoſition of the heart is of veynes, for it is of the kinde of veynes. And the ſcituation or place of the heart is conuenient, for it is ſet in the ouer place and in the formoſt: For becauſe it is more noble, it is more kindly ordayned in the nobler place. Among all the members, the heart is moſt nobleſt: and therefore it is ſet in the middle of the body, as it is moſt expedient: for it is the accompliſhment and perfection of the beaſt, and no member is ſo nædfull to the lyfe, as is the heart.

Speciall kindeling of kindly heate.

Wherefore if the heart be hurt, ẏ beaſt cannot lyue: and therefore the bodye of the heart is in the middle: and the making thereof is in a lad body, & thicke, and kindly hollow. For the well of the veynes ſpring thereof: and it is hollow to receiue bloud, and is thick to ſaue it, and is the well of mouing, and in no member is bloud without veynes, but in the hart alone: for bloud commeth out of the heart, and goeth into the veynes: and no bloud commeth to the heart out of other places. For the heart is the beginning and well of bloud, and the firſt member that hath bloud, as it is ſhewed in Anathomia. For the making of the heart fæmeth firſt of bloud, and is the beginning & wel of moning, of liking & of vnliking. And generally of all wits, the mouing beginneth of the heart, and thervnto reſorteth, and the vertue therof is ſpred & ſtraight into all the members, & after one manner. And in ſome beaſts

is a bone founde in the heart to sustaine the heart, as bones bee set in other members. And in the hearts of beasts of great courage be three wombes or cells. And in the heart of a beast with a little heart be onely two chãbers. And for this cause a wombe ought to be in the heart of a beast. For the heart must be the place of receiuing of pure bloud & temperate in quãtitie & qualitie: and is ful hot & moist, for the heart is a member, in the which is the first vertue. Huc vsque Ari. li. 13. where he speaketh much of this matter. Also liber. 16. he saith, that the heart of a beast must be complement, therefore the heart is made first, because of the heate of the heart, & for the springing of veines out therof, kinde hath set afore the heart a colde member, that is the braine. And therfore the head in generation is created after the heart. And it happeneth that the heart is grieued either by binding togethers of other members (as sayth Constantine.) Or else by distemperaunce of it selfe. For if passing heat haue mastrie in the heart, the bloud of the heart boyleth and moueth, and so the vitall spirite is grieued. For if the heart be constrained by ouermuch colde, the bloud is congealed, and therefore commeth death. And sometime the heart is grieued by some Postume, that infecteth the coffer therof: and then the beast liueth not long. Also the heart sometime quaketh, & that commeth of watrie moisture shed and spread in the skinnes of the heart, the which moisture letteth the due opening and closing therof. And so it semeth to a sicke man, ỹ the heart moueth from place to place. Also it happeneth that the heart hath a default that cõmeth of walking of spirites, and of spirituall vertue and of passing out of spirits. And this doth chaunce either of too great repletion that grieueth and confoundeth the vertue, or else of too greate walking, that wasteth the vertue, as it fareth in them that haue a Cardiace, and in some men that sweate too much or drinke too sharpe drinke. Also sometime the heart is grieued by some fumosities & smoake, corrupt and venimous entering to the heart, and corrupting the openings of the heart, wherevpon death followeth anone. Also sometime the heart is grieued by stopping of the hollowe vaines, whereby the bloud that is the feding of the heart, and of the vitall spirit, is warned. In these manners and in many other the heart is grieued as sayth Constant. liber. 9. chap. 23. Galen in Tegni. sayth, that the vertue and complection of the heart is knowne by these tokens: That is to wit, by greate breathing and blowing, by swifte pulse and thicke, and bastie, by swift working, by wrath, hardinesse, and madnesse: by largenesse of brest and haireneſſe therof. All these bee tokens that heate hath mastrie in the heart. And al the tokens contrary to those betoken the contrary therof. Vpon the which place Haly in his comment saith, that in a man the heart is as a rot and a more in a tree. The organe or lung pipe that commeth of the left cell of the hart, is like the stocke or legge of the tree: the which a god waye runneth forth as boughs of a tree into two partes, of the which one goeth vpward and that other downward. They spread abroad & diuide as it were spraies or small boughs into all the bodie, euen to the arteries of the head. And when the heart openeth, all the organes & vaines open together: & when the heart closeth, they close also: and by opening of them colde ayre is drawen from the vtter part of the heart to the inward part therof: and in closing therof foule smoake that is bread in them, is wrong out and drawne out some deale: and by ỹ drawing out therof the complection thereof is made euen. And as he saith the vertue of moouing that is pight in the heart, runneth and passeth by the weson & vains to euery part of the body, and bringeth to euery of them proper life and proper kinde heate. The breast serueth the heart in opening of it selfe, and drawing in of colde aire, and closing of it selfe, and putting out of smeakye vapour that is bred in the heart. Wherefore if the breast, weson, and vaines, and other instruments of lyfe be safe, the vertues be concordaunt in theyr workings: and if they bee sicke and grieued, the vertues bee not obedient.

Annoiansces of the heart.

Cardiaca passio, the cardiacke passion, it is about ỹ heart, being depressed and ouercome with fatnesse.

The complection of ỹ heart

Therefore the godnesse and euill of lyms that serue, either helpe or let the heart to worke and to doe the dades therof. And therefore when the heart is strong, and hath the members therto obedient, both in opening and closing well disposed, then commeth from the heart strong breathing, and strong pulse, and strong working after the godnes of the member and of the vertue. And when the vertue is feble and slacke, it may not spred the wosen and veynes into euery place of the body, and therefore breathing is lesser, and pulse also. Also if the heart be to colde and to moyst, and the pulse softe, the man is bereft of boldnesse and hardinesse, and is fearefull and slow, and bare of haire in the breast, for scarcitie of smokie vapour, of ꝑ which haire is bred. And if the heart be to drie and colde, it maketh the pulse rough, harde, and small, & slow breath and selde, namely, if the beast be lyttle & straight. Hue vsque Haly super Tegni Galen.

Addition

The heart is the principall member of a man, & it is the member that hath the first life in man, and it is the last thing that doth dye in man. The heart doth viuificate or quicken all other mẽbers: and it is sooner decayed of vital operation, by thought and care, than by distemperaunce of humour or vnsatiable surfet: and yet the greteſt of these euills, is to be auoyded in time, by a godly regard and Christian abstinence. And this of the heart sufficeth.

## Of the breath. Cap. 37.

Anhelitus. Halitus. Pneuma. Respiratio. Spiraculũ Hippaco.

The breath is the mouing of the hart and of the lunges, gendered through drawing in of colde ayre, to temper kinde heate, and expulsing out of the same ayre: for the heart by no meanes can suffer the lacke of drawing of aire, for if the heart should rest a lyttle while of drawing of aire, it should be grieued, or fayle. And therefore the heart hath contrary mouings: For it openeth the lunges, and draweth in ayre: and closeth the lunges, and putteth out ayre. And so the breath by drawing in of aire tempereth the heate of the heart, and by putting out of ayre, it cleanseth ꝑ heart of smokie vapour, and also it fedeth and nourisheth the spirituall lyfe. Also by strength and feblenes of breath is shewed the state of the spirituall members: as it is sayd afore of the properties of the lunges. Also in breathing there is more ayre drawen in, than is put out. For a great deale turneth into the feding and nourishing of the spirituall life: and the breath is taken within the lunges, and the beast lyueth without stiffeling, as long as the spirite is cloased within the instrument of breth. Also when the instruments of the breath be grieued, the spirites are corrupt, and chaungeth after the qualytie of the lymme and the instrument that is grieued, as saith Constantine.

The breath is sometime grieued by default of vertue that moueth and ruleth the sinewes. Sometime by stopping of the instruments of the spirite, that commeth of great and thicke humours, or of great ventositie and winde, that stoppeth the waye of the breath: or els of some postume of the lungs, that grieueth the cloathing and the skinnes of the heart: or of the great heate of the heart, hauing masterie in the substance of the lunges. By reason of all which diseases, the breath is made feble and scant. And if the breath be swifte and lyttle, it betokeneth strong heate, that stifleth and ouercommeth the vertue, and namely if the touch be hot, and if there followeth thirst and drinesse of the tongue. And colde breath and lyttle in Febribus acutis, is token of death: for slowenesse of breath betokeneth default of vertue of out putting: and coldnesse betokeneth quenching of kinde heate: and default of vertue in the substance of the heart, and of the instruments of spirite. Also chaunging of breath commeth of vniuersall corruption of the inner members, as it fareth in leprosies, in ꝑ which the breath stinketh and is corrupted, and infecteth the aire that is nigh. Wherefore the blowing of such is wont to infect those that come nære them: it infecteth and corrupteth the ayre nære about, lyke as the hissing of the Serpent, cal-

ted, Regulus, whose blowing corrupteth the aire, and slaieth the birds flieng, as Auicen and Constantine say.

## ¶Of the Stomacke. Cap. 38.

Stomachus.

THE stomacke is the dore of the wombe, and taketh meat and drinke, and sendeth it to the guts, as sayth Isidore. And Constantine saith, That the stomacke is round, euenlong, hollowe within, rough in the bottome, manifolde and fleshly, and hath two mouthes, one aboue and another beneath. And it is rough and manyfolde to holde the better the meate that it taketh: for if it were slipper and smoth within, by sliderneslle thereof the meate should passe out without digesting. And it is fleshie in the bottome to comfort digestion. The flesh of the stomacke is hotte and also moyst: of which qualities the digestion is specially strengthened in the bodie of the beast. And it is round to be more able to take & receiue the more meate. And if the stomacke were of another shape, three corners or such other, euill humours therein should easily be gathered to corruption, and rotting. For such a shape might not for corners be dryed and cleansed of superfluities. It is euenlong for ỳ it should not presse and thrust the spiritual members by to great roundnesse therof, & also that it may the more easilye be ioyned with the ouer & the neather parts. Further the stomacke, and specially of man, is straight in the ouer part, and wide and broad in the neather parte, and that also is nedfull. For sith a man goeth more vpright then other beasts, his meate goeth downward alway: And therefore the neather bredth and wideneslle of his stomacke is profitable to take therein the more meate & drinke. Also it is sitte wie to haue the more subtilneslle of feling & vertue and strength of appetite. Also it is compassed in with ỳ liuer to haue of the liuer the more heat to concoct & digest the meat and drinke. For the liuer with his fiue pipes beclippeth the stomacke, & giueth it heat: and taketh iuyce, greasse, and humours, whereof blond is bred by certeine veines, ỳ the Phisitions call Miseraicas, & turneth greasse, iuyce & humour into blond by strong working of heate. And Constantine saith, if the stomacke be substauntially hot, it digesteth well great & grose chawed meates, and waasteth liking meates, and digesteth to sone, and for likenesse it desireth most hotte meate, & may not suffer hunger. And if ỳ stomack be cold, it defieth not wel great meat, and is sone grieued therwith, and chaungeth them sone into sowre & corrupt humours. And a dry stomack is sone a thirst, and a little water sufficeth not thereto: and if the water be to much it maketh roring & rolling in the wombe. And if the stomacke be moist, it thirsteth not: but it desireth moist meat, & desireth but litle. Huc vsque Con. li. 1. ca. 13. And he saith. li. 9. cha. 26. that to the stomack chaunce diuerse grieses: as euill digestiõ, fumosities, sure spuing, pering, blowing, swelling & belking: and these come of diuers causes. For somtime they chance of euill complection: somtime of to much emptines: somtime of to much repletion of meate & drinke: somtime of to great sharpnesse & biting of humours: somtime of putrifaction of the heart: sometime of default of vertue digestiue: sometime of the qualitie of ỳ meate, which if it punch and pricke, the stomacke is tormented & pricked, and compelleth it to passe out: or else if it be gleamie the stomack is made slipper, and so the meate passeth out easily: And sometime griefe of the stomack commeth of the feblenesse of the vertue of outputting: and griefe of the stomack commeth not onely of it selfe, but also of company and by meanes of other members. And the stomacke is the purueiour and husband of all the body, and the stomacke taketh feding for all the members: and serueth all the members therof, as it nedeth, as sayth Constantine.

Through the pipe called Gula, and the interiour Colli Fistula, the inner pipe or conduct of the necke that commeth frõ the neck to the stomack, & through it is conueied the meate & drinke, which by the mouth is sent into the stomacke; the vpper parte of the stomacke is called, Os Stomachi.

Ventriculus.

Attractiue, Nutritiue, Conformatiue, drawing, nourishing, and comforting the bloud.

Either by vomiting or laske.

Addition

## ¶Of the Liuer, Cap. 39.

Aepar. Iecur. Epar.

THe Liuer is called Epar in Latine, and Iecur also, and it hath that name for fire hath place therin, that passeth vp spedely to the braine, & commeth thence to the eyen, and to the other wittes and lyms. And ꝑ liuer by his heat draweth inward sweat and iuyce, and turneth it into bloud, and serueth the bodie and members therewith to the vse of feeding: and is called Epar, for that it feedeth such members. In the liuer is the place of voluptuousnesse and lyking of the flesh, the endes of the liuer be called Fibre, for they be straught & passing as toũgs, and beclyppeth the stomacke, and giueth heate to digestion of meate: and they be called Fibre, because the Nigromanters brought them to the Altars of their God Phœbus, and offered them there, and then they had aunswers. Huc vsque Isidorus. Constantine sayth, that the liuer is a member, hot, hollow, and slender, set in the right side of the beast, vnder the stomacke, to helpe the first digestion with his heate: and also he is bloudy and red in colour, for the vapour thereof is turned into humour of bloud, by full great heat: and he is some deale hard, that he be not sone hurt and grieued, and the liuer is diuers in men in quantitie of parts, for in men it is greater, than in other beasts of the same quantitie. The number of parts thereof, in some is double, & that is at the least: in some treble, or quatreble, or at ꝑ most quintreble. And out of the broad hollownesse of the liuer commeth a veyne, that Phisitions call Porta: & this veyne, or be come out, is departed in fiue small veynes, entring into parts of the liuer. The liuer draweth in his hollownesse, the vapour of the first digestion by certaine veynes, and by boyling of kinde heate doth make digestion: secondly, it tourneth the bloudie lumpe, into ꝑ kinde of foure humors: and what is hot and moyst passeth into the kinde of bloud, & is receiued and kept in the veynes: and what is hot and drye passeth into ꝑ kind of Cholera, and is receiued properly in the sskibbet of the gall: and what is cold & drye passeth into the kind of Melancholy, & his proper receit is ꝑ sskibbet of the splene: & what is cloting and watrie, passeth into fleame, and the receiuer thereof is the lungs. Hereof it followeth, that the liuer is the chiefe foundation of kindly vertue, and greatest helper of the first digestion in the stomache: & the liuer maketh perfectly the second digestion in the stomacke, in the hollownesse of his owne substaunce, and departeth cleane and pured, from vncleane & vnpured, and sendeth seeding to all the members, and exciteth lone or bodelye lust, and rectifieth diuers passions. And the liuer is grieued sometime by great feruent heate, that openeth the pores within: by whole opening, the vertue vanishing away, the liuer worketh more slackilye. And sometime by ouermuch colde, which letteth the vapours that is drawen, to be turned into bloudy kinde: and hereof many times commeth the dropsie. For the dropsie is nothing els, (as the Philosopher saith) but errour of the vertue of digestion in the hollownes of the liuer: for if this vertue erre and faile in his working, needes the bloud is corrupt, and if the bloud be vndissolued, the body that is fed therewith swelleth and stretcheth, and thereof commeth the dropsie. Also the liuer is grieued by euil cõplection of his substance, & that is by ꝑ distemperance of ꝑ foure humors: the which distemperaunce hath mastery in the liuer. Also it is grieued by stopping of his veynes: for it happeneth oft that the great humors and gleymie are gathered in the veynes of the liuer, and so when the bloud is cloased, and maye not passe out, it causeth straytnes and stopping. The same also chaunceth by to great heate, drying the bloudye humour, and making the substaunce of the veynes of the liuer straight, that ꝑ bloud may not freely shewe it selfe to seede the other members of the bodye. The same may happen sometime by to great colde congealyng the humours, and making straight the wayes of the liuer, and letting the passage of bloude to seede the members.

In ꝑ temples of the pagan Gentiles, the liuer was sacrificed: read more of this in ꝑ Chronicle of the doome.

Vena porte

The same also happeneth by an impostume, grieuing the substaunce of the liuer, and breding matter therein. Also the same happeneth by winde inclosed, stretching the tender skinnes of the liuer, and also by discordaunce of members breding woe and sorowe. Also it is ofte grieued by vnmeasurable passing or running out of bloud, that commeth of opening of the veynes, that spring out of the liuer: and that commeth of to great sharpnesse of bloud, or els of to great replecion, or of feblenesse of vertue of holding, or of to great busynesse and labour, as Constan. sayth. And yet of the kinde & tokens of complection of the liuer Galen saith in Tegni, a token of ỳ liuer when it is hot, is largnesse and widenes of the veynes that be not pulses. Upon this place Haly saith, when great heate hath the masterie in the liuer, the liuer is more, and the veyne thereof waxeth more wide and great; and when that veyne is great, all the veyns that be not veynes of the pulse, in all the members be great, and the bloud thereof is hot, & sometime thereof is bred Citrina Cholera. And by continuance and passing of time after the state of youth, the citrine Cholera is burnt, and thereof is made blacke Cholera, and diuers passions are bred, increase, and come of such Cholera. And sometime the coldnesse of the heart withstondeth the passing and ouer great heate of the liuer: for the liuer is ruled & governed in his working by ỳ heart, as by the superiour and more noble and worthier member. And this same sayth Aristotle lib. 13. where he setteth ỳ hart before the liuer, as ruler and gouernour thereof. Also Galen saith, that the heate of the hart tempereth ỳ coldnes of ỳ liuer, & signe & token of coldnesse and drinesse of the liuer, is straightnesse of the veynes & scarsitie of bloud: as softnes of veynes & much bloud, is token of moysture. Also Haly sayth, that the liuer is the well of moysture of the body, and therefore if the liuer that is the rote and well of humour be drye, it may not tourne nor chaunge any member of the bodie ỳ humour, neyther to moysture, to withstand his drinesse.

yelowish cholar.

The drinesse and the moysture of the liuer is more or lesse after the disposition of the heart. Then the liuer is a noble and precious member, by whose alteration the body is altered: and the liuer sendeth seding and vertues of seding to the other members, to the neather without meane, and to the ouer, by meane of the heart, as Galen saith. Yet contrariwise Aristotle saith, lib. 3 that the heart doth all that is aforesaid, by meane of the liuer; which of these opinions is of more truth and certaintie, I put and leaue to the iudgement and discretion of other men.

Addition.

The liuer is none other thing, than congealed bloud, which doth calsfie the stomacke like the fire vnder a pot, and doth make digestiõ, & is the third principall member in man, in whom resteth the animall spirites. And whereas many affirme, that mans liuer maye waste, it is not so: yet may the liuer haue many and diuers infirmities, as heate, water galls, kernells and opilations, with such like diseases. The liuer is hot and drye.

¶And this that we haue treated of at this time is sufficient touching the properties of the liuer.

## ¶Of the Gall. Chap. 49.

Fel, chola

The Gall is called Fel in Latine, for it is a case of a thin fell, and containeth humour that is moyst and bitter, for red Cholera hath masterie and domination therein, as sayth Isidore.

Addition

And the gall receiueth the refuse and dregs of the bloud, and it cleaueth chiefely to the lappes of the liuer. For the case of the Gall is a certaine skinne, set vpon the bounch or rising of the liuer, and hath two spraye: by the one therof, red Cholera is borne to the guts, to comfort ỳ vertue of out putting, ỳ the guts may be purged and cleansed the better, & the more easilye, by the sharpnesse of that Cholera: By the other spraye, Cholera is brought to the stomacke, that it maye with heate thereof helpe the vertue of digestion.

Then the Gall is a member hot and

The Gall hot and drye.

dry, set on the riling part of the lyuer: & is the propre receiuer of red Coler, and helpeth to clense the bloud from red Coler. For by the presence of Coler the bloud should be burnt, but if the superfluitie therof had a place within the case of the Gall, and the Gall by heate therof helpeth and sustaineth the cothing of meate and drinke, and perfecteth and sucketh by his subtiltie, and poncheth and prycketh by his byting and sharpnesse, and gnaweth and byteth the guttes, and excyteth and styrreth to put out superfluities and stynckyng things: And the Gall for great heate is most bytter, and by medlyng thereof with swetenesse of the bloud, chaungeth or altereth. Huc vsque Constantinus, Aristotle. lib. 3. sayth, that the Dolphyn hath no Gall: and all kynde of foules and of fysh, and all maner of beastes, which lay Egges, haue Galles. Some haue more and some haue lesse: And by some maner of wise it is in subtil waies, that stretcheth from the Liuer to the guttes, by one maner, these waies stinken: And one manner the Gall is in a gutter diuersly, for sometime in the nether, and sometyme in the myddle, and sometime in the ouer, and some foules haue Galls priuely hyd in a gutte, as Culuours or Doues, and water Crowes, and Swallowes. And some haue a great Gall on the Lyuer, and in the wombe, and in a gutte, as in a Golhauke, and in a Kite or Glede.

Also, lib. 14. Aristotle sayth, that some beasts haue no Galls, as Horses, Mules, Asses, and Olyphants. The Camel hath no Gall distinguished, but he hath smal veynes, in which is gall.

Also some men haue great gall in the Lyuer, and some haue not so great. And the Gall is a certaine superfluitie, which is gathered as dragges in the Wombe: But yet kynde vseth superfluitie to certaine help and succour. In them that haue the kynde of the Lyuer whole and sounde, and well disposed and ordred, and haue kyndely swete bloud, no Gall is founde: Or if it be founde, it is but lytle, and that in right small veynes. And therefore they Lyuer that haue no gall, is of good colour, and more swete then the other. In a beast that hath Gall, is somewhat, which is of very swart smell, founde vnder the Gall: For by gathering of the Gall into one place, the other parts being nigh ther about, are the sweter and more pleasant.

Also the Gall by his subtiltie & sharpnesse, karueth and cutteth great humors, and wasteth them by his dryenesse. And therefore to clense the eye-sight, and to make it cleare, and to put of the impediment and lette of the spirit of lyfe, and namely the Gall of a Golhauke, and of other foules, which lyue by rauine, is necessary, as sayth Con. in Viatico. And by continuing heate, and great boyling of the humour of the Gall, comming again to the Lyuer, the bloud is infected, which being infected, bothe alter the nourishments that are sent to fede the members, and apayreth and infecteth them: and also maketh and causeth the skinne to be yelow of colour, or elis greene, or blacke. The tokens of thole passions be these: The infection of all the body, thirst, bytternesse of y mouth, ache of the forehead, ringing in the eares, yelow vrine with yelow some, continuall yelow spewing. And sometyme it happeneth, that the pores of the case of the Gall be stopped and letted: And then Coler infecteth the Lyuer, and breedeth the same maner of passion. Therfore in Viatico, Con. saith, that when the case of the Gal is greued, that than faylleth the vertue therof, by the which he vseth to drawe out the red Coler of the Lyuer: And so the Coler abyding with the bloud, the bloud is dyed & chaunged. Also he sayth, that when Apostume is bred in the wayes by the which Coler passeth to the Gall, the Coler turneth to the Lyuer, and passeth about with the bloud into all the body. For if the nether hole be stopped, than Coler passeth vp to the ouer waye, and to the stomacke, and than the face is yelow, and the mouth is bitter and dry, burning and thirst in the stomacke. The Vryne and dyet commeth whyte, for that Coler is farre from the Lyuer and the Reynes, where the Vryne is wont to be dyed. And if the ouer hole be stopped, than Coler dyeth the nether

partes: And tokens be seene that be contrary to the foresayd tokens, as Constantine sayth, The gall lyeth vpon the liuer like a bladder, hauing a skin easie to breake, named Cista Fellis, the Filme of the Gall.

¶This that is spoken and treated of the Gall, sufficeth touching to this matter.

## ¶Of the Splene. Cap. 41.

Splen. Liena.

THe Milt is called Splen in Latine, and hath that name of Supplere, to fulfill: for it supplyeth the lefte side before the liuer, that it be not emptie. And some men suppose, that the milt is the cause of laughing. For by the Splene we are moued to laugh: by the Gall, we be wroth: by the heart we be wise: by the Braine, we fele: by the Liuer, we loue.

The harmonie of the Elementall humours.

¶And if these be in good state, whole, and well disposed, the beast is all whole, as saith Isidore. And Constantine saith, That the mylt is set in the lefte side, & the shape thereof is euenlong, & is somwhat hollow toward the stomacke, and rising vp toward the ribbes. In these two places it is bounde with certayne small clothings. And men say, that the mylt hath two pypes, by the one thereof, he draweth to him blacke Cholera, of the bloud of the liuer, and by the other he sendeth that that sufficeth to the stomacke, to comfort the appetite thereof. The mylt helpeth to fulfill the default of the body in the left side, and to auayle vnto the liuer in the other side, to the conseruation of ỳ stomacke, to draw to him the dregges of bloud, for cleansing of the liuer: and to send what sufficeth to the appetite and desire to comfort the stomacke. The substaunce of the mylt is thin and hollow, to drawe easelye the humour of dregges: and he is blacke, for the lykenesse of blacke Cholera, that he receiueth and contayneth: and he is also set in the left side, betweene the ribs and the stomack, for temperance and easing of the lefte side, and for to saue the heating of the stomacke, to whom he is ioyned. He is somewhat hard, that he be not lightly hurt by quantitie and qualitie of the humors of dregs, that he draweth and taketh. The mylt is ofte grieued sometime by the default of vertue of containing and holding, and that is, when he maye not drawe to it selfe humour, nor is not able to sende it that is drawen to another place. And sometime by stopping, when great humors and gleymie be gathered, and stoppeth the wayes of the mylt, and let the working thereof. Also sometime, by to great repletion of humours, for humors flieng to the mylte are drawen thether, for kindly working therof, and maye not be voyded at the full, and therefore the humours encrease gleymie and hard in the hollownes of the mylt, insomuch, that it semeth, that the mylte groweth bigger. But by the sentence of Hippocrates, if the splene be great, the body withereth and fadeth: and if the mylt diminisheth and fadeth, the body fatteth. Therefore if the mylte be somewhat more drawing to lyttlenesse, than to muchnesse, it is a signe and token of good complexion, as saith Constantine lib. 9. cap. 22.

Addition

The mylt is a spongeous substance, lieng vnder the short ribbes, in the left side, by which equall of kinde, man is disposed to mirth, otherwise there follow, the passions of sadnesse.

## ¶Of the Bowells. Cap. 42.

Viscera Albegmina. Viscus. Intestina. Entera.

THe bowells be commonly called the guts, which are set vnder and subiect to the members of life, as saith Isidore. And they be called Intestina in Latine, and be bounde togethers within with a bonde, and beare a manner seruice and reuerence to the higher members, and be their necessary instruments, and they be called Viscera in Latine, as it were hauing life: for they be nere about those places that be nigh the heart, where the lyfe is bred and ingendred. Huc vsque Isidorus. And Constantine saith, That the guts be members, which holde euery each other within hollow and round, set into the wombe in length and in bredth. The making and substaunce of them,

is like to the ſtomacke. And they be nũbered fire principall guts: thꝛæ of them be ſubtill, and be ioyned aboue: and thꝛæ are groſe, and begin from beneath. The firſt gut of the thꝛæ ſubtill guts, is called, Duodenum, foꝛ in his length by the meaſure of every man, he containeth twelue inches: & this gut ſtretcheth vp by the ridge, and bendeth toward no ſide. The ſecond gut in Latine is called Ieiunum, to vnderſtand in Engliſh, faſting: foꝛ he is alway voyd of meate and dꝛinke. And wiſe men and pꝛactiſers tel, that when a beaſt is dead, that gutte is alwaye founde voyde and emptie: But ſome men ſay, as ſuch as knowe Anathomia, ꝓ this gut putteth of all things from it ſelfe, and holdeth nothing to his owne feeding. The thirde little gut, is called in Latine Subtile, much lyke to the ſecond, but he is neuer found without ſomewhat of meate. Among ꝓ other great guts, the firſt is called in Latine, Orbum, and hath a mouth in the ſubtill ende: and that gut hath that name, foꝛ he is in reſt, as it were made a window, without the other mouth. And when other guts haue two mouths, that gut hath but one: and thereforꝛe he fareth as a ſack, foꝛ he receiueth much, and putteth out but lyttle, in compariſon to other guts. The ſeconde gut is ſet vnder Orbum, which is called the ſacke, and this
Of Ileon. ſecond gut is named Ileon: Foꝛ in that gut is the ſickneſſe that is called Iliaca paſſio gendered. The third gut is named Colon, in the language of Gꝛæke, and is ioyned faſt to the neather opening of al the body: and in this gut is bꝛed a right grieuous ſickneſſe, that is called Collica paſſio, that commeth either of great ſtraightneſſe of that gut, oꝛ els of gathering of great and colde humours, that ſtop that gut within, as ſaith Conſtant. and Galen ſuper Aphor. By that that is afoꝛe ſayd, it is knowen whereto the guts be nædfull. Foꝛ they chaunge the meate into feeding, and receiue the ſuperfluities in their hollowneſſe to diſcharge kinde. And alſo hereto is nædefull roundneſſe of guts, and ſwellyng & folding, as ſayth Conſtantine, that the meate from the ſtomacke cleaue ſome part in the hollowneſſe of the guts, and to put out ſuperfluitie, and to hold what is nædefull foꝛ the beaſt: and they bee round, leaſt any ſuperfluitie gathered of the ſtomacke ſhuld abide in any coꝛner, and bꝛæde coꝛruption in the guts. Alſo the guts be clothed with two full ſubtill clothes and ſmall, either wꝛapped therein, and that is nædfull: foꝛ if the one were grieued, the other cloath may help. Alſo the guts be ſome deale folded and rough within, and the folding thereof is ſtraight in bꝛedth, to put out the ſuperfluitie of dꝛegges, and to with-hold conuenably what is nædfull to fode. Alſo the guts be cluſtered and wound together, ſo that the leſſe may haue ſuccour of the moꝛe, and ſmall and feeble of the greater and ſtronger: that the woꝛking of the vertue of kinde, be made perfect & conuenable to put out ſuperfluities, & to with-hold what is nædfull. Alſo liber. 2. Ariſtotle ſaith, that the kinde of guttes varieth and chaungeth in quantitie and qualytie by diuerſitie of teeth in the iawes of a beaſt. Thereforꝛe he ſaith, that in all beaſts with teeth in either iaw, the gut is leſſe than the gut in beaſts without teeth, & no beaſt hath an euen ſtrayt gut, except he haue teeth in either iawe. And he ſaith there, that the wombe of a ſerpent is ſtraight & like to a large gut, and if he be little by kind, he hath a gall in the guts, & if he be great, he hath a gal vpon ꝓ liuer. Alſo li. 13. he ſaith, That all beaſts with large & ſtraight guts be full great gluttons: foꝛ by ſcarſitie of vſe of meat & indigeſtion, he deſireth indigeſt ſuperfluitie of meate, & the meate paſſeth ſone out, & thereforꝛe he deſireth much, and ſeeketh meate alwaye.

The guts and bowells are grieued in many manner wiſe, as ſaith Conſtantine libro 9 cap. 26. Sometime by a cholaricke humour, oꝛ by a melancholicke humour, fretting the guttes, and gnawing and bꝛeeding the flure that is called Diſſenteria, that is a right euill paſſion, and ofte bꝛingeth to death as it is ſayde in Aphoriſm. If blacke Cholar come out in the beginning of a Flure, that Flure is deadlye.

Alſo ſometime by gnawing, punching,

and

and wounding of the guts, and that is by an vtter impostume, brædīng matter & punching in the clothing of ꝑ guts: or els by outward hurting & grieuing. Also they be somtime grieued by wind inclosed, that haleth & stretcheth ꝑ clothing & sinewes of the guts: and that is a bitter and grieuous paine, so that sometime it semeth that the guts be fretted & woūded. Also sometime by a humour great and flemmatike that stoppeth the nether parts of the guts, and letteth the out passing of the orders, and brædeth an Euill, which is called Iliaca passio, or els that euil which is called Collica passio. And each euill is pestilent and deadly, & full seldome healed and cured, and ofte slayeth the second day or the thirde, except men haue succour hastely. For the other passions of the guts, seeke in the Treatise, De infirmitatibus, & Collica passione.

Of Colō.

## ¶Of the Kidneyes. Cap. 43.

Renes, Nephroi, ꝑ reyns of a mans backe.

The kidneyes are called Renes in Latine: for of them springeth the humour Seminall, as sayth Varro, for the veynes and the maraow, sweate out a thin humour into the kidneyes, and that lycour is ofte resolued by the heate of Venus, and runneth and commeth, and shedeth it selfe into the place of gendring, as sayth Isidore. And the place which is in the sides of the ioyntes of the ridge, in which be the seates of ꝑ kidneyes, be called the loynes: and be called in Latine Lumbi, for lust and liking of the fleshly acte, as sayth Isidore: For in men the cause of bodely lust, is in the kidney and loynes.

And Const speaking of the kidneyes sayth, that they be made to sucke watry humour from the lyuer, and to clense and purifie it, and the purgation therof, which is the vrine, the kidneyes sendeth to the bladder by the wayes of the vrine: and so sayth Haly also, Super Tegni. And he sayth, that the highest maker and Creator hath made and ordained two kidneyes to drawe watrye moysture of blond from the lyuer, and to sende it to the bladder to passe out. Aristotle lib. 13. saith, That the reynes bee made for the bladder, that so the working of the bladder, should be the better and the more perfect: For the reynes cleanse the superfluitie of moysture, that runneth to the bladder. Also he saith, that the right reyne is higher than the lefte, in euery beast that hath reynes, and that because in the right side, the heate is higher and stronger. Also he sayth, that in all beasts which haue reynes, the left reyne is lesse fatter than the right, and higher: For kinde in the right side is more light, and of more mouing & heate, for heate dissolueth and wasteth fatnes. Also the reynes be the vttermost of the inner members, and therefore they nede greate heate. Then consider, That the reynes are hot, and kepe kindly heate, and they temper the coldnes of ꝑ ridge and of the ioynts of the ridge bone, and drawe watry humours from the lyuer, & dyeth and coloureth blond, and comforteth the vertue of kinde, and brædeth Seminall humor: and they be fleshly, hollow, round, and couered with fatnesse. They are fleshly and powrie, to drawe and to receiue the caselier, watrie superfluitie: they are round, that they should not gather no humour to rotting & corruption: and are cloased and warded with fatnesse, that they be not grieued with the coldnesse of the ridge boanes: and they receiue certaine veynes of the stomacke, that come out of the lyuer. In the which veynes the superfluitie of humour in the second digestion is brought to the reynes. Therefore if the sayde veynes be stopped and let in their office, the reynes be grieued and the liuer also. Sometime in the reynes fall diuers griefes, as sayth Constantine lib. 2. cap. 34. If the veynes of the lyuer be stopped, the reynes lacke humour of blond to their fæding, and therefore they were leane & small. And if the neather wayes of them be constrained or straighted with heate either with colde, then by ꝑ presence of superfluous humour, that commeth into their substance, they be ouermuch stretched and dilated, and so consequently corrupted, or els the humors being forbried, they putrifie and tourne into the stone.

Addition

The reynes are also sundrye wayes grieued, with a postumate winde, that commeth of extreame colde, or of a feruent heate.

## ¶Of the Bladder. Cap. 44.

Vesica. Cystis. A mans bladder.

THe bladder is called Vesica in Latine, and hath that name for taking and receiuing of winde, as sayeth Isidore: for by drawing and receiuing of wind, the bladder openeth and spreadeth: as contrariwise by sending out of winde it closeth and goeth togethers. And is called Vesicula in Latine as it were the diminutiue of Vesica, and it hangeth as it were a birds croppe vnder the throte, lyke a purse, in the which the first meat of the foule is receiued, and kept therein to the second digestion, that shalbe made in the guysarne or mawe: and the meat is kept in that croppe, as it were in a proper spense and sellar against hunger that may come. But as we speake here (as Constantine sayeth) The Bladder is a cauie skinne, and rounde, and hollow as a sacke, close on euery side, except the ouermouth alone, and the substance thereof is hard, that it be not greued by biting and sharpnesse of the Vrine, the which is receiued & taken therin: and it is close in euery side downeward, that the lycour that is drawen in, be not sodainly put out, and vnuoluntarily, and so the vrine goth in by an hole, and out by the same, as it is shewed in Anathomia. Also the bladder is round, to open and spred as the cleansing and purging of bloud wareth more, and to be the more able to receiue the pourging & clensing, ꝑ is vrine. Also li. 13. Ari. saith, that euery beast that hath lungs thirsteth much, & for him needeth moyst meat more than drye: and therfore ꝑ bladder is needfull to receiue the moysture of such superfluitie. Also he saith, that no beast with feathers, with scales, with rindes, neither with shells, hath bladder, except the Tortell of the sea and of the land, for in such beastes the superfluitie passeth into feeding of fethers, scales, and such lyke. Also li. 3. he saith, that euerye beast that gendereth hath a bladder, and those which laye egges haue none: except the kinde of Eutes: and moysture commeth not out of the bladders of dead bodyes. In one manner, drye superfluitie is gendred in the bladder, and thereof commeth the stone. Also li. 6. he saith, That in euery beast without a bladder is easie out passing of durt, and of superfluitie of moysture.

Addition

The bladder receiueth the vrine distilled from the lyuer & the reynes of the backe, by the powers named Vritides or Vrichides, the bladder may haue many impediments, as scabbes, vlcerations, inflamations, and also a quaking debilitie, that such a diseased cannot hold his water.

## ¶Of the Vrine. Cap. 45.

Vrina.

ISaac saith, that vrine is the purgation of bloud and of humoures, and is gendered and bredde by working of kinde, for it taketh beginning of the lyuer, and substaunce and colour in the reynes. For watry substaunce of bloud is sent by certayne subtill veynes to fede the reynes. And so when it commeth to the reynes, there it is dried and cleansed, as Waxe that is molten and purified, and made perfect. And by the strength of heate of the lyuer and of the reynes it is dryed and couloured, and so it sweateth and palleth forth by certaine holes and powres into the bladder, and is gathered and brought into the hollownesse therof: and to after ꝑ this moist substance and fleting is put out of the bladder, it is vrine, and hath that name, for it is Vritina, burning and biting. For as Egidius saith, what that the vrine toucheth it biteth, dryeth and burneth: for it hath burning and dreng kinde, and therefore it helpeth against scabs small and great, against bleynes and whelkes, if the diseased be washed therewith. Also li. 3. Arist. saith, that vrine dronken helpeth Splenetikes, & clenseth rotted woũds and scabbed places. Vrine medled with the gall of a Goshauke, & wisely and warely dropped in the eyen that be anoynted therewith, fretteth, gnaweth, and doth awaye webbes and filth of the eyen,

A medicine for the eyen.

as

as saith Constantine openly, and Galen also. And therefore men shall not be squeymous of vrine, for in many things it is profitable and nedefull: and Urine also hath that name of Vrith, a word in Greeke, that is to understande, shewing, for it sheweth and maketh the inner parts knowen: for we haue knowledge of the vrine, and be certified, how it standeth with the inner powres. For it sheweth and maketh vs knowe, the state of kindly vertue of the lyuer, and in other neather members, and that by the substaunce and colour of vrine: and namely by diuers regions thereof, that Phisitions name Ipostasim. For if that region that is in the bottome of ỳ vessell be white, fattie, well coued, and not departed: it betokeneth strength of vertue and full working of kindly heate in the sayde members. And by the middle region of the vrine, that Phisitions call Eucrima, we deeme suppose, and iudge, of the heart and of the members that be nigh thereto. For if the vrine in the middis thereof be well disposed in substance and colour, not blo, nor wanne, neyther darkned nor shadowed with myst, it betokeneth that the spirituall members be well disposed in substaunce and colour. And by the ouer part of the vrine, that Phisitions call Nephilem, we deeme of strength of the vertue of seeing, that is in the region of the head: for if there be a circle, not to great, red, blewe, nor greene, not gruellous, neither corny, but temperate in colour and substaunce, it betokeneth that the braine, and all the other members that serue the vertue of seeing, be safe & sound: and if the signes be contrarie in the vrine, it betokeneth contrary disposition of the body. Urine is iudged and deemed namely by the substance and colour: for if it be thinne in substaunce, it betokeneth vrinelle of humour that hath the masterie: and if it be thicke, it betokeneth moysture of the humour that hath the masterie: and if it be meanly, it betokeneth temperatenesse, euennesse, and meane disposition. And vrine is deemed by colour: for it hath many colours, to the number of xx. as saith Isaac and Egidius.

Of the which coulours, some betoken strength of heate, or els of colde, & some feeblenes, and some in a meane. For yrolow colour and lyke to milke, and such other, betokeneth feblenesse of heat: and a deepe red betokeneth strength of heat: Dosrey and citrine, and light red, betokeneth meanly. Also among these coulours, some betoken death, as blacke, greene and blew: and some default of digestion, as white, milkish and yrolow: and some beginning of digestion, as whitish and pale: and some perfecte digestion, as citrine and reddish: and some passing strength of heate, as redde, and lyght red: and some burning, as passing brownnesse: and some passing burning and death, as black and greene Yet blacknesse commeth sometime of colde, that quencheth vtterly all kinde heate, & then commeth blewnesse afore: But when it commeth of the last burning, then commeth greenesse afore. It longeth not to this worke to determine and reckon the particular circumstance of these colours: but who that wil know them, let him read the bookes of Isaac, Theophill of Constantine, and of Egidius, in them it is treated of vrine full perfectly.

Addition

Vrina is the Latine word, in Greeke Curia: and as Egidius hath written, Vrina is deriued of Vrith, which by demonstration is to say, shewing: For by the Vrine, the humane dispositions are shewed, vnto the which belongeth sufficient learning, and well acquainted experience, thereby to discerne the hipostasie, the qualitie and quantitie of vrines, the sexe and kinde, the youth, aged, and decrepite. And touching Urines, let this suffice at this time.

## ¶Of the Belly. Cap. 47.

Venter. Aluus.

Isidore speaketh of three manner of wombes, the one is called Venter in Latin, the other Uterus, and the third Aluus. Venter is that wombe, that taketh and digesteth meate and drinke, & is seene outwarde, and is called Venter, for by Venter the wombe, meate and drinke, Venit commeth into all the body. Aluus is the wombe that taketh

meates

Vterus.

meate and drinke, and is manye times cleansed. Properly to speake Vterus, is the wombe of a woman, in which she conceiueth, and is called Vterus, for that she is conceined and forward with child, as saith Isidore. Then Venter is the wombe that taketh the feding of all the body, as Constant. saith, and is ꝑ place of feding and norishing and fundament of the first digestion and of the seconde: and the making therof is hot and moist, and that is fleshly because of digestion, & it is wrapped about with diuers subtill nerues and skinnes: and that is for the keping & sauing of the entrayles, whose disposition is round and euen-long: it is round, for the taking of meate & drinke, and for the containing of the members of feding: it is euen-long, for easie ioyning with the ouer partes and the nether: and this wombe challengeth place in the middle of the body, to deale and sende feding to the ouer & to the nether members. Then this wombe among all the parts of the body, is most softe and vnstable, and is yet more profitable than other: for as the nourisher of the body, it taketh and fetcheth meate and drinke, to feed all the members of the body, and sendeth due feding to euery member, & gathereth many superfluities in it selfe, for the feding of other members, and it putteth them out, for it may not sustaine them long time: & hath diuers griefes, that come of euil disposition of the members of feding, that this wombe contayneth in it selfe: the which griefes ꝑ nerer they be then to the belly and members of lyfe, the more perillous they be. The wombe is oft grieued by great fulnesse and repletion. And on the contrarye, if it be grieued by too great auoydance, it is succoured by too great repletion, as it is said in Aphor. Also ꝑ workings of ꝑ wombe be diuers by diuersitie of times. For in Winter kinde heate cloied in the inner parts of the wombe, worketh strongly: and therfore in winter is greater appetite and stronger digestion, as it is sayd in Aphorism. In Winter and springing time wombes be hottest of kinde, and of longest sleepe.

## Of the Nauell. Cap. 48.

Vmbilicus. Omphalos.

THe Nauell is in the middle place of the body, and is called Vmbilicus in Latine, as it were the middle bosse of twayne, as the middle place of a buckler as saith Isidore. And by the Nauell the childe is holden and fed in the mothers wombe. Constantine saith, that the nauell is made and compoled of sinewes, veynes and issues: and by the nauell the childe in his mothers wombe draweth and sucketh subtill blonde, and taketh breath by the sayd issue. In the birth ere, the childe come out, the nauell breaketh off fast by the Mother, and commeth forth with the childe, and the midwines binde the nauell in the length of foure inches: and of that binding commeth the vttermost ende and roundnelle of the nauell. Huc vsque Constantinus. Et super Ezec. 16. Hierome saith in this manner: It is a kindly thing to children, when they are first borne, that the nauel be cut, and then to be washed with water, and to haue away the bloud. The thirde to drye vp the humour of ꝑ childe in the Swine: The fourth to be wrapped fast in clothes, that the tender lyms fall not neither appaire. Also thereon Gregory sayth, that a childe in the mothers wombe taketh feding by the nauell, as trees & plantes by the rotes, with an hid humor of the earth are fed. And the genitals of women are set in the nauell, as the genitalls of man is set in the loynes. And therefore vnder the name of the nauell is signified lecherie. In Iob. 40. Behold now (Behemoth) his strength is in his loynes, and his force is in the nauell of his belly. Aristo. li. 13. speaketh of the nauell, and sayth, that euery beast that gendereth with egges or laying of egges, hath a nauell in time of birth, and when the bird is wared, the nauel is hid & not seene, for it is continued with some gut, by some part of ꝑ veynes. Also he saith that the making of the nauell, is not but as it were a rinde, that contayneth veines, & is continued with ꝑ child. And by veynes of the nauell, as it were by conduits or pipes, bloud runneth from

Iob. 40.

the place that is called the mother, to the fæding of the child. Then the child wareth and thriueth well by the nauell, as it is layd in the same booke.

The nauell hath diuers impediments, it may fall out by ouer straining, and thereby come to Apostumation.

¶Of the genitalls. Cap. 49.

Pudenda. The mẽbers. Genitalia Membra. Pudica. Verenda.

The genitalls be the parts of the body, that (as the name teacheth) haue vertue of gendring and getting of a childe, as saith Isidore. Also for shame, these parts are called Pudenda, ỳ shamely parts: and therefore they be couered and hid, for that they haue not the same manner of fairenesse, as other members haue that be openly seene: and therfore they be counted vnhoneſt. Among the genitalls, one is called the pintle, Verectum in latin: either because it is onelye mans member: or els for that it is a shamefast member, of Verecundo, or els for Virus. Sperme commeth out thereof. For properly to speake, the humour that cõmeth out of mankind is called Virus, as saith Isidore. And other members be greund ¶ fundament of ỳ vertus of gendring, as ỳ ballock stones, that are called Testiculi in Latine, the diminutiue of Testis witnesse: their number begin of two, without witnesse of which two stones, no man is perfect. These stones serue the pipe ¶ giue it sæde, ¶ they take the sæde of the marrowe of the ridge bone and of the reynes, to the acte of gendring or begetting. Huc vsque Isidorus. Constantine saith, that the substance of these stones, is made of vddy and crudde flesh, white, soft and not full sad and hard, and that is for keeping and sauing of heate; and for changing of bloud into whitenes, which is done by strõg heat in their substance that setteth the bloud, ¶ turneth and maketh it white. And these stones be called principall members, for they be the proper instruments of principall working of the kinde vertue of gendring. And if they be cut off, meanelye strength palleth, and the male complection chaungeth into the female complection. And therefore li. 3. Aristotle saith, ỳ if men be gelded Ante pollutionẽ in somno, thereafter groweth no haire in ỳ body. And if they be gelded Post pollutionem, then except ỳ haire of the brest, all the haire of the body falleth away ¶ becommeth as it were a woman softe ¶ feble of heart and of bodye. Therefore li. 8. Aristotle sayth, That the voyce of men when they be gelded, chaungeth, and be as the voyce of women: and also the figure and shape of them chaungeth. And when beastes are gelded in youth, they ware great and large: and if they be gelded after perfection, then they encrease not. Also if Hartes be gelded after perfection, they encrease not. Also if Hartes be gelded or theyr hornes growe, their hornes shall neuer growe: and if they be gelded after that theyr hornes are growen, then the hornes grow no more, and such Hartes chaunge not, neither cast not theyr hornes, as other doe that be not gelded. Also there it is sayde, that if Calues be not gelded soone after one yeare they shal be lyttle: and he saith, that when they be gelded, the rootes of the sinewes and strings are drawen out. And if there breadeth a postume in the place of the wound, men shall burn one of the stones that is cutte off, and laye the ashes to the postume. Also some beastes be gelded onelye for the gendring stones, as Castors and Bausons: which when the hunters pursiewe them, they bite off their owne stones with their teath, because the hunters shoulde pursiewe them no more. And he sayth, that the males of the wylde Asses gelde with theyr teethe their Coltes and bite off theyr stones: but the females beware, and hide the Coltes from the males, that they be not gelded. Also lib. 16. it is sayd, that the stones of Fowles be small after the time that is ordeained to them to gender by kinde, insomuch that then they appeare not: but then they growe full fast, when the time of loue draweth on. Then the prime stones with other mẽbers that serue the prime stones be the head and well of the humour seminall, and first foundation radicall therof.

Of hornes growing.

For as Constantine sayeth, The kindly getting and gendering of beasts

God hath ordeined and made conuenable members, in the which he hath sette the cause and the matter of generation: the which may not come forth indede, and take effect, without affection of loue. In the members genitall God hath sowen such an appetite inseperable, that euery beast should be stirred and comforted to conserue and multiply beasts of his own kinde: and that is done by moning of God, least that the gendring together being abhorred, the generation of beastes should be lost. And to fulfill such generation, it nedeth that two beastes come togethers, male and female, of the sede of them euery beast is increased: so that in one of them that is the female, is as it were the cause materiall and sufferable, and in the male is the cause formall, and principall working. Therefore lib. 5. Aristotle sayth, that the generation of beasts hath double cause, that is to wit, male and female. Of the male commeth cause of mouing and of shape: The female is as it were the matter: Of the commixtion of both, commeth the creature, &c. Then God ordayneth the members of them that gender, that the one should giue the matter seminall, and the other should receiue it. And God that is most wise, maketh these members to their working, so that they may not be better neither more perfect, as saith Constantine. But truly many misuse these members, that vse them not to y fruite of generation, but rather against the order of reason, and lawe of kinde, not to get children, but to foule lust, and filthye liking of lechery. And therefore I lette this matter passe with silence, Ne forte spermatis explanando originem, progressum vel finem videar carnalibus occasionem cogitandi carnalia exhibere. Of this one thing I warne all folke, that no man suppose, neither take on him to misuse the office of the forsayde members by lewd lyuing. For whosoeuer he be, that iapeth with the genitall members, and wilfully vseth them in fleshly lyking, otherwise then is graunted by lawfull generation of children, he loseth God the Father and beginner of kinde: and he shall haue no place among the children of blisse, in the generation of righteous men, except that he doe worthelye repent and amende. For misuse of generation offendeth and doth wrong to the Father of right, and is worthye great payne and punishment: and besides that, it resisteth grace, and woundeth kinde, and loseth company of Angells, and winneth the paine of hell, and blemisheth fame, and wasteth substaunce, and is spoyle of endelesse blisse, as saith Saint Ambrose.

Carnall lust is lyke vnto the Horseleach, whose propertie is, once tasting of bloud that seemeth pleasaunt, ceaseth not drawing of the same vntill he burst: euen so, an vnbrideled will, fleshly giuen, continueth so long in whoredome and vncleannesse, vntill the patrimony be diminished, the bodie consumed, and the soule confounded. It turneth prosperitie into beggerye, health into sicknesse, the soule into sinne: to the bodies couering, the Leprosie, Podegra, the Poxe: in steede of Hauke, Hound and game, the canker, woolfe, nittes and lyce: in steede of renowme, shame of bodely seeing, griefe of conscience, and contempt of lyfe. Addition

Therefore, let the vnsatiable minded know, that with the Gnat they flye in securitie for a while, by the lyght of fire vntill the flame being touched, and then sodainly is espyed the force thereof. The loue of the world consist in these 3. things, The lust of the flesh, The lust of the eyes, The pride of life: but as the sweet smell of a perfume, lasteth but a while, euen so good counsaile taketh small roote to conuert the wicked. Propertius. Scilicet in insano nemo in amore videt, to haue in immodest loue, is to be aliue in another body, and dead in their owne. The adulterous fornicators seeke to see signes and tokens, they shal perish, & their posteritie shall bee rooted out at the last, and their portion is prepared with the Diuell and his Angells.

## ¶ Of the Mother. Cap. 49.

The Mother in a woman is a singular member, disposed as a bladder, & kind

hath ordeined that member to take & receiue ꝑ humor seminall. Vnto the which the menstruall superfluitie of humours, (as it were to a pumpe of the womans body) flowyeth, the which for ꝑ menstrual flowing & reflowing thereof, is called Menstruum. For ꝑ superfluitie is wont to follow the course of the Mone, as saith Isid. And it is called Mulierbria also & dureth & lasteth kindly in women, as long as they haue vertue to conceiue childre: and when Mulierbria faileth, the faileth the vertue of conceiuing. And it is called Mulierbria, for in women alone this infirmitie is found. For onely a woman is Animal menstruale, as saith Isido. By touching of such bloud, fruite springeth not, neither buddeth, hearbs die, and trees lose their fruit, &c. Seeke the propertie & kinde of this bloud afore in the thirde booke, in the treatise of humours. This Menstruum is the beginning of mans generation, & common foode of rich and poore, of noble and simple in the mother wombe, herewith the field of our birth is moisted, and the child is fed herewith while he is in his mothers wombe. And the mothers womb hath two cels or hollownesses, the right cell is it in ꝑ which the man childe is bread: And in the left cell is the maide childe conceiued. The child ꝑ is conceiued some deale in both, hath disposition of either sexes male and female. In Anathomia it is sayd, that the mother hath three cells in the right side propried to males, and three in the left side ordeined to females: And in the middle is conceiued Hermophroditus, ꝑ hath both sexes male and female. And the childe that is conceiued in the Mother is called Fetus in Latine. The childe hath that name Fetus of Fouere, that is tenderly fed and nourished. The thin bag or skinne that the childe is wrapped in, is called Secundina, which commeth out with the childe when it is borne. And if it hap that by any chaunce Secundina abideth in the mother after that the childe is borne: thereof commeth great perill, except it be put out and holpe of kinde, or else by medicine. The mother hath many griefes: sometime by conteining too much superfluitie of humours, and that is by a clammie humour that stoppeth the mouths of the vains, or else of cold, that constraineth, or else of drincke that walketh. And these diuersities be known by their owne proper signes and tokens. Also it is sometime grieued with too much flowing & shedding of menstruall humours: and that commeth eyther of too great abundaunce, that kinde maye not holde, or else of too great violence of sharpnesse and byting of humours. And if this euill be olde or of long continuaunce, scarcely it may be cured & holpen. For if the mouths of the vaines haue bene long open, it is hard to close them. Also the mother is grieued with stifling: in that passion it seemeth to the woman that she shall be stifled. For the mother presseth the spirituall members, and that commeth of too greate repletion of humours that stretcheth the mother in length and breadth: or else it chaunceth of a corrupt & venimous fumositie, that cōmeth of some corrupt humour, & filleth the hollownes of the mother, & maketh the mother to ouerstretch in widenesse.

The cause of sodain sounding in wome.

The Mother hangeth betweene the splene and the bladder, but somewhat higher then the bladder, the bottome or hollownesse is extended vnto the nauell, & is the place of the first Fragma, of conception called Embrion, beware of carnall copulation.

Addition

And so ꝑ ful mother asketh more place, & thrusteth vpward togethers ꝑ spirituall mēbers: wherby the woman is nigh stifled. Also the mother somtime falleth too much forward, either to ꝑ right side, or else to the left side: & sometime goeth out of her own place. And ꝑ commeth of slaking of sinewes thereof, & of superfluity of humours, ꝑ charge sore & grieueth ꝑ mother. And sometime the mother is grieued with sore ach & punching of postumes: wherupon followeth grieuous ach, pricking & burning. Also when she is conceiued with childe, the mother is grieued with ach & stretching of powers ꝑ commeth of mouing of the child, & namely about the time of trauailing of child: For in ꝑ time the child moueth more strongly thē afore. Therfore needs ꝑ mother is greued: it is most specially grieued in trauaile

The nere the time of bringing forth the child, refrain copulatiō

That is, when the childe hath both members.

stifleth the powers killeth the seede and offēdeth God.

maple, when it thinketh to discharge it selfe, and the outpassing of the childe by some manner happe is let: which sometime happeneth through the straightnes of the wayes of the Mother: and sometime for to great fatnesse of the woman: and sometime for greatnesse of the child, and feblenesse, and for default of vertue of out putting in the body of the woman that trauayleth of childe. And somtime it happeneth that the childe is dead, and therefore it may not help it selfe to come out of the mothers wombe. And sometime the woman supposeth that she goeth with childe: and she beareth in hir wombe some manner lumpe wonderfully shapen, as sayth Aristotle lib 18. Also after in purgation, it happeneth women to haue an euill, that is called Mola. For sometime a man laye by a woman, and after a certain time she thought that she had gone with childe: for hir wombe began to rise and swell, and tokens of going with childe were seene in the woman: and when the time of birth drew nigh, she brought forth no childe, & the swellyng of hir wombe abated not, but she endured so three yeares: and at last she trauayled, and brought forth a lumpe of flesh, so hard, that scarcely it might be cut, either seperated with yron: & such a lumpe is called Mola in Latine. And there Aristotle saith, that this happeneth, when the matter that is conceyued, is stifled with a vapour & humour of euill digestion: for then such a lumpe is bred (that is called Mola) in the Matrice or Mother, &c. In these manners and many other, the wretched Mother is grieued very sore.

Molon, called Mola matricis, an impostumation or lumpe cōglutinate or gēdred in ỳ place of cōception.

## ¶Of the Buttockes. Ca. 50.

Clunis. Nates.

The buttockes be called Nates in Latine, and haue that name because the body resteth on them, while we sit or ride, as saith Isidore. And the flesh in the buttockes is frumpled and knottie: because they should not ake by wayght and beautnesse of the body that sitteth thereon. And so the stocke of the bodie is borne vp, which beginneth at the necke, and stretcheth to the buttockes, as saith Isidore. Constantine saith, that the buttocks be full of sinewes, and that is for to binde the ioynts of the thighes to the stocke of the body: and therefore they be fleshie, to temper the coldnesse of the sinewes and bones, and to defend the feeling of the sinewes as saith Constantine lib. 3. Cap. 8.

Addition

The decay of the buttockes, is vnconstant dyet, much lechetie, and cold sitting.

## ¶Of the Thighes. Cap. 51.

Femora.

The thighes be called Femora in Latine, for in that place of the body is distinction and difference betweene male and female: and the thighes stretch from the flanke and the chest, and from the buttockes downe to the knees. The thighes moue in ioynts: and the hollow parts of the sayd ioynts are called Vertebra in latine, and Coxæ, as it were ioyned to an Arell tree. The thighs bend inward and not outward, vnder, and not aboue, as the armes doe, and therefore some men call them Suffragines, as saith Isidore. The thighes be made & composed of great bones, as saith Constantine, lib. 3. ca. 8. They be all hollow aboue, and bending afore, and haue two sharpnesses: the greatnesse is needfull, either for that they be the foundation of the bones, or els for that they beare ỳ great brawnes and sinewes, by the which the fete are playnly moued. Also crookednesse and bending of the vtter parts is needfull, that the brawnes and sinewes may haue place: for if they were within, they should be hurt and grieued. Also these same two bones be some deale roumde in the inner side, and that is needfull: For if they were croked onely on one side, then all the body should be croked & vneuen. Also hollownesse is needfull with the inner bending and roundnes, that the peyses therof, may be the more stedfast. The hollownes is needfull to haue some entering into the hollownes of ỳ legs Also ỳ thighs be couered & warded with flesh & with brawnes, that the bones may haue helpe and succour against outward hurts and griefes, and also to temper the cold-

nesse of the bones. Further they be great aboue, and small beneath: and that is needfull, for they are meane betwene the ouer partes and the neather. And therefore they must haue due proportion to euery part.

Addition

The thigh is the strongest part to the bodie, vnto the which was assigned by God in Exodus, the 28. chapter, That not only the vpper couering to the bodye, but also thou shalt make them linnen breeches to couer theyr priuities, from the loynes vnto the thighes shall they reach. It appeareth in those daies, no great choice of apparell, 1519. yeares before Christ, notwithstanding of so great antiquitie, is the making of apparell, although Adam & Eues aprons were long before.

## Of the knees. chap. 52.

Genibus.

THe knees be the ioynts of the thighs and legges, and be called in Latine Genua. For they be shapen in the mother with the cheeks, and they long thereto: and they be of kinne to the eyes, the lodges of teares and of weeping. For the knees haue that name Genua of Genis the cheekes. For when a child is gendered, he is so shapen, that the knees be vpwarde. And by iust ioyning of the knees the eien be shapen and made hollowes, either round. Secundum verbum philosophi. Genua coprimit arta gena. Which is to vnderstand, When weepe the sooner if they kneele. For kinde will that the eyen and knees haue minde, where they were togethers in the mothers wombe in darknesse or they came to the lyght. Hucusque Isidorus. Constantine saith, lib. 2. chap. 8. That the knees be a manner round bones, grisly, & hollow. They be hollow & round, for that the legges and whirlebones should be the easilyer ioyned in the hollownesse of them: They be sinewie, that the legges be not lightly departed from the ouer partes: And also they be sinewie that the workings of the spirite of feeling may be sent to the neather partes to cause mouing in them. Also for continual mouing the knees be slender and poore of flesh and fatnesse. For if they wer much fleshie, they should be lightly stopped. And so the working of the vertue of feeling should be let by greatnesse of flesh. And therfore the knees because they be sinewie, they haue greate feeling and be lightly hurt, when the sinewes of feeling be grieued outward or inward, as saith Constantine.

## Of the legges. Chap. 53.

Crus. Curibus. the shank or shinne bone, to the vvhich is the calfe, the featur of the leg

THe legges are called Crura in Latine, and haue the name of Currere, to runne: for with them we goe and run. Also they be called Tibie, for they be like pipes and trumps in shape and length, as saith Isidore. And Constantine saith that the legges be meane betwene the feete and the thighes, and be ioined to them with sinewes and strings, by the which, the influence of going & mouing of the vertue of ruling passeth and commeth to the feete. They be made of full strong bones, and be as it wer pillers of the bodie, able to beare the weight of the body. And they be couered on the ouer part within with brawnes & with flesh: that so in the folding of them with the thighs, they shall neither grieue nor be grieued of the thighs. And so the flesh of the legs is set in the ouer side within as a piller, or els as a boteras to holde vp the weight of the body. And also they be sinewie that they may be the more able & strong to swift mouing. And they be ful of marrow, that the lucky vertue of the beast the which is dealed and spread by the sinewes and strings, may be preserued & kept: And also to moyst the drinesse of the bones with moisture of the marow, as saith Constantine.

## Of the Feete. chap. 54.

Pes. Pous. In the feet grow diuerse impediments, the gout called Podagra, also Elephancia, which

A Fote is called Pes in Latine, and hath that name of Podos in Greke as saith Isidore. For the feete setting to the ground one after another goe forth. The sole is the vttermost part of a man and beareth vp all the bodie. Constant. saith that the feete is made of 44. bones, of the which bones two be the heles, and two of the cheines or ancle bones, 10. of the combe, and 30. of the toes.

is a fvvelling and the crãpe

And the sole of the fote is fleshie and plaine, forward and backward, and some deale hollow in the middle. It is fleshie to defend the sinewes, strings & veynes from hardnes of the bones. It is plaine, to haue soting, and to be more ready to beare that is set thereon. It is hollow, to haue succour in the hollowes place, if the plaine slide or faile. The bones of the fote be bound with diuers sinewes and bonds, and that is nedefull to haue more strength, for strong sustenaunce of the body, and also for that the fet should haue the more easie moting. Fete of beasts be diuers: For Aristotle libro. 14. saith, That some foted beastes haue fete afore and behinde, and some haue in the sides, as a beast with bloud and with many fete: and the propertie of that kinde of beasts, is to haue fete in the former part of the bodye, and the cause thereof is, for that the former and the hinder are toyned and houed in one place. Also Ibidem he saith, that in foure foted beasts kinde hath set the fore fete in stede of the handes: the hinder fete be necessary to beare the wayght of the beasts. And it was much necessary, that foure foted beasts should haue foure fete, for all the body of them boweth kindly toward the earth, and also is moued to the earth with all beastly appetite: and therefore it nedeth to haue so many vndersettings and vpholders, that such a beast may the more ably & quickly moue, and goe, and stampe. Also therefore the hinder fete be nedefull: for Arist. saith, the fore part of the foure foted beast, is more and more large than the hinder part. And therefore for to rise vp and moue themselues, and to moue lyghtlye before and behinde, the hinder fete are nedfull. The contrary is in children: for the ouer part in children is heauyer than the nether, and therfore they creepe on fete and handes, and vse their hands in stede of foure fete in creping, for they may not reare vp their bodies, because ꝑ ouer part of ꝑ body is more than the nether. This changeth yet in youth, for yet in youth, the nether part wareth, and the ouer part wareth lesse than the nether part of the body, and so by lyttle and lyttle he reareth himselfe vp an end. But the disposition of foure foted beasts is contrary: for the nether part is first very great, but in youth the ouer parte wareth and arereth, and therefore the rearing vp of the head and foreparte of horses, is much more than the hinder part. And there it is said, that the token and signe herreof is, that a colte toucheth his owne head with his hinder fote: but when he commeth to age, he cannot doe it. Also Arist. li. 2. saith, that the lefte fote of such beasts on the fore parte is not so free neither so lyght in moting, as the left hand of a man, except the Elephant. Also there it is sayde, that the Elephant in sitting, bendeth and bowdeth his fete, but he may not bend his foure fete at once, for heauinesse and wayght of his body, but he foldeth and bendeth the hinder fete as a man doth. Also it is sayd there, that Volatile bendeth ꝑ hinder fete backwarde and the wings forward, which be in stede of handes. Also ther it is sayd, ꝑ generally in beasts the right fot moueth more than the left, and therefore it is sayde, That some beastes moue first the right fote when they shall goe or slep, as the Lyon, Camell, & Dromedarie. But yet somtime some beasts moue first the left fote, as the Fore and Wolfe, that haue fete and legs longer in the left side, than on that other. And therefore they halt alway, and reare and rise vpward from the left side toward the right side. Also generally in beastes the right fote hath more heate in moving & strength than the lefte fote. Super Aphorism. Galen sayth in token herreof, That if a woman which goeth with childe stande vpright, and both hir fete together, if she be with a childe Malelyne in hir wombe, and is sodaynly called, she moueth first the right fote to come to the callyng: and if it be a maid childe, she moueth first the lefte fote. Also he sayth libro 2. & 3. That euerye beast with many toes in the fete, haue many children, and contrariwise. And the fete of foure foted beasts are made of bones, & sinewes, and of lyttle flesh. And also the fete of fowles and of two foted beasts, except mans fete, which

Fliẽg things.

hath much flesh beneath, and that is to defend the manifold & diuers bones and sinewes. Also some beasts vse the foote in stede of the hande, as an Ape among foure foted beasts, & the Popingay & the Pellycan among the sterng fowles: for they fede themselues with the foote. And he saith lib. 13. that no beast with many clifte in the foote haue hornes. And yet euery beast with long strouting tuskes in the mouth, is cloue foteed as ỳ Bore. Also he saith lib. 14. that in Beas ỳ hinder foote be more then the former, or middle, for going, and to rise from the earth when they lyst to take their flight, and their wave. Item libro. 16. euery beast with many clyfts in the foote, genereth blynde whelpes, as the Lyon, the Hound, the Wolfe, and Fore. Then to haue in remembraunce the properties of the foote: the foote is the vttermost part of the beast, ordained for perfection therof, and it is long, plaine and hollow, for shape and printing of the Foie: and is distinguished with toes, for his strong holding: bonie and sinewie for better during. And is nedefull in beastes for the rearing of them and mouing, & also for ward and defence of them In fowles cloven feete and crooked clawes are nedfull to get their liuing. In fowles closing of the foote is nedfull for their leading, stirring and ruling in waters. And this sufficeth touching the foote.

## ¶Of the sole of the foote. Cap. 55.

Planta. The sole of the foote is the vttermost part of the beast, and is called Planta in Latine for it is plaine: and it is nedfull that it be plaine, to sticke the faster in the earth, as saith Isid. And it is heled and cloathed with harder skinne than the other part of the body, least it bee sodainly grieued with thornes, briers, or with other prickes. And therefore of beasts the foote are wrapped, wounde, and armed with clawes, houes & soles, that they are not lightly hurt with treading. And the soles of the foote beare all the heauinesse and waight of the bodye. And therefore they nede hosen & shoes, least they be hurt and grieued, as sayth Isidore.

## ¶Of the Heele. Cap. 56.

The hele is the hinder part & the nether of the foote, and is called Calcaneus in Latine: for with them the fores or steps be pight and printed in the earth, as saith Isidore. And the hele is round, that it be not lightly hurt: & it is euen long to be fast sticked and printed: and it is sad, that it be not sone bruised: and it is bound to the anckle bone with soft bondes and strings, to moue the calcyer vpward & downward. And hurtings and woundes of the hele, be harde to heale, both for scarsitie of flesh, and also for continuall mouing, as saith Constantin lib. 2. cap. 10.

Addition

Calcanei, the heeles of a man or woman, may diuers times come by infections, as the gout, straining, the crampe, the kybes, and such like.

## ¶Of the bones. Cap. 57.

Ossibus. For that it is sayd and treated of the principall members, and of the members of office, now we purpose to treate of those mẽbers, which be made of parts like, and of their conditions, and first of the bones. As we speak, here is a thing made of partes lyke, and hath the same name & kind, that the parts therof haue: as bones be made & composed of bones. The bones be the sadnesse of all the body, as saith Isidore, for the strength of a beast is in the bones. The bones be called Ossa in Latine, and they haue that name of Vsto, to burne: for in old time the bones were burnt. Or els as some other suppose, the bones haue that name Ossa in Latine, of Ore, the mouth: For that in the mouth the bones be seene. For in euery place they be hid or coue red with flesh and skinne, except the mouth alone, in the which the bones of the teth be seene. The bones of the head are called Compago: for that they be ioyned togethers and bounde with sinewes, as it were with glew. The ouer endes of the bones be called Verticulæ,

as it wer turners and winders, or whirlers, and be warred with great knots.
And they haue that name, because they turne and winde in clitching, binding, & stretching of members, as sayth Isidore lib. 11. Constantine saith lib. 2. that the boane is the hardest and dryest parte of the body of a beast, and that is needfull, either because the boanes be the foundation of all the body, upon the which, the building of all the body is set, and therfore it needeth that the bones be strong: or els because they defend ỳ inner parts from griefes that might hap and fall by diuers things that be without. Many & diuers bones are in the body, and that is for more sadnes and strength of the body, or for easinesse of mouing, or to auoyd great griefes from the body: & such bindings and accordes be betwæne the members of the body, that if one be greued, they are all grieued. And therfore kinde doubleth well nigh all the members, that if one be grieued, the other may haue compassion and helpe him: & therefore it neded that many boanes were made, and diuers in quantitie, for in great members be great boanes, and in small members, small bones. Also some bones be vnlyke in quantitie, and diuersly shapen, for some be long, some be round, some are hollowy, and some massiue and sad. They be sad, for the more stedfastnesse, and hollowe for the more lightnesse of mouing, for kinde because the bones are great and mouable, maketh them hollow: the which bones for two causes are full of marrowe, one is, least they should breake by reason of their hollownesse, and to be fedde by the marrowe. Therefore by the wasting of the marrowe, which wasteth out by the bones at the pores, the flesh that is next the bones is swæter than other flesh.
Also the bones are bound and strayned togethers with certaine sinewes, for that they should not fall, neither depart asunder by great mouing: and for that they should helpe each other the more effectually. In the first ioyning of ỳ bones is a manner of glewy and gleymie moisture, because the bones should the more easely mone togethers: & in the endes they be cloathed with grisles, for that they should not be grined with fretting. Huc vsque Const. li. 2. ca. 51. Aristotle li. 12. saith, that the boanes were created for the sauegard of the soft body: For the bones thereof are full harde. And in a beast without bones is a member according to the sayd bones, and is in ỳ stede of bones: as small hairy bones in Fish. And as the heart and the lyuer, be head and well of all the veynes, so the ridge bone is wel and head of all other bones: for on the ridge bone all other bones be mored and founded, as the ship on the kele is builded. Also the kinde of bones is continued with the ridge bone, because the ridge bone kepeth and saueth ỳ tenderne sof the bodies of beasts: and the bones that be nigh the wombe are lytle, because they should not let ỳ rising of the wombe, when beasts eate & drink. Also generally and commonly the bones of males are stronger and more harder, than the bones of females: and specially the bones of a Lyon, out of ỳ which, if they be strongly striken togethers, fire shall spring and come out, as it were out of stones: and the bones of fowles, are feblar than of other beasts. Alls Arist. li. 3. saith, that ỳ bones that be cut, grow no more, like as the grisle doth not. For the making of grisles is like to the making of bones: & though hornes, nailes, and clawes of beasts, and bils of foules, maye be made softe at the fire, croked, straight and bended: yet bones may be made neither softe, croked, nor euen, but bones may be cut, hewen and hacked: Item, idem li. 2. Beasts that haue hairie prickes in stede of boanes, haue lyttle bloud. Also euery beast that hath teth in euery iawe, hath bones with marrowe, and the marrow of them is lyke to fatnesse or grease. Some bones be thicke & hard, whereby they seme to be without marrowe, as bones of Lyons & of Elephants: for the marrowe of such beastes lurketh & is hid in the pores of ỳ bones. Then gather of this that is spoken, that the bones are the foundation of all the body, and be colde, hard, and drie. And because colde hath masteric in the bones, they be white, strong, and stedfast.

And

And they be hollow within, and full of marrow, and are bound togethers with sinewie bondes, and beare euery each other continually. For the lesse be mored and roted on the more, and the more be couenably ioyned to ẏ lesse, by ẏ wõderfull craft of kinde. The bones be couered and cloathed with flesh and with skinne, and are by the sustentation of both flexible: and they are bound togethers with ioyntes, with sinewes, and strings, and receiue temperance of kind, beate of flesh and bloud. Also the bones sæle not, but in case the bones bee hurte either grieued, they grieue the body full sore, and namely, if they be broken or sore hurt, and that is, because they bee nigh ẏ sinews, with whose bonds they be knit together: bones be somtime grieued by outward doing, as by breaking, cutting, smiting, hewing, wrasting & falling out of ioynts, and such other. And somtime by doing & workings that is within: and that is oftentimes of fretting & gnawing of wode and enraged matter, as it fareth in them that haue an euill and disease that is called Herisipila, which some men call the holy fire.

Addition

Herisipulas is the Greeke word, among the Latines named, Apostema calidum, of some learned Ignis sacer, the shingles, which is a burning humor pricking: whose blisters are lyke wheales of white matterie colour, and beginneth in the necke and shoulders.

Somtime by ouermuch gathering and repletion of humours in the ioynts of the boanes, as it fareth of them that haue the gowte. And somtime they are grieued by corruption of the marrowe that is within, as it falleth in Leapers. And somtime of wasting of humours of the marrowe, as it fareth in them which haue the Etike, or be wasted and consumed: and the paper in the hollownesse of the boanes, the boane ache is roted and maured, inasmuch it is the more grieuous and perillous. And so the corrupt boanes doe corrupt by lyttle and lyttle the flesh that is next to them, and maketh them to rot.

## ¶Of the marrowe. Cap. 58.

Medulla.

MEdulla in Latin, is in English, marrowe, and hath that name, for that it moysteth the bones, and it comforteth and tempreth the coldnesse of them, as sayth Isidore. Constantine saith, That the marrowe is in substaunce hot and moyst, and is bred into the hollownes of the bones, of ẏ most purest parts & vnctuous humours of nourishment. And so the marrow by the heate thereof, tempereth and coldeth the bones, and with his moysture, moysteth the dryenesse of the bones, and by his substantiall propertie it fedeth, nourisheth and saueth the vertue of fæling: for the marrowe receyueth of the brayne influence of spirites, & namely of the ridge boanes, the which marrowe is called Nucha among Phisitians. And this marrowe by meane of certaine reynes, seruyth those members, which are set beneath the necke, and giueth to them fæling and mouing, as saith Constantine. lib. 2. cap. 10. Also Isidore saith, that the marrow by ẏ subtiltie and moyst vnctuositie thereof, wofeth and sweateth out at the boanes a lycour, which is thin, and by the Veneriall heate, this licour is resolued in the reynes of beastes, and breedeth lyking of lone and of lust. Loke before in the Chapter of the reynes. And therefore beasts with bones full of marrow, haue great lyking in lust, as saith Varro. And beasts that haue lad bones and voyde of marrow, are seldome moued to bodelye lust as the Elephant. Varro saith, That the marrowe followeth the kinde of the Mone: for it wareth when the Mone wareth, and when the Mone waneth, it minisheth. And by priue sulpities and sentings, it faileth the vertue and the strength of the Mone, and followeth the Mone in waxing and minishing: as it fareth in beasts and in trees, which haue passing plentie of humours and of marrow, in the full of the Mone, and great scarcitie thereof in the new of ẏ Mone. And therefore in the new of the Mone it is not good to graffe trees: for ẏ fruit shall be full of wormes, and lyghtly rot.

And

And this perchaunce happeneth by reason of superfluous moisture, that the grasse then grased receiueth in the lap: And the superfluitie thereof may not bee ruled, neither haue digestion of kinde. Therefore such humours sent to ỳ fruit is cause of breeding of wormes, and of some rotting. Also Aristotle.li.12.sayth, that a beast which hath teth in eyther iawe, hath the marrow like to fatnesse: And some beasts haue but little marow, as a Lyon which hath hard boanes and thicke, in whom is but little marrow, and some doe saine, that the Lyon hath no marrowe at all. Dioscorides sayth, That marrowe is full medicinable and also healthfull, and namely of foules and of wilde beasts For it healeth breaking out, stripping, chins, clifts, and whelks of the lippes, and slaketh ache in sore eares: and maketh softe the hardnesse of kirnells: And healeth the blaines of the fete: and all wageth smarting and sorenesse of the throate, and of the brestes, and teates. And it is a principall remedie for the Tisike and Etike: And it hath vertue of recouering. Therefore it restoreth to the members the humour that is lost.

## Of the gristle. chap.59.

A Gristle is the tendernesse of the bones, and is called Cartilago in Latine, because it maketh no greate griefe though it be folde and bended, as sayth Isidore: as it fareth in the Nose and in the eares, and in the ends of the ribs: For the gristle is harder then the flesh, and softer then the bones And kind hath made such places of such disposition, because they should not breake when they should bee folded or bend, as sayth Constantine, libro. 2. cap. 9. The Gristle doth cloath and arme the endes of the boanes, that they bee not grieued with fretting togethers, and that the boanes should be the easilyer ioyned to ỳ flesh. Aristotle libet. 14. sayth, That the gristle cut groweth not againe. For the making thereof is like to the making of the bones Also the gristle hath no feeling of it self, but only the sinew ioyned thereto, is cause of feeling & of moouing, when it feeleth or moueth, as saith Constantine. In the middle of ỳ heart of a beast is a gristle bone set in the bredth therof, and that is called the seate of the heart, as saith Constantine, li.3.cap.20.

Cartilagine.

## Of the sinewes. Chap.60.

THe sinewes bee some of the partes of the bodye, and bee called Neuros in Greeke: because the ioyntes bee fast conpled together with the sinewes: And it is certaine that the sinewes make most vertue and strength. And the thicker that the sinewes bee, the more stedfastnesse commeth of them, as saith Isid. And Constantine saith, that the sinewes bee nedefull, to beare and to bring feeling and moouing to the members, and namely to the gristles and bones, and to such that haue of themselues neither feeling neither moouing. And the braine is chiefe foundation of the sinewes: for it is the well of wilfull moouing & feeling. For all sinewes spring and come out of the braine, or elle out of the marrowe of the braine, that is of the marrowe of the ridge boanes. Such a meane is nedefull, least if they all should come without meane from the braine, either in breaking they should be grieued, or elle for farre way from the well of feeling, in the dede of feeling, and in the might of giuing of lyfe, they should lacke in might. Then those sinewes, which come and spring out of the braine, bee more softer then they which procede and come out of the marrowe of the ridge boane, for they bee more hard. And those sinewes which come & growe out of the formost parte of the braine, be most softe: for they beare feeling to the other. For softnesse chaungeth into feeling hastely. The sinewes which come of the hinder parte of ỳ braine, be more harder to suffer moouing: For soft things breake lightly with swift moouing. Fiue paire of sinewes come frō the braine. The first paire passeth to the eyen, and to the other limbs of feeling, to giue to thē feeling & mouing: and these be more hollowe, greater, and softer then other sinewes.

Neruus of ỳ Greekes is called Neuerous which may haue diuers impediments, by cutting, straining, by ỳ cramp, & numnesse

And

And they be moze holloive, to giue moze plentier ſpirits to the wits: And they be moze greater, that the ſubſtaunce of them breake not in the holloivneſſe: and ỳ they may haue ſhut in them the moze plentie of ſpirits. Alſo they be ſoft to make fæling in them the moze ſpædely pzocæde. In the out paſſing of the bzaine the ſinewes be neſh and ſoft, but the farther they be from the bzaine, the harder they be in kinde.

¶ The ſecond paire of ſinewes beginneth behind the firſt: and that paire cõmeth out by a certaine hole, that is nigh to the holloivneſſe of the eyen, and giueth mouing to the eien. The third paire beginneth behinde the ſecond, and comming by the ſeate of the head out of the hinder part of the bzaine, is departed in foure perticular ſinewes, and ſpzead into diuerſe places in a net wiſe. The fourth paire is ioyned to the firſt payze befoze: but being afterwarde departed therefrom, ſpzeadeth into the mildc mother, to giue thereto fæling of touching. The fift paire, in his out going is departed into two ſinewes. The one whereof commeth into the holes of the eares, and ſpzeadeth there, and giueth hearing to the eares. That other commeth by the eare bowes to the cheeks, and ſpzeadeth and helpeth the wozking of members there about. It ſæmeth that the firſt paire commeth out of the hinder part. And out of euery eath of theſe thzee come ſinewes, to ozdeine fæling and mouing, and ſpzeadeth in lyke vpwarde and dowvnwarde. And yet beſides theſe paires, there commeth one out of the hinder parte of the bzaine. And of this paire the marrowe of the ridge boane, commeth and ſpzingth. This ſpzeadeth into the partes of the tongue and of the thzoate, and giueth to them fæling and mouing. Except theſe fozeſayde ſinewes, all other ſinewes of the bodye, come out of the bzaine by meane of the marrowe of the ridge bone. And the ſinewes be accounted in all to the number of. 32. paire and one odde ſinew. And all theſe bee ſpzead, dealed, and faſtened in euery ſide to the chinnings of the body, by wonderfull craafte of kinde. Hucvſque Conſtantinus. lib. 2. cap. 12. Item liber. 3. Ariſtotle ſaith, that in the place of bones is the multitude of ſinewes: and a ſinew ſtretcheth kindly in length and not in bzedth, and is greatly ſtretched out. And about the ſinewes is much vnctuous moyſture, which kæpeth and ſaueth the ſinewes. And euery beaſt that hath bloud hath ſinewes: and a ſinewe which is cut a ſunder and detrenched, groweth neuer after, neither the ſinew which is ſlit and clouen, cloſeth noz ioyneth, lyke as a veine doth. Foz if a veine be ſlit and cleſte, it will bee ſone ioyned whole againe. Alſo he ſayth. liber. 29. That the moſt vertue of a beaſt is in the ſinewes, and namely in a Bull: Foz the elder he is, the ſtronger and the harder he is, and the harder be his ſinewes, and therefoze it maye bee dzawne and ſtretched in length, and ſtraighted as a cozde oz rope. Then gather of this that is ſayd, that a ſinew ſpzingeth and commeth out of the bzaine. And receiuing thereof fæling and mouing, doth diſtribute the ſame to the other members: And coupleth and bindeth togethers the other partes of the bodye, and is ſofte in the out comming, and hard fozthward. The ſinew in the holloivneſſe and voidneſſe therof receiueth ſpirit, and kæpeth it. And by the folding thereof the ſinews bend and folde the limmes that be flexible. And as ſayth Conſtantine, they indure diuerſe griefes, as cutting and ſlitting, pinching and pzicking, and ſlaking, and ſtopping, as appeareth in Pantegni. li. 9. cap. 8. & li. 11.

## Of the veines. Chap. 41.

THe Vaines haue that name, foz that they be Viæ, the waies, conduits and ſtreames of the flæting of bloud, and ſheddeth it into all the bodie. Foz by the veines all the members be moyſted and fed, as ſayth Iſidore. And Conſtantine ſayth, That the veines ſpzing out of the liuer, as the arteries and woſen doe out of the heart, and the ſinewes out of the bzaine. And veines be nædfull, as veſſells of the bloud, to beare and to bzing bloud from the liuer to fæde and

Venis. Sthigmos. There bee manye principall vienes in man, Mediana, Cardiaca, Cephalica, Sophena, Baſilica, Epatica, Saluatella, frõ theſe

nouriſh

chiefe veins proceede all other veines by which the body is cherished.

nourish the members of the bodie. Also nedely the veines be more tender & softe in kinde then sinewes. Therefore that they be nigh to the liuer may somewhat chaunge the bloud that commeth to them. And all the veines are made of one curtill, and not of two, as the arteries and wosen. For the arteries receiue spirits, and they kepe and saue them. And the veines comming out of the lyuer, sucke thereof, as it were of their owne mother, feding of bloud, and dealeth and departeth that feding to euery member as it nedeth. And so the veins spread into all the partes of the bodye: and by a wonder wit of kinde, they doe seruice each to other. Also among other veines open and priuie or secret, there is a veine that is called Arteria, which is nedfull to kinde to beare & bring kindly heate from the heart to all the other members. And these arteryes be made and composed of two small clothings or skinnes called curtills: and they be lyke in shape, and diuerse in substaunce. The inner haue wrinckles & folding ouerthwart, and their substaunce is hard, and more boistous then the vtter be. And without they haue wrinkles & folding in length, of whome the substaunce is harder for nedfulnesse of mouing, opening, and closing. For by opening doth receiue it selfe from the heart, and that by the wrinklings and folding in length. By closing it selfe doth put out superfluous fumositie: which is done by wrinkling and folding the curtelles ouerthwart in bredth: in the which the spirit is drawen from the heart: Wherfore they be harder without then all the other veines, and that is nedfull, least they breake lightly and sone. Also these veines spring out of the lefte hollownesse of the hart. And two of that side be called Pulsitiue: Of which, one that is the innermost hath a soft skinne: and this veine which is called Pulsitiue, is nedefull to bring greate quantitye of bloud and spirits to the lungs: and to receiue in ayre, and to riddle it with bloud, to temper the feruentnesse of the bloud. This veine entereth into the lungs, and is departed there in manye manner wise.

Arterie, be like veins, in which be the vitall spirits, hauing their beginning of the heart.

¶The other arterie is more then the first, and Aristotle calleth it Vena, this arterie commeth vp from the heart, and is diuided in twaine, and the one parte commeth vpward, & carrieth bloud that is pured, and spirit of lyfe to the braine: that so the spirit of fealing may be bred, nourished, kept, and saued. The other part goeth downewarde, and is departed in many manner wise toward the right side & toward the left. Hue vsque Constant. li. 2. cap. 12.

Of being and vvorking of the povvers.

¶Then marke well, that a vaine is the bearer and carrier of bloud, képer, and warden of the life of beasts, and conteineth in himselfe the foure bloudy humours cleane and pure, which be ordeined for feding of all the partes of the bodye. Moreouer a veine is hollowe, to receiue bloud the more easilye, and as it nedeth in kinde, that one veine bring and giue bloud to another veine. Also a veine is messenger of health and of sickenesse. For by the pulse of the arteries and disposition of the veines, Phisitions deme of the feblenesse and strength of the heart. Also if a vaine be corrupt, and conteineth corrupt bloud: it corrupteth and infecteth all the bodie, as it fareth in lepers, whose bloud is most corrupte in the veines, of the which the members be fedde by sucking of bloud, and taketh thereby corruption and sickenesse incurable. Also the veine of the arme is ofte grieued, constrayned, and wrong, opened and slit, and wounded to releaue the sickenesse of all the bodye by hurting of that veine. Also the veines that be ouermuch straighted or wrong with fatnesse or with flesh, haue lesse of bloud and of spirit then the other veines. And therefore in the substance of such veines kindly heate faileth, and the spirite vitall is lessed. Therefore such beasts liue and indure the lesse time, as saith Constantine. liber. 11. cap. 17. Aristotle. lib. 2 saith, If a veine be cut or slit, it maye be healed and ioyned againe, and so may not a sinew. Item ibi. li. 6. Such as the veines be vnder the tongue of a beast, such is the coulour that that beast bringeth forth. And therefore he sayth,

That ſhæpe with white veines vnder ẏ tongue, haue white lambs. And in like wiſe ſhæpe with black veines vnder the tongue, haue blacke lambes. If ye deſire to know moze of this matter, ſeeke afoze in the chapter of the tongue.

## Of the fleſh. Cap. 62.

Caro, quaſi anima carens. Sarx, Creas, The fleſh of man is manye waies corrupted, by dropſies and putrifieng of bloud.

FLeſh is called Caro in Latine, and hath that name of Carie, that is matter and rottenneſſe, as ſaith Remigius. Gregory ſaith, that the fleſh is oft changeable, and therefoze it rotteth haſtely. And Gregory ſayth, That there be many manners of fleſh: Foz ſome is fleſh of Fiſh, ſome of Fowles, and ſome of Serpents, and ſome of Adders. And in this mans fleſh is priuiledged, foz man is fozmed to the nobleſt and wozthyeſt, that is to wit, is ioyned to the reaſonable ſoule. Therefoze it is aboue wonders, and moſt wonderfull, that in the laſt time mans fleſh is made Gods fleſhe, when Gods ſonne became man, and dwelled among vs. When the fleſh that was fraile and bzittle of mankinde, was made higheſt aboue other, when it was ioyned to Gods ſonne, as ſayth Gregorie. Conſtantine ſayth, That fleſh is kindly hot and moiſt, and fæbeth kindly heate, and coucreth ſinewes, boanes, and bzaine, and defendeth them, and tempereth the coldneſſe of them. And there is thzee manner of fleſhes, ſome is medled with muſcles, ſinews, and ſtrings, and is called bzawne: the other manner of fleſh is temperate betweene hard and ſoft, and is called griſtlely, the third is kirnellye. And pure fleſh is moſt in the ridge and in the gummes. The fleſh that lyeth in the vtter partes of the bones, that reſteth vpon that fleſh, is as it were a næbfull Tapit of eaſement foz ẏ ſayd bones. The fleſh of the ridge boane is næbefull both within and without, foz two cauſes. Foz it heateth the marrow of the ridge boane, and filleth the hollowneſſe betweene the ridge boanes, and alſo kæpeth and ſaueth the ſinewes that come vpwarde and downewarde, that they breake not noz faile, by reaſon of the long wape, and the fleſh ſpecially defendeth the ridge from diſtemperate aire, and from vtter grieſes and harmes. The fleſh that is betweene the teeth kæpeth and ſaueth the mozes and rotes of them: and fæbeth theſe mozes and rotes, and maketh them ſteadfaſt and ſtable. Knottye fleſhe hath thzee pzoperties. One maketh wet and moyſt, as the fleſh of pappes and teates, and the kirnells vnder the tongue, which bzeadeth ſpittle, foz the mouth, the tongue, and the chækes, that they bee not let of moouing with to great dzineſſe. The other parte that is kirnelled and knottie, filleth and occuppeth voyde places, and ſuccoureth the veines and the ſinewes, and receiue the ſuperfluitye that woſeth out of them. The thirde parte of fleſh beclippeth the ſtomacke and the guttes: And with this parte is medled certaine nettes and caules of ſinewes, veines, and wolen, which bzing mooning and fæling to the inwardes. Noz they wape ſhould not bee ſure, without this kirnelled fleſh were ſo ſpzead, that the ſinewes and the arteries might reſt eaſily therevpon: And alſo that the ſinewes and the arterves maye finde a ſoft place to flye to foz ſuccour, if it happened them to mæte with any thing that ſhould grieue them with hardneſſe. Huc vſque Conſtantinus. li. 2. cap. 14. Fleſh that is temperate and meane betweene fat and leane is good & healthful, namely if it be not medled with cozrupt bloud, noz bzed thereof, noz fed therewith. Foz ſuch fleſh is the beginning of cozruption, as ſayth Ariſtotle. libro. 3. And likewiſe Conſtantine. libro. 11. cap. 17. Ariſtotle liber. 12. ſaith, That to much fleſh letteth the wozkings of the ſpirite. And therefoze the head is not made of much fleſh, that it may be of the better witte and perfect vnderſtanding. Item. liber. 1. If the place about the eyen haue much fleſhe, it betokeneth euill diſpoſition, guile, deceit, and euill cuſtome, and default of vertus Infozmatiue. And ſo if there bee to much fleſh, and the vertue of fozmation and ſhape bee fæble: then wonderfull paſſions and euills bzæde in the bodie, as Ariſt. lib. 16. ſheweth an enſample of a woman, that ſuppoſed that

A ſigne of euill diſpoſitio

she was with childe, and at last she brought forth a grisly lumpe of flesshe, which is called Mola among Phisitions, &c. Also the very pure flesh is tender and softe: and therefore it will not away with trauaile. Wherefore liber. 2. it is sayd, that the fat of a Camell haue much flesh, as the fate of a Beare, and therfore men make to the Camell strong shoes of haire and of Leather, when he shall worke, to keepe him from ach and sore hurting. Also (as he sayth Libro. 12.) The flesh is not the first member of feeling, neither a member conuenient to feeling: But the sinewe, which is within the flesh, is the limme of feeling. And therefore dead flesh feeleth nothing, nor flesh which is cut and detrenched all of. For it hath not the well of feeling of it selfe, but of sinewes.

Therefore if the sinewes be corrupte or stopped at the full, the flesh feeleth nothing, as it fareth in limmes, which be taken and vered with the palsie. All Fowles with croked billes and sharpe clawes, be fedde with flesshe, and wilde beastes also, and flesshe is the praye of such Fowles, for nede of meate and of fode, as it is sayd. Liber. 14. And foules of praie that bee but little fleshye, bee bolde and hardie, and god of flight, and sharpe of sight, as it is there sayde. And Fowles of greate fatnesse, bee slowe of moueing and of flight, and they be more fleshie in Winter then in Summer. For in Winter the powers bee closed, and the humours ware thicke and tourneth into flesh and fatnesse: and also by reason of rest. For then Fowles moue lesse from place to place, as sayth Isaac in Dietis.

## Of Fatnesse. Cap. 63.

Fatnesse is a moyst thing, and sitteth vppon the small celles and places as sayth Constantine. For subtill bloud and vnctuous gathereth no fatnesse in hot places, there it may enter and pearce. But when it commeth to places, that kindlye are colde, there it congealeth at last, and tourneth into fatnesse. And that kinde doth for right greate nede, to temper with the moysture of fatnesse the sinewes and felles, which be kindly drye, that they shoulde not lyghtlye breake by some happe that might fall: And also to kepe and saue with fatnesse that that is betweene the inner partes from colde aire that is without, as sayth Constantinus liber. 2. cap. 14. And Aristotle, liber. 2. saith, that fatnesse is bread in the bodies of beasts, of bloud vndigested and vndefied, and namely for scarcitie of moueing. And the more the fatnesse increaseth and waxeth, the more the bloud minisheth and vanisheth. And therfore in right fat men, is little bloud. And he sayth. Libro. 16. Moueing wasteth and destroyeth fatnesse, and so doth heate also. Therefore in all beastes the right reine hath lesse fatnesse then the left reine, and is higher in place and stede. For in the right side, the heate is more stronger then in the lefte side, and of more moueing. And Constantine saith, That fat bodies and to full of grease, be worst, and appropried to most worst euills and sicknesses. For in such bodies oft kinde heate is stiffeled: And by stopping of fatnesse, the waye of the spirit is closed and forbarred: And the influence of the spirites maye not come to rule the sinewes and arteryes. And he sayth, that all fat bodyes fall into long sicknesse, which bee harde and slowe to heale: and that is for the great superfluitie of humours gathered together in them. For such bodyes charged with fatnesse, moue not themselues to trauell, whereby kindly heat should be augmented. And so the fatnesse congeled is dissolued: and then kindly heate fayleth, and sodeine death followeth, but if there bee succour the sooner, as sayth Constantine liber. 11. cap. 17. Then consider, that fatnesse by vnctuositie therof is fire nutratiue: & for light aire that is therin, it passeth into the vttermost part that is of a thing: & diminisheth the strength of ỳ sinewes and ioynts, & defendeth them: and slaketh the strength therof, & maketh soft the skin and stoppeth the weather pores and keepeth and saueth kindly heate: and filleth and replenischeth the hollownesse and voidnesse of the body. And stretcheth

Pinguedo puueli, vvordes that signifie fatnes which cometh to pore men through sloth, refusing lavv full exercise: vnto such men, by too much superfluous feeding and rest.

out the wrinkling of the skinne: And prelleth the vaines and arteryes of the body, and letteth the working of feeling and reason, and sloweth perfect generation of beasts. Also it is said in Aph. That a woman ỳ is to fat, conceiueth not till she become leane: and it is no wonder: For the fatnesse letteth & stoppeth the way of the mother. Also greace and fatnesse doth moyst things: and are not sone drie. Wherefore. li. 3. Aristotle sayth, That the broth of beastes with much greace renieth not, as the broth of a horse, or of a Swine. Item, euery beast with greace not departed from the flesh, hath but lyttle fatnesse in the wombe. And when the wombes bee but lyttle, the flesh is verye fattie. Item hee sayth, that that is nigh the blacke of the eie in all beastes is full fat, though the eye be hard. And euery beast with much tallowe hath little sede: whether it bee male or female. And beastes withteeth in either iawe, haue no tallowe. Tallow congealeth anone when it is taken out of the bodye and set in colde ayre. Pinguedo, Adeps, and Aruina, bee all one touching theyr substaunce. But Isidore saith, Aruina is that fatnesse, that cleaueth to the skinne: Adeps is that fatnesse that beclippeth the guttes, and keepeth and saueth the members within. Zirbus is called a thinne skinne, vnto the which that fatnesse cleaueth that many call Alluta: whereof followeth this verse. Intus adeps, aruina foris, pinguedoque queuis. Which is to vnderstand, that in the beast is fatnesse, that is called Adeps, Aruina without, & both within and without it is called Pinguedo, fatnesse.

Nota.

cording as the cõplections be, reddish, blacke, pale, vvhite, brovvne, tavvnie, greenish, & vvatry.

## Of the Skinne. Chap. 64.

Pellis. Cutis, Chros, Derma, be names for the skinne. The skins of men be of diuerse colours, ac

THe Skinne is the vttermost part of the bodie of a beast, and is called Cutis in latine, for it couereth the body, and is oft cut and corued as sayth Isidore. For Cutin in Greeke, is Incisio in Latine, that is, cutting in English. Also the skin is called Pellis in Latine, and hath that name of Pellere to put of: For it putteth off the vtter grieues of the bodie, as winde, and raine, and suffereth Sunne burning and other grieues. And when the skin is slaine, & is drawen of, then it is called Corium, that is saide of Caro in Latine, flesh. For the flesh is couered with the skinne, as saith Isidore. Then the skin is the vttermost part of the body, and beclippeth the flesh and bones, & coureth and defendeth all the inner parts, & is now stretched out, and now drawen together, after as the diuerse needs of the body areth. Also for defence of the inner part of the body the skinne putteth it sefe forth against diuerse grieues of the aire. And the skinne hath a kindly thinnesse, as sayth Constantine, for that it should not occupy the body ouer measure. And the skinne is sad to conteine the more easily the parts which bee within, and also to lette and withstand the vtter grieues. In men the skinne is more nesher and softer then in other beasts. And that is for to haue god touch and feeling. For if the skinne were harde and thicke, as the shell of a fish is, it should not feele any thing. And if they were rough and hairye, as the skinne of an Asse: then it should feeble and appaire the witte of feeling and of groping. Therefore in the palme of the hand the vtter skinne is more and softer then in other partes of the body, that it should the rather be chaunged to touching. And the skin is all full of pores, and namely the skinne of the head, and that is nedefull to put off superfluous fumositie. For by heate the pores open, and the superfluitie that is betweene the fell and the flesh, is put out by vapours and sweating.

Also mans skinne is not in all members like: For the skinne of the visage is more tender and thin, and more subtil then other: And that is for the perfectnes of feeling and shewing of fairenesse. For if the skin of the visage were to great, men should not see there through the rednesse of blood: Also if it were thicke, it were not according to ỳ working of the wits, ỳ be in ỳ visage: and ỳ skin is so fast ioyning to ỳ body, ỳ it may not easily be slaine & departed therfrom, & namely in ỳ soles of ỳ feet, & in ỳ palms of the hands:

in the which it cleaueth to the sinewes of the heart, and brawnes as saith Constantine. Aristotle li. 3. saith, That after the coulour of the skin the haire and the nailes of beasts vary. For if the skin be black, the haire and the nailes be black. And if the skin be white, the haire and the nailes be white. And euery beast that hath bloud hath a skinne. And if the skinne be hurt, or if it be slaine off, it hath no feeling. And the skinne hath this propertie, that if in a place without flesh, it bee cut off, it groweth no more, nor draweth not together, as it fareth in the Nauell, and in the breadthes of the eye liddes. Also liber. 19. In some beasts the skinne is small and thinne, and in some greate and thicke, as the humour small or great hath the masterie. And in a great skinne groweth great haire, and in a small skinne small haire. And in age the skinne wareth great and harde, and shrinketh and riueleth, for defaults of heate, and consuming of kindlye humour, and then the beautie chaungeth. Also the skinne is oft grieued as other members bee. Sometime the cause is without, as with wounds and slitting, with heate of the Sunne, with burning, with hot and colde, wherewith it wareth pale, wanne, and bliewe, and taketh many diuerse vnseemly coulours: Somtime the griefes of the skinne come of a cause that is within, as riueling, which commeth of walking of the substantiall moysture, as it fareth in olde men and women. Sometime of infection of humours, as it fareth in leprous, and in thē that haue the Porpheu. For kinde putteth out from the inwarde partes the matter that is infect to the skin: and that matter abideth vnder the skinne, and chaungeth and infecteth the skinne.

Sometime it is grieued with scales, and sometime with itching, with drye scabs and wet: Sometime with striping and pilling, and with many mother griefe. And skinnes of beasts be right necessarie for men, for right many manners and diuerse vses, as for clothing, and for armour, for writing, for bokes & shoes, and for many other necessaryes, the which were long to rehearse. And scarce is any beast found, but that his skinne is conenable to some vse of mankinde.

If the skinne be white it doth come of fleme, if red, then of bloud, if blacke of blacke Choler, if Tawnye or shining of coulour, adusted, if grayish or greenish, then of melancholy & colde humours. Addition

## Of the haire. chap. 65.

THe haire is called Pilus in Latine, of Pellis the skinne, for the haire commeth out of the skinne as sayth Isidore. And the haire is bred and commeth out of a fumositie, hotte and drie as sayth Constantine. For when the subtil smoak commeth out of the powers, it is dryed with the aire without, and when the vter softe smoake commeth out, there is not dealed to giue it full passage. But the aire letteth the passage of this softe smoake, and dryeth it and tourneth it in to the kind of haire. The aire helpeth & righteth the body, as saith Const. li. 2. & vltimo. And liber. 3. Aristotle saith, that haire groweth not but in the bodyes of beasts, which gender and get beastes. And the haire is diuerse by diuersitie of skinne of the beastes, in the which it groweth as it is sayd. liber. 19. for beasts that haue greate skinnes, haue greate haire, and that is for the multitude and plentie of the earthly part, and also for wideneese of the veines and powres. And if the skinne be continued and thick, the haire is full thinne and small, for the straightneese of the waies. And when the humour of fumositie that is in the skin drieth swiftly, there groweth not much haire nor long: And if that humour be great, thicke, and fat, the haire is then contrariwise. And therefore the hayre of mans head is full long, because that humour is fat of kinde, and drieth not so sone. And therfore men and women that dwell in moist countries, and haue moist complections, haue nesh haire and softe, As men and women in Thracia. And contrary wise, men and women that dwell in hotte and drie Countryes, haue hard haire and crispe. And namely, Capillus. Thrix. Crinis. Pili. Thracians. Lutecians. Indians. Britans.

by if they haue complections accordyng, for by heat there the haire is bent, rineled, and pinched, as it is sayde there. And the haire groweth crispe and comming out of the skinne: for it commeth out by two contrary wayes. For the earthy parte of the hot fumositie and drye, comming out of the skin moueth downward: and the part hot and light, moueth vpward: and so the haire is bowed and bent, rineled, and pinched, and made crooked and crispe. And when beastes that haue haire ware old, then the haire waxeth hard and more stiffe then they were before, as feathers of fowles ware harde in age, and that is for scarcitie of humours. Also there it is sayde, That whenne a man is gelded, there groweth no haines on him neuer after: and that is for scarcitye of humour, and through diminution of heate and humour in the principall members. Item, sometime the haire chaungeth colour, that is by reason of some cause without. For as it is sayde there. Hote water maketh white haire, and colde water maketh blacke haire. And the cause is, for in hot water is more spirit then in cold water. And therefore when the water heateth, thereof commeth whitenesse. As it fareth in some. And this chaunge accidentally of the haire, is as well of small haires of the body, as of the head. But it commeth not alway of chaunging of hot water or colde.

## Of the Haires of the head. Chap. 66.

HAires of the head be called Capilli in Latine, as saith Isidore, and be made to light the head, and to keepe and saue the braine from colde. Haire shorne is called Cesaries: Shearing becommeth well a man and not a woman. Payre kembt, is called Coma in Greeke, womens haire is properly called Crines in Latine. For womens haire is dealed, shende, pleated, and bounde with laces. And so the pleates of womens haire be knitte and bounde with laces, that be called Discriminalia in Latine. Isidorus said. And Constantinus saith, that the haire of the head commeth out of fumositie thick grose, and hot. And that fumositie commeth of hot, firie, and intensiue humours, and passeth out at the pores of the head. And is vsed with aire that is without, and so tourneth into the substaunce of haire, while this humour groweth, the haire groweth, that is bread and commeth thereof, and is nourished therwith. And who that loseth this fumositie, loseth also the haire of his head. And that hair hath that quality of this fumositie: for if this fumositie be black, that haire is black: And ther is much haire when that fumositie is much, and scarcitie of haire, when it is scarce. And when this fumositie faileth, the haires fal off, and the man is bald, for the haire groweth no more. And in this case medicines help not: and if such fumositie faileth not, but is infected or let by some other humour: then failing and lack of haire is not properly baldnesse, but a speciall euill that Phisitions call Allopecia. By that euill, that nourishing of the haire being corrupt, the haire falleth, and the fore part of the head is bare, and the fore skin of the head is that fouler. Such men fare as fores do: for the haire of them faileth haply through immoderate heate. Allopex in Greeke and Vulpes in Latine, is called a Fore in English. For such other passions and causes of failing and default of haire, search inner in the treatise of the infirmities, of the falling of, and of the faults of the haire. Of the hoarenesse and the cause thereof take likewise there. Also take before in the treatise of the head, where ye shall finde the disposition, kinde, and diuersitie of the complection of the haire, by the eqvdition of Galen, Haly, and Hippocrates. But of hoare haire take heede, as Constantine and others Authors tell. For the masterie of colde fleume and moist breedeth hoarenesse. For of white fumositie and colde commeth hoarnesse of the haire of the head, and of the other haire of the bodie. Arist. saith, that the haire of the temples hoareth sooner then the other haire: and that is for scarcitie of humours, and for the mastry of the coldnesse of the haines thereof.

Then hoarenesse betokeneth length

As it appeareth after malefactors haue ben executed, their haire & nailes haue growen lõg, vntill the moist humour be diminished.

Alopecia, a kind of leprosie or skurfe



of lyfe and of age, and the quenching and paſſing of fleſhly lyking, the ſtinting and flieng of vices and lyking of childhood, and ending of this lyfe, & nedfull tidings of the new lyfe that commeth afterward. Baldeneſſe is priuation and default of haire, and commeth of default of fumoſitie in the foreparte of the head, as ſaith Conſtantine. And it commeth ſometime of great abſtinence, and of default of moiſt fumoſitie, that is the matter of the haire, as Ariſtotle ſayth liber. 3. The oft ſeruing of Venus maketh the haire to fall, and bredeth baldneſſe little and lyttle. And if it fall in youth, it groweth againe. And if it falleth afterward youth is gone, it groweth no more. Then it followeth that haire falleth in the fore part of the head, and ſuch falling and default of haire cauſeth baldneſſe commonly. And it falleth off, either for the ſkinne is to thin, or for ſcarcitie of humours. Haire falleth not behinde the powle, and that is for fadneſſe and thickneſſe of the ſkin, & thickneſſe of pores and of cleauing of humour that is there, wherby the haire is faſtned and nouriſhed, as ſaith Galen ſuper Aphoriſm. And there it is ſaid, That children and women ware not balde, and that is for plentie of moiſture in their heads. Alſo gelded men ware not balde: and that is through chaunging of their complection, and for maſterye of colde, that cloſeth and ſtoppeth the powers of the ſkinne of the head, and holdeth togethers ỳ fumoſitie that it may not paſſe nor vapour out, but in women and in gelded men, eyther haire falleth and fayleth, as ſaith Ariſtotle, lib. 19. Then the haire of the head, kepeth, highteth, defendeth, and heateth the head. And if a man be without haire on the head he ſemeth the more vnhoneſt. This defaulte falleth in youth, but moſt in age: for the foreſaide cauſes and reaſons.

All manner of haires come of groſe matter or fume, being hot, wherfore this common Prouerbe is vſed: Vir piloſus ſemper eſt luxurioſus, A man that is full of haire, is lecherous. There are ſeauen ſeuerall coulous of haires. The firſt Albrone haire, yeolow haire, red haire, black haire, flaxen haire, gray haire, and white haire. Addition

Alborne haire and yeolowe haire deeme a gentle nature, where the condition & complection be of like goodneſſe, proceeding of Sanguine, bloud.

White and flaxen haire, of Flegmæ, redde haire, of groſe humours and ill bloud.

Blacke haire, of cholarike humours mixt with melancholy, Gray haire, defection of naturall heate, and corrupte fleame: euery haire hath a hollownes, forth of the which the powers ſtreme, the haires of man haue diuerſe impediments, it may be eaten with wormes, it maye fall, it maye alſo ſtinke and wither.

FINIS LIBRI QVINTI.

# ¶INCIPIT LIBER SEXTVS.

FOraſmuch as it is ſayde in ſpeciall of the properties and partes of man, nowe it followeth to ſpeake of the properties of him in generall and in ſpeciall, touching the diuerſitie of age and of ſeres, and alſo touching many diuerſities

ſtties of kindly and vnkindly things: for by all theſe diuers and contrarye parts, of man is knowen.

## ¶Of the age. Cap. 1.



Emigius ſaith, That the age of man, is nought els but tenout and during of kindly vertues in conſideration, meane betwæne contrary moning, or els meane betwæn quiet and reſt: for hereby man paſſeth and moueth, and neuer abideth, in the ſame ſtate. Or as Iſidore ſayth, the age is the ſpace of the life of a beaſt, & beginneth from ẏ conception, and endeth and fayleth after age. Iſidore ſaith and Conſtantine alſo, That there are many diuers ages. The firſt is called Infancia, childhod without teth, and lately got and borne, and dureth ſeauen months, and is yet full tender & ſoft and quauie and clammy. Therefore in that age a childe nædeth alwaye tender and ſotte kæping and fæding and nouriſhing. And childhode that brædeth teth endureth and ſtretcheth ſeauen yeares. And ſuch a Childe is called Infans, that is to vnderſtand, not ſpeking, for he may not ſpeake nor ſound his words perfectly: for ẏ teth be not yet perfectly growen and ſet in order. as ſayth Iſid. Afterward commeth ẏ ſecond age ẏ is called Puericia, childhod: which dureth and laſteth other ſeuen yeare, that is to the ende of fourtæne yeare: and hath that name Puericia of Pubertas, or els of Pupilla, the black of ẏ eye, for as yet the children are pure, as the blacke of ẏ eye is, as Iſidore ſayth. And after that commeth the age that is called Adoleſcentia, the age of a young ſtriplyng, & dureth the thirde ſeauenth yeare, that is, to the ende of one and twentie yeares, as it is ſayd in Viatico: but Iſidore ſayth, that it endureth to the fourth ſeauen yeares, that is to the ende of eight and twentie yeares. But Phiſitions account this age to the ende of thirtie or fiue and thirtie yeares. This age is called Adoleſcentia, for becauſe it is full age to get children, as ſaith Iſidore: and able to burniſh and increaſe, and hath might and ſtrength. Iſidore ſaith, yet in this age the members are ſofte and tender, and able to ſtretch: and therfore they growe by vertue of heate that hath maſterye in them, euen to the perfection of complement. After this Adoleſcentia age, commeth the age that is called Iuuentus, and this age is meane betwæne all ages: and therefore it is ſtrongeſt, and laſteth as Iſidore ſaith, to xlv. or .l. yeares, and there endeth. And Iſidore ſaith, this age Iuuentus hath that name of Iuuare, that is to helpe: for in that age a man is ſet in his full increaſing, & therefore he is ſtrong to helpe at næde: & Iſidore ſaith, that after this age Iuuentus, commeth the age that is called Senecta: and is the middle age betwæne the age that is called Iuuentus, & the ſecond age ẏ Iſid. calleth heuines or ſadneſſe. This age accordeth to old men & ſad, for to cal Iuuentus young. In this age olde men drawe from youth to the ſecond age: For ſuch men be not in the ſecond age, but their youth paſſeth, as ſaith Iſidore. And vpon this age commeth the ſecond age: & ſome men ſuppoſe, ẏ this age endeth at lxx. yere, and ſome ſuppoſe that it endeth in no certaine nũber of yeares. But after theſe ages, all the other part of mans lyfe is accounted Senectus, or Senium, the ſecond or the laſt age. Iſidore ſayth, that this age is called, Senectus, for paſſing and fayling of wit: for by reaſon of age, olde men doate. Iſidore ſaith, that Philoſophers tell, that men that haue colde bloud, be nice and fooles: as men in whom hot bloud hath maſterie, are wiſe and readye. Therefore olde men whoſe bloud wareth colde, and in whom the bloud heateth not can but little good. Alſo for great age olde men doate and are mad: and for luſt, lyking, lightnes, and play, children knowe not what they ſhould doe, as ſayth Iſidore. The laſt part of age is called Senium, it is ſo called becauſe it is the laſt end of age & of lyfe. This age bringeth with it manye domages, and alſo profits good and euill, as ſayth Iſidore. God for it delyuereth vs out of the power of mightie men and tirants, and maketh an ende of bodilye

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luſt,

luſt, and breaketh the braydes of fleſhly lyking, and hath wit and wiſedome, and gineth good counſaile, as many olde men doe. It is the ende of wretchednelle and of woe, and beginning of wealth, and of ioye: It is ỳ paſſage out of perill, & coming to the price: It is the perfectnelle of medfull dædes, and diſpoſition to be perfect. And this age bringeth euilles with him, as ſaith Iſidore. For it is wretched with fæblenelle and nope: For manye euilles come, and ſickenelle in age is noyous and ſorowfull, for two things there be, ỳ deſtroy ỳ ſtrength of the bodie, ſicknelle and age, as ſayth Iſidore. In theſe olde folke kinde heate is quenched, the vertue of gouernance & of ruling fayleth, and humour is diſſolued and waſted, might and ſtrength paſſeth and fayleth, fleſh, fatnelle and fayrenelle is conſumed and ſpent, the ſkinne riueleth, the ſinewes ſhrinke, the bodye bendeth and croketh, forme and ſhape is loſt, and fairenelle of the body brought to nought, all theſe fayle in need. All men deſpiſe the olde perſon, and are heauy and weary of him. The olde man is trauailed and grieued with coughing and ſpitting, and with other griefes, vntill the aſhes be reſolued into the aſhes, & powder into powder. By this ſpace & paſſing of time and of age Philoſophers deſcribe mans lyfe: in which paſſing of time & of age, man chaungeth and draweth alway towarde his ende, and to the gates of death. Huc vſque Iſidorus.

## ¶Of Death. Cap. 2.

DEath is called Mors, for that it is bitter: or it hath that name of Mars, that is fained to make death. Iſid. ſpeaketh of three manner deaths. The firſt is bitter, the ſeconde to ſome, the thirde commeth in time. The firſt is death of children, the ſeconde of ſtriplyngs, the thirde kindly, and is death of olde men. Euery dead body is called Funus or Cadauer, a carrion. It is called Funus, of Funibus, ropes: for men in olde time, bare ropes burning, with more about them, before a poore mans beyre. And Cadauer, carrion hath ỳ name of Cadere to fal, for the dead body falleth and is throwen into the graue. And it is called than Defunctus, for it hath left the office of lyfe. And it is called Sepultus, put aſide, for it is put aſide and buryed. Huc vſque Iſidorus. h. 16. ca. 2. Take the other properties of death farthermore in the ende of this firſt booke, in the chapter treating of the infirmities.

Death is an eternall ſleepe, a diſſolution of the body, a terror of the rich, a deſire of the poore, a thing inheritable, a pilgrimage vncertaine, a ſeperation of the liuing: Death is the ſcorge of all euill, & the chiefe reward of the good: Secundus. Addition

## ¶Of the dignitie of man. Ca. 3.

HEereafter it followeth to ſpeake of the properties of man, and firſt of his childhode and of his generation and getting. For his making and creation is more excellent, than the making of other beaſtes: by ſo much that man is more worthy than other beaſts, not onely in ſouls, but alſo in moſt temperate complection of the body. For Ariſtotle libro. 2. ſaith, like as a gobbet or a pece of golde or of ſiluer, is in compariſon to the money with perfect coyne, ſo be all diſpoſitions of other beaſtes, in compariſon to man, if compariſon be made betweene them and man. And therefore for that man is the worthieſt of all creatures, kinde ordeineth wittely and wiſely to giue to man diuers members and noble, to accorde to diuers noble workings. Therfore of his creation & making touching the body, ſomwhat ſhortly ſhal be treated and ſaid.

## ¶Of the creation of the childe. Cap. 4.

ABout the begetting and generation of a childe, it needeth to haue conenable matter, and ſpedefull place, and ſeruice and working of kinde, that is to wit, heat, as the cauſe efficient working and doing, and ſpirite that gineth vertue to the body, and gouerneth and ruleth that vertue. The matter of the child is humour Seminahs, that is ſhedde, by working of generation, and commeth

of both the partes, of the father and the mother. First this matter is shed in the place of conceiuing abroad, and by the drawing of vertue of kinde, it is gathered togethers in the cells of the mother. And is medled togethers by working of kinde heate. For if the digest blood of the father and mother were not medled together, there might be no creation neither shaping of a child. For ẏ matter of blood that commeth of the male is hot and thicke. And therefore for the greate thicknesse thereof it maye not spread it selfe abroad. And also for ẏ passing great heate, the matter of the childe should be destroyed and wasted, but it receiued tẽperance of the womans blood, that hath contrarye qualities. This matter gathered in the cell of the right side of the mother, saileth to a male kinde. And in the left side to the kinde of a woman & female. And this diuersitie falleth for mastery of heate in the right side rather then in the left, as sayth Galen, Constantine, and Aristotle, liber. 15. If the vertue of the blood of the Fathers side haue the masterie, the child is like to the Father, & so againeward. And if the vertue be like strong in either of them, the childe is like both Father and Mother. This matter is sodde within by the vertue of kinde heate, and is beclipped with a little skin, and ronieth as milke. This skinne is the matter of Embrioms, that is the healing and the couering of the childe, and so the childe is layed therein in the mothers wombe. And this skin commeth out with the childe, when it is borne, when the strynges be broke with the childe, with the which the childe is tied to the cells of the mother. And if it happe by any chaunce, that the skinne abide still in the wombe, after the childe is borne, then the woman is in perill. Then to the matter conceiued, and by vertue retentiue ioyned, kinde sendeth forth menstruall blood, and by heate and humour of that blood ẏ childe that is conceiued is fedde and nourished, with such a foment and nourishing the fielde of our generation & birth is mosted and sprong. For as Galen and Constantine say: When the fede ronied and cherneth as milke, when it is full of spirit, and of kinde heate, it draweth to it selfe fading and nourishing, and that is by veines and arteryes that brede and spring of the substaunce of the fede, and be ioyned to the menstruall blood. And that is nedfull, that the matter of the childe haue nourishing and fading that commeth thereto by veines and spirit, that commeth thereto by arteries & wosen. By these two, that is to wit, the matter seminall and humour of nourishing and fading, kind heate that is closed within, doth shape the members of the bodie of the childe, and that by might and vertue informatiue of shaping. For of the Ellentia of the fede, it shapeth the braine, bones, gristles, felles, skinnes, sinewes, veines, and arteryes, wosen and pipes. And of menstruall blood, kinde shapeth the liuer and al the fleshly members, of the which the substaunce is bred and commeth of blood. And first kinde shapeth the principall members, as the heart, the braine, and liuer, which are the foundation of the other members: and in beginning while these be a lumpe of blood, they be full nigh togethers, but afterward they be diuided and departed a sunder. Of these thre foundations spring other thre: Of the braine spring the sinews, and the marrow of the ridge bone: of the heart, arteryes, wosen and pipes, spring: and veines of the liuer. When these foundations be made, kind maketh and shapeth bones to kepe and saue them. As the skull to kepe & saue the braine, and defend it, and the ribbes of the breast to defend the heart, and the ribbes of the side to defend the liuer: and so of other. After these brede and spring other members, later then these, as the handes, feete, and such other. These be not shapen all at once, but lyttle and lyttle one after another. The childe is bred and commeth forth in foure degrees: The first is when the fede is nigh as it wer milke. The second, when the fede is become into blood, yet then is not the liuer nor the heart, nor the braine perfectly shaped, but they be as a lumpe of blood, and this degree is called Fetus by Ipocras speach. The thirde

degree

Congealeth, as rennet doth the milke

Conueyaunce of aire

degree is, when the heart, braine, and liuer are shapen, and the other members vnshapely, and not diuided: The last degree is, when all the members be like euen shaped: and this degree is called, Infans of Ipocras, for now the body is made and shapen with members and lyms, and disposed to receiue the soule. Then it receiueth soule and life, and beginneth to moue it selfe and sprall, and to put with feete and with handes, and if it be a female, it moueth in the left side, and if it be a male it moueth in the right side as saith Galen. In the degree of milke this matter is vii. dayes, in the degree of bloud ir. dayes, in the degree of a lumpe of flesh rii. dayes, and in the fourth degree before full perfection rviii. dayes, whereof follow these verses:

Sep in lacte dies, ter sunt in sanguine terni.
Bis seni carnem, ter seni membra figurant.

After 46. dayes the Childe hath full shape.

That is to vnderstand, The matter of the seede abideth vii. dayes in milke, ir. in bloud, and rii. in flesh, & then in rviii. dayes the members be shapen. Then from the daye of conception to the daye of full compliction and the first lyfe of the childe, be rlvi. daies, so that the first daye and the last be accounted in ỳ tale: & by this appeareth, that in rlvi. dayes, the childe is alyue, and full shape touching the effect and doing of generation. And in this manner Austen accompteth the buylding of the Temple vnder the number and tale of rlvi. yeare, and compareth and likeneth thereto perfection of the body of Jesu Christ. Super. Io. 9. & li. 4. de Trin. ca. 5. Ther among other he sayth these words, rlvi. times vi. dayes be CC. dayes and lrvi, which number of dayes make ir. months and vi. dayes. And it followeth in the same chapter, And it is written, that our Lorde was borne in the viii Kalendes of Januarie. Then from conception, that was from the viii. Kalendes of Aprill, to the daye of the birth, ỳ was the viii. day of January, be accounted CC daies, lrvi. ỳ conteineth the number of rlvi. times vi. In so many yeres the Temple was buylded, &c. And li. 3. ca. 34. Const. saith, that a male childe that shall be borne in the viii. month, is formed in thirtie dayes, & full shaped in lrr. dayes. Then he saith, that a male child of r. months is formed in rlvi. dayes, and at the full in lrrrr. In the same place the time is described of the first life, and full shaping of a maide childe, but I passe ouer shortlye, taking heede hereto, that the female is more slowly formed and shapen at full than a male childe. Therefore the seede that the male commeth of, is more stronger and more hot, and in more hotter place receiued, than the seede that the female commeth of. Also Constantine and Galen saye super Aphor. that Ipocras sayeth, That euerye childe moueth in eight monthes, and if he were than so strong, that he might passe out in anye wise, then he should lyue. And if it purpose to passe out and may not passe out, then it is feebled & grieued with trauell of that mouing, so that when he commeth out, in the next month after, he shal not long liue. And if the birth abideth to the ninth month, or till the beginning of the tenth month, then ỳ childe becommeth strong, and is born without perill, as saith Constantine li. Pantegni. ca. 34.

## ¶Of the little childe. Ca. 5.

6. daies after. 40 daies, life entereth the continual proportiõ of the first creation.

A good note.

The little childe is conceiued and bred of seedes that haue contrarye qualities: and the place of the male is in the right side, and of the female in the left side. And he is fed and nourished in the mothers wombe with bloud mẽstrual. Of such vile matter and vnstable man taketh his nourishing and feeding from the beginning by working of kinde, and helping of the vertue of heate, stretching out all the members that be shaped lyttle and little, and not all at once. Christ alone was all at once shaped, and distinguished in his mothers wombe, when he was conceiued therein as saith Austen. When the soule entereth, life is shed in therwith & feeling also, and the childe feeleth the clipping kindly of a small skin: & when that skin breaketh, the child moueth, & with that mouing, the mothers wombe is striken and grieued full sore. When kinde hath full wrought creation and shaping of the childe, if hee be

whole

whole and ſound, then the eight or ninth or tenth moneth, he forceth himſelfe to come out of the woombe, and in the out comming, he is beclipped with a ſkinne that is called Secundina: and in his out going, the mothers woombe is trauayled with full hard throwes and ſore, and that happeneth if the childe bee too haſtie outward. Then when he commeth out into the aire that is too hot or too colde, he is put to wretchednesse and to woe: that witnesseth openlye his kinde, wretchedly crieng and weeping. The childes flesh that is new borne, is tender, ſofte, quanie, and vnſad: therefore diuers remedies and foode be neceſſarie to the childe, as ſaith Conſtantine li. 3. cap. 32. And he ſayth, that children that be new borne ſhoulde be waſhed in Roſes pouned with ſalte, that their members may be comforted and deliuered, and cleanſed of clammie moyſture. Then the roſe of the mouth and gums, ſhould be froted with ones fingers wet in honie, to cleanſe and comfort the inner part of the mouth, and alſo to excite and to kindle the childes appetite, with ſweetneſſe of the honie. And he ſhould be ofte bathed and anoynted with Oleo Myrtino or Roſaceo, and all the lyms ſhould be anoynted & rubbed with this Oyle, and namely the lyms of males, the which becauſe of trauayle, ought to bee more hard and ſad, than the lyms of females. And alſo it is needfull, that they ſhould be brought a ſlepe in darke places, till their ſight be gathered and ioyned: for a place that is too bright, departeth and diuideth the ſight, and hurteth the ſmall eyen, that be yet full tender, & ofte maketh children to looke a ſquinte. And therefore they ſhould not be brought nor layd into bright aire, leaſt the ſpirite of ſight be diuided and departed. And of all things it needeth to beware of euill milke, and of corrupted nourithing and feeding, that the children be not fed therwith: for by vncleannesſe of Nurſes, & ſucking of clammie milke lyke glewe, commeth full many fores and griefes, as whelkes, blaines, pimples in the mouth, ſpewing, feuers, cramp, the flixe, and ſuch other. And if the childe be ſicke, medicines ſhall be giuen to the Nourſe, and not to the childe, and ſhe ſhall be ruled according to good diet: ſo that the vertue of the Nourſe be in ſtede, ſupplye, and fulfill the default of the childe, as ſaith Conſtantine there. For of good diſpoſition of the milke commeth good diſpoſition of the childe, and contrariwiſe. For of corrupt milke of the Nurſe, commeth vnkindly fores and griefes in the childes lyttle body: and that is by reaſon of the tenderneſſe of the childes kind, and alſo for the eaſie changing of milke foode. And for tenderneſſe, the lymmes of the childe maye eaſelye and lowe bowe and bende, and take diuers ſhapes, and therefore childrens members and lyms, be bound with lyſts & other conuenable bondes, that they be not crooked neither euill ſhapen. Marke in the fifth booke of the nauell, there it is expounded more largely. Alſo for that children take much foode, they neede to haue much ſlepe, that the naturall heate may be receiued into the inner parts, to make good digeſtion of their meate and drink. And therefore by exciting of kinde, nurſes haue a cuſtome to rocke children in cradles, to comfort kinde heate, with eaſie and temperate mouing. And to bring the children ſoftly and lyghtly on ſlepe by reſolutions and giuing againe of fumoſities in their braines. Alſo they vſe lullings, and other cradle ſongs, to pleaſe the wits of the childe. Hereto Ariſtotle ſayeth lib. 2. that a childe hath much braine, and full great in compariſon to his body. Therefore the ouer part of a child is greater and heauier than the nether: and therefore in the beginning of his walking, a childe creepeth on fete & handes, and then afterward, he reareth vp his body a lyttle: for the ouer parte miniſheth, and weyeth more lyght, and the nether parts were and become more heauye. Then the age of the firſt childhood that is within ſeauen yeare, endeth in the beginning of the ſecond childhoode, that is betweene ſeauen and fourteene.

There muſt bee heede take in chuſing holeſome nurſes, and cleanly.

¶ Of a childe. Cap. 6.

A Childe that is betweene vii. yeare and xiiii. is called Puer in Latine, and hath that name of Puritas, cleannesse, as sayth Isidore. And the childe is properly called Puer, when he is wayned from milke, and departed from the breast, and knoweth good and euill, and therefore he is able to receiue chastising and learning, and then he is put and set to learning vnder tutours, and compelled to take learning and chastising: Children of this age be hot & moyst of complection: and in such children for straytnes of beynes, mouing of Venus hath no great masterie, till they come to the yere of Puberte, that is when ỳ nether beard haire groweth first in the flesh, and therfore for pureneſſe of kinde innocencie, such children be called Pueri, as sayth Isidore. When such children are softe of flesh, lythie and pliant of body, able and lyght to mouing, wittie to learne, & leade their liues without thought & care, and set their courages onelye on mirth and lyking, and dread no perills more than beating with a rod, and they loue an apple more than golde. In the time of Puberte when the haire groweth on the neather beard, they be not ashamed to be seene naked and bare, when they be praised, or shamed, or blamed they set lyttle thereby. Through stirring and mouing of the heate of the fiesly and of humours, they be lightly and some wroth, & some pleased, and lyghtly they forgiue: and for tendernesse of body they be some hurt & grieued, and may not well endure harde trauayle. For mouing of hot humours which haue ỳ mastrie in thē, they mouue lightly, and be vnstedfast and vnstable. Through great and strong heat, they desire much meate: and so by reason of superfluitie of meate and of drinke, they fal oft and many times into diuers sicknesses & euills. And those children which be gendred and gotten of corrupt father and mother take corruption of them, as it fareth in children of leprous men, and of those men which haue the sickenesse called Podagre, which of a corrupt humour of the father and mother, are forrupted with leprosie and with gout. By voyce & face, we perceiue betweene children and men of full age. Therefore libro. 3. Aristotle saith, that in children the voyce chaungeth not, vntill the desiring of Venus come: For when childrens voyce chaungeth it is a token of Puberte, and then they be able to gender and get children. Sith all children be tached with euill manners, and thinke onely on things that be, and regard not of things that shall be, they loue playes, game, and vanitie, and forsake winning and profite: and things most worthye they repute least worthy, and least worthy most worthye. They desire things that be to them contrary and grieuous, and set more of the image of a childe, than of the image of a man, and make more sorrow and woe, and weepe more for the losse of an apple, than for the losse of their heritage, and the godnesse that is done for them, they let it passe out of minde. They desire all thinges that they see, and praye and aske with voyce and with hande: They loue talking and counsayle of such children as they be, and auoyd companye of olde men: they keepe no counsayle, but they tell all that they heare or see. Sodainly they laugh, and sodainly they weepe. Alway they crye, iangle, scorne & disdaine, that vnneth they be still while they sleep. When they are washed of filthe, anone they defile themselues againe. When the mother washeth and kembeth them, they kicke and frayall, and put with feete and with hands, and withstandeth with all their might. For they thinke onelye on wombe ioye, and knowe not the measure of their wombes: They desire to drinke alwaye, vnneth they are out of bedde, when they crye for meat anone.

It is very expedient for yoūg people to take heed that they mach not with those that come of a corrupt or leprous stocke.

Or euer they be redie cloathed.

## ¶Of the maide. Cap. vii.

A Maide childe and a Damoysell is called Puella, as it were cleane and pure, as the blacke of the eye, as sayth Isidore. Among all things that be loued in a maiden, chastitie and cleannesse be loued most. Open bohoue to take hede of maidens, for they be hot & tender of complection, small, pliant and sayre of disposition

sition of body: shamefast, fearefull, and merry touching the affection of ỳ minde. Touching outward disposition they be well nurtered, demure & softe of speach, & well ware what they say, and delycate in their apparell. For as Seneca sayeth, that seemely clothing beseemeth to them well, that be chast damoiselles, &c. Puella is a name of age, of soundnesse without wem, and also of honestie, as sayeth Isidore. For commonlye we vse to call maidens damoiselles, and a maide is called Virgo, and hath that name of greene age, as Virga a rodde is said, as it were Viridis greene: or els a maide hath the name Virgo, of cleannesse without corruption, as it were Virago: For she knoweth not the very passion of women, as saith Isidore li. 11. &. 12. Arist. saith, that euery woman generally hath more nesh and softe haire, and more pliaunt than a man, and longer necke, & the colour of women is more white than of men, and their face and cheere, is merrie, softe, bright, and pleasing, and haue small bodies and straight from the shoulders to the nauell, and more large from the nauell to the knees, and longer downward to the soles of the fet. Their hands and the vttermost parte of theyr members be full subtill and pliant, their voyce small, their speach easie and short, light in going, and short steps, and light wit and heart, they be soone angrie, and they be mercyable and enuious, bitter, guilefull, able to learne, and hastie in lyking of Venus. Therfore li. 8. Arist. saith, that of all kindes of beasts the female is more feeble than the male, except the females of Beares and Leopardes: For they be counted more cruell and more hardie than the males. And in other kind of beasts ỳ females be easier to be taught and be more guilefull, and be more softe, and more busie about norishing, feeding, and keeping of their young. And for that a woman is more meker than a man, she weepeth sooner, and is more enuious, and more laughing and louing, and the malice of the soule is more in a woman than in a man. And she is of feeble kind, and she maketh more leasings, & is more shamefast, and more slow in working and in moning than is a man, as sayeth Aristotle, lib. 8.

A pretie mixture in a woman.

## Of the Mother. Cap. 8.

Mater.

THe mother is called Mater, for ỳr profereth and putteth forth the breast to giue the childe, and is busie to norish and to kepe it, and the childe in the mothers wombe is fed with bloud menstruall, but when the child is born, kinde sendeth that bloud to the breasts, & tourneth it to milke to feede the childe, and so the childe is more better and kindlye fed with his owne mothers milke, than with other milke. The mother that conceiueth with liking, trauaileth & bringeth forth hir childe with sorrow and woe, & she loueth the childe tenderly, and clippeth and kisseth it, and fedeth and norisheth it busily. Also after that the mother is with childe, she sheddeth not menstruall bloud: for as Arist. saith, it turneth into feeding of the childe. The mother is lesse grieued if she go with a male child, then when she goeth with a maid child: and therefore she is fairer of colour, and lighter of moning, as Arist. saith. And Aug. saith, The nerer the time of birth the mother is, the more she is grieued & trauailed with moning of ỳ child. Arist. saith, and Galen also super Aphor. that the tokens that women goe with child, be if they desire diuers things, & chaunge colour, & were wan vnder the eyen, and the breasts were great, and little & little the wombe ariseth, and with greatnesse of the child, the mother is stretched, their stomackes wamble, and oftentimes they be ready to spewe, they be very sad, and can away with no labour, in trauaile of childe they be compelled to crye & lightly perish, & namely young women with small members and straight. The more woe and sorrow women haue in trauel, the more they loue the childe, when it is borne, and they kepe and nourisheth, & instructeth it the better. The lettes of a woman in conceiuing & feeding of a child, seke afore in the fift book, wher is treated of the mother and breasts. Furthermore in the same it toucheth of death birth, and of the causes thereof.

## ¶Of a Daughter. Cap. 9.

Filia. A Daughter is called Filia, and hath that name lyke as Filius a ſonne, of Fouere, to ſuccour and fæde, for the mother fædeth the daughter, & giueth to hir matter to fæde other, for the ſame vertue of conceiuing that the mother taketh of hir father and mother, ſhe leaueth hir daughter, as touching the ſæde of generation. The more lyke the daughter is to the mother in diſcretion of feres, the more beloued is ſhe of hir. A daughter hath the ſame properties that be rehearſed afore of a damoyſell & a maide child. Loke in the chapter next afore.

Motherly affection.

## ¶Of a Nurſe. Cap. 10.

Nutrix. A Nurſe hath that name of norißhing, for ſhe is ordained to nouriſh and to fæde the childe. Iſidore ſayth, that in fæding and nouriſhing of the childe, the nurſe is in ſtæde of the mother. And therefore like as the mother, the nurſe is glad if the childe be glad, and heauye if the childe be ſorye, and taketh the childe vp if it fall, and giueth it ſucke: if it wæpe ſhe killeth and lulleth it ſtill, and gathereth the lymmes, and bindeth them together, and doth cleanſe and waſh it when it is defiled. And for that it cannot ſpeake, the Nurſe liſpeth and ſoundeth the ſame wordes to teach more eaſelye the childe that cannot ſpeake. And ſhee vſeth medicines to bring the child to conuenable eſtate if it be ſicke: and liſteth it vp now on hir ſhoulders, now on hir handes, now on hir knees and lappe, and liſteth him vp if it crye or wæpe.

Addition If the nurſe haue a ſtinking breath, it is not good to chaw the childes meat faſting, for if in kiſſing of young infants a ſtinking breath infecteth the tender powers, much more ſooner doth ſuch chawed food, breed the ſoûding euill, of the which proceedeth the falling ſicknes. Cold pap made of Rye flower is alſo dangerous, and beere that is ouer bitter with hoppes.

And ſhe chaweth meate in hir mouth, and maketh it readye to the toothleſſe childe, that it may the eaſilyer ſwallow that meate, and ſo ſhe fædeth the childe when it is an hungered, and pleaſeth the childe with whiſpering and ſongues when it ſhall ſlæpe, and ſwatheth it in ſwæte cloathes, and righteth and ſtretcheth out his lymmes, and bindeth them together with cradle bondes, to kæpe and ſaue the childe, ỳ it haue no miſcroked lims. She bathyth and anointeth it with good anoyntments. Sæke afore Cap. de Infanculo.

## Of a Midwife. Cap. 11.

Obſtetrix. Obſtetricem. A Midwife is a woman that hath craft or ſkill to helpe a woman that trauaileth of childe, that ſhe beare & bring forth hir childe, with the leſſe paine and ſorrow, and for that the childe ſhould bæ borne with the leſſe trauayle, ſhe anoynteth and balmeth the mothers wombe, & helpeth & comforteth hir in that wiſe. Alſo ſhe taketh the child out of ỳ womb, and knitteth his nauell foure inches long, with water ſhe waſheth away the bloud of the child, and bayneth him with ſalt and honie to drye vp the humours, and to comfort his lyms and members, and ſwatheth him in clothes and clouts. Sæke afore in libro. 5. in the chapter of the nauell.

## ¶Of a ſeruant. Cap. 12.

Ancilla. A Seruant woman is ordeyned to learne the wiues rule, and is put to office and worke of trauaile, toylyng, and ſlubbering, and is fedde with groſe meate and ſimple, and is cloathed with cloathes and kept low vnder the yoke of thraldome and of ſeruage, and if ſhæ conceiue a childe, it is thrall or it be borne, and is taken from the mothers wombe to ſeruage. Alſo if a ſeruing woman be of bond condition, ſhe is not ſuffered to take a huſbande at hir owne will: and he that weddeth hir, if he bæ frée afore, bæ is made bonde after the contract. A bonde ſeruaunt woman is bought and ſolde lyke a beaſt: and if a bonde ſeruaunt man or woman be made frée, and afterward be vnkinde, he ſhall

be called and brought againe into charge of bondage and of thraldome. Also a bonde seruaunt suffereth many wrongs, and is beate with rods, and constrained and helde lowe with diuers and contrary charges and trauailes amongst wretchednesse and woe, vneth he is suffered to rest or to take breath. And therefore among all wretchednesse and woe, the condition of bondage and thraldome is most wretched, as sayth Rabanus, expounding this word Ier.9. We shall serue straunge Gods, that shall not suffer you to rest day nor night. It is one propertie of bond seruing women, and of them that be of bond condition, to grudge and to be rebellious and vnbourom to their Lords & Ladies, as saith Rabanus. And when they be not held lowe with dread, their heartes swell and were stout and proud against the commaundements of their souereignes: as it fared of Agar a woman of Aegypt, seruaunt of Sara, for when she saw that she had conceiued and was with childe, she despised hir owne Lady, Gen.16. and would not amende hir: but then hir Ladye put hir to be scourged and beaten, and so it is written that Sara chastised hir and beate hir, &c. Dread maketh bonde men and women meeke and lowe, and godly loue maketh them proud and stout, and despitefull, as it is said there. And it is written, he that nourisheth his seruaunt delicately, shall finde him rebell at the ende. Seeke farthermore in the Chapter Nequam.

A slowe horse must haue a quicke spur: & a malepart seruaunt meate, drinke, lodging, counsell worke, & stripes.

## ¶Of a male. Cap.13.

Masculus.

A Male is called Masculus, and Masculus is the diminutiue of Mas, maris. And in all kinde of beasts the male hath the principate, touching the worthinesse of seres, that is, distinction of male and female as saith Isidore. The male passeth the female in perfect complection, in working, in wit, in discretion, in might and in Lordship. In perfect complection, for in comparison the male is hotter and dryer, and the female the contrary.

In the male are vertues formall and shaping, and working, and in the female materiall suffering and passiue. Therefore Aristotle li. 5. saith, that a man is as it were forme and shape, and a woman is as it were patient and suffering. Also the male passeth in kinde working: for generally kinde working is stronger in the male than in the female, for in him is more vertue and strength, and therefore a man is called Vir in Latine, and hath that name of passiue strength, as saith Isidore, for the sinewes and brawnes of men be grounded in greater strength, and therefore they be apt to strong works & deeds: the bones of males be stronger, greater, harder & sadder in the ioyntes, and therefore they be kindly more strong for all manner of workes.

Also Constantine sayth, that in males the heartes be large and great, therefore they be able to receiue much plentie of spirites and of bloud: And therefore through the great abundaunce of spirits and hot bloud, a man is more hardy then a woman, for in her the cause is contrarie: And through strength of heate and vertue of drie complection, no man hath the passion menstruall as women haue. All superfluities that bee bread in mens bodyes, are eyther consumed by greate heate, or els turned into haire, or are voided by businesse and trauaile. Also the conditions of man and woman be diuers in discreation of wit: For in all kinde of beastes the male is more craftye and warye then the female, to voide and to scape ginnes and griefes, and other perills, as sayth Aristotle. li. 5. Therefore a man passeth a womã in reson & in sharpnes of wit & vnderstanding, as saith Augustine. And by authoritie of the Apostle he setteth a man afore a woman in dignitie and worthinesse of the Image and likenesse of God: And by reason of this dignitie a man passeth a woman in authoritie and might of souereigntie. The authoritie of teching and souereignty is graunted to men & denied to women, as for custome & vsage. 1. Cor. 6. The Apostle saith, I suffer not a woman to teach in the Church or congregation: For it is written: Vnder mans power thou shalt bee, and he shall be thy Lord. Gen. 3. Then men be more drie and hot then

1. Cor. 6.

Gen. 3.

women,

women, more strong and mightie, more bolde and hardie, more wise and witty, more stedfast and stable, and loue women ielously. And also beastes fight for their wiues, as Aristotle saith, They be also more harder of body, more rough & hairie, and haue a more greater and groser voyce, and be more sterne and fearefull of looking in all manner kinde of beasts except a Cowe, whose voyce is greater then the Bulles, as sayeth Aristotle. Also in euery kinde of beastes, the male hath mo teth than the female, and needeth more meate and fading for the body, & that is for the great strength of heat ꝑ hath ꝯ masterie in males, that wasteth some the moysture of meat and of drinke, as saith Aristotle lib. 3.

## ¶Of a man. Cap. 14.

A Man is called Vir in Latine, & hath that name of might and strength, as saith Isidore. For in might and strength a man passeth a woman. A man is the head of a woman as the Apostle sayth, and therefore a man is bounde to rule his wife, as the head hath cure and rule of the body. And a man is called Maritus, as it were warding and defending Matrem the mother, for he taketh ward and keping of his wife, that is mother of the children. And is called Sponsus also, and hath that name of Spondere, for he betrotheth and bindeth himselfe: for in the contract of wedding, he plighteth his troth to leade his life with his wife without departing, and to paye hir his debt, and to kepe hir and loue hir afore all other. A man hath so great loue to his wife, that for hir sake he aduenture th himselfe to all perills, & setteth hir loue afore his mothers loue, for he dwelleth with his wife, and forsaketh father and mother: for so saith God, A man shall forsake father & mother and abide with his wife. Afore wedding ꝯ spouse thinketh to winne loue of hir that hee woeth, with giftes, and certefieth of his will with letters and messengers, and with diuers presents, and giueth manye gifts and much good and cattell, and promiseth much more. Mat 19.

And to please hir he putteth him to diuers playes & games among gathering of men, and vseth ofte deedes of armes, of might and of masterie, and maketh him gaye and seemely in diuers clothing and araye, and all that he is prayed to giue and to doe for hir loue. he giueth and doth anone with all his might, and denieth no petition that is made in hir name and for hir loue. He speaketh to hir pleasantly, and beholdeth hir cheere in the face with pleasing and glad cheere, and with a sharpe eye, and at last assenteth to hir, and telleth openly his will in presence of hir frendes, and spouseth hir with a ring, and taketh hir to wife, and giueth hir giftes in token of contract of wedding, and maketh hir charters and deedes of graunts and of gifts, He maketh reuells and feasts, and spowsailes, and giueth many good giftes to friends and guestes, and comforteth and gladdeth his guests with songs & pipes, and other minstralsie of musicke. And afterward when all this is done, he bringeth hir to the priuities of his chamber, and maketh hir fellow at bed & at boord: and then he maketh hir Lady of his money and of his house, and meynie, and then he is no lesse diligent and carefull for hir, then he is for himselfe: and specially louingly he aduiseth hir if she doe amisse, and taketh good heed to kepe hir well, and taketh heede of hir bearing and going, of hir speaking and loking, of hir passing and againe comming, out and home. No man hath more wealth, than he that hath a good woman to his wife: and no man hath more woe, than he that hath an euill wife, crieng and iangling, chiding and scolding, dronken, lecherous and vnstedfast, and contrarye to him, costly, stout and gaye, enuious, noysfull, leaping ouer landes, much suspitious and wrathfull. Fulgencius toucheth all these things in a certaine Sermon that he maketh De nuptijs in Cana Galilex: and so he lyketh Christ to a good man, and holye Church to a good wife, and the Synagogue to an euill wife that breaketh spousehode. In a good spouse and wife behoueth these conditions, that she be busie and deuout

in Gods seruice, meke and seruiceable to hir husband, and faire speaking & godly to hir meynie, merciable & good to wretches that be nedie, easie and peaceable, to hir neighbours, ready, ware and wise in things that should be auoyded, mightifull and patient in suffering, besie and diligent in hir doing, mannerlye in cloathing, sober in mouing, warie in speaking, chast in loking, honest in bearing, sad in going, shamefast among the people, merrie and glad with hir husband, & chast in priuitie. Such a wife is worthie to be praised, that intendeth more to please hir husband with such womanly tewes, than with hir broyded haires, and desireth more to please him with vertues than with faire and gaye cloathes, and vseth the goodnesse of matrimonie more because of children, than of fleshly liking, and hath more liking to haue children of grace than of kind. These properties belong to a good wife, which sufficeth at this time.

## ¶Of a Father. Cap. 15.

Pater. Genitor.

A Father is the well and head of begetting and gendring: and naturally the father desireth to multiply his kind in children, to the ende to kepe and saue in his children the kind, that he may not kepe and saue in himselfe, as saith Con. Therefore by the office of kinde he departeth and sheddeth out his substaunce to the generation of children: and yet for all this lyking and departing the substaunce of kinde, he receiueth no diminution. And he gendereth children lyke to himselfe in kinde and in shape, and namely if the vertue in the fathers sede passeth the vertue in the mothers sed, as saith Aristotle. hb. 8. And therefore by procreation of children the father is diligent and busie, and loueth kindly his childe, insomuch, that he spareth his owne meate to fede his children. And that is generallye true in all kinde of beasts except fewe, in whom kinde goeth out of kinde, and therefore they be not busie and careful about their young, but they doe beate them awaye, as Aristotle hbro. 6. sayth of the Eagle, that with his bill and wings beate and driue awaye their young. A man loueth his childe, and fedeth and nourisheth it, and setteth it at his owne bord, when it is wayned, and teacheth him in his youth, with speach and words, & chasteth him wt beating, & setteth him & putteth him to learne vnder ward & keping of wardens and tutours. And the father sheweth him no gladde chers, least he were proud, and he loueth most the sonne that is like to him, and loketh ofte on him, and giueth to his children, cloathing, meate and drinke, as their age requireth, and purchaseth landes and heritages for his children, and ceaseth not to make it more and more, and tayleth his purchases, and leaueth it to his heires. And a father is called Pater, and hath that name of Pascendo to fede, for he fedeth his children in their youth, and is fedde of them in his age: (Very fewe children feede their parents as they ought, but rather wish them awaye, and receiuing their goods, and little esteeming their persons: in which so doing, they purchase highly the vengeaunce of God.) as it fareth in fowles of rauenous kind, as Aristotle saith, for of such fowles, the young fede the olde, when they maye not for age-get their owne meate. Therefore for their reward and mede, long life is graunted them that worship and sustaine father and mother, as saith Ambrose. For it is written: Worship thou thy father and mother, and thou shalte liue long vpon the earth. Exod. 20. & Ecclesiast. 3. He that worshippeth his father, shall haue long lyfe. Therefore the Glose sayth: To worshippe father and mother is the fayrest heste in commaundement of the seconde Table, and so it is a great heste in mede and reward. And to trespasse agaynst that commaundement is greatly to be punished. Pro. 30. Who so laugheth his father to scorn, & setteth his mothers commandement at naught, the rauens of the vally or brook pick out his eyes, & deuoured be he of the young Eagles.

He is no whit the lesse in bodie.

Addition

Exod. 20, Eccle. 3.

Pro. 30.

Therefore the Fathers curse, grieueth the children, as it fared in Chams children, that were bonde and thrall,

thrall, for Cham offended his father. Genesis. 9. And so children shall worshippe the father, and sustein and forbeare him, reioyce, defend, magnifie, praise him, and beare and follow him, Vt dicit Glo. ibi. If ye be Abrahams children, doe Abrahams deeds and workes.

Gen. 9

James. 2.

The child commeth of the substance of father and mother, & taketh of them feding and nourishing, and profiteth not neither liueth without help of them. The more the Father loueth his child, the more busily he teacheth and chastiseth him, and holdeth him the more straight vnder chastising and lore, and when the childe is most loued of the father, it seemeth that he loueth him not: for he beateth and grieueth him oft, least he drawe to euill manners and taches, & the more the child is like to the father, the better the father loueth him. The father is ashamed, if he beare anye foule thing told by his children. The Fathers hart is sore grieued, if his children rebell against him. In feeding and nourishing of their children standeth the most busines & charge of the parents: Heritage is kept for children in hope of issue. Oft by lawe for grieuing and despising of the Father, the childe is punished and disherited, and none vnkindnesse is more then vnkindnesse of euill children, if they helpe not the father and mother in time of nede, as they holpe them sometime. Oft for reuerence of the father and mother, men doe the childe great worship: and men giue them greate giftes. Lawe will that the eldest sonne haue the more parte of the heritage. But for wrong done to the Father, the ryght of the eldest sonne is taken from him, and giuen to another son, that is more worthy to haue the heritage, & the name and right of the eldest sonne. As Hierome sayth in the Glosa Genesis. 49. Ruben mine eldest sonne, &c. Thou hast lost the right that thou shouldest haue. By right the first sonne of the birth shoulde haue the heritage, kingdome, and Priesthod. Then children which should by kinde be noble, rich, and free, as the Father and mother be, for their trespasse bee made vile and poore seruauntes and thralls. Spoke afore in the Chapter De malo puero.

Gen. 49

## Of a seruaunt. Chap. 15.

A Seruant is called Seruus in Latine, and hath that name of Seruare, to keepe: for sometime prisoners were kept eyther to be beheaded, or to bee raunsomed as sayth Isid. Or else they haue y name of Seruire, to serue: for they bee put to vile seruice of office, that bee not conenable to Lords, nor for theyr children. And Isidore sayth, That there bee three manner of seruants: some seruants be bond, and borne in bondage, and such haue manye paines by lawe, for they may not sell nor giue away theyr owne good and cattell, neither make contractes, neyther take office of dignitie, neyther beare witnes wout leaue of their Lords. Wherefore though they be not in childhode, they bee oft punished with paines of childhode. Other seruauntes there bee that bee called Empticij, the which being taken with straungers and aliens, and with enimies, bee bought and solde, ano held lowe vnder the yoake of thraldome. The third manner of seruaunts bee bounde freelye by theyr owne good will, and serue for reward and for hire. And these commonly be called Famuli, and haue that name of Famulando, serning, as sayth Isidore. Wicked seruants haue many euill conditions, the which be rehearsed before in Tractatu de Ancilla.

Seruus.

## Of an euill seruaunt. Chap. 16.

Hereto shall be put the conditions of an euill seruaunt: For he is noyfull as well to himselfe as other in many things: When he is dronkenly, he leseth and spilleth his Lords good and cattel, or else taketh it by theft and spendeth it. Ec. 19. A dronken workman shall not be rich: also he is slow & idle, & then he leseth in idlenes the time y is graunted to trauaile in, as y hus band said to the seruants, why stand ye here all day idle. Ec. 33 Set thy seruant to work y he be not idle,

Eccle 33. Send thy seruant to work that he go not idle, &c.

so it is conuenient for him. Also he is a great spender of his Lordes good and cattell, and spendeth and wasteth all. Mat.18. The rent gatherer was defamed to his Lord, that had wasted his good and cattell. Also he is slow, slepie, and vnlustie, and forgeth all his Lords nedes, and leaueth them vndone Ecc.37. it is sayde. Treate and talke of worke with a slow seruant. And Luk.19. it is sayde, The slowe seruaunt hidde his Lordes talent in the earth, and went his way. Then it followeth, that an euill seruant and head strong, setteth more by himselfe then of his Lorde. Ecclesiast.10. I haue seene seruaunts on horsebacke, &c. Et Prou.29 By a seruaunt when he reigned, &c. Also he is couetous, and turneth the winning of his Lord vnto his owne vse and profite. Ensample of Eliseus seruaunt, that asked money in his Lordes name, and toke it and hidde it. 4. Regum. 5. Also he is proud and presumptuous, & despiseth his Lords commaundement, as Miphiboseth lude of his seruaunt Ziba. My Lord and king, my seruant despiseth me, and would not saddle mine Asse. 2 Reg. 16. Et Iob. 19. My seruaunt, &c. They bee harde of heart and malitious, yet they couet and desire to haue grace of other men, and when they haue it, they shew none to other. Math. 18. I forgaue thee al thy debt, because thou praidst me wicked seruaunt. Also he is vnware and vnaduised, forgetfull and vncunning, hee hath no minde that hee shall giue to his Lord accounts of his outrage. Luke. 12. My Lord tarryeth to come: also hee is wrathfull, deceiueable, and trecherous, & disturbeth and grieueth all the meynie. Lu. 13. If a seruant beginneth to drink, and is dronken, and smiteth and beateth the meinie: his Lord shall come, &c. He is an euil speker, and tale teller of al thing, and namely he speaketh euil of his Lord, as it fared of Ziba, Miphiboseths seruaunt, that accused him to the King. 2. Regum. 15. Ecclesiast. 7 Heare not a seruaunt that speaketh ill to thee: also if he be delicatly vsed, he presumeth and withstandeth his Lord. Prou. 29. Who that nourisheth his seruaunt delicatly, he shal finde him rebell: And it becommeth not a seruaunt to haue lyking and deinteous things: Also he is full of fraude and of guile, and layeth a wait to entrap his Lord, and sometime slaieth and spilleth him 4. Regum. 29. The kings seruauntes set a waite vpon him, and slew him in his owne house: Also hee doth his Lorde wrong, and flyeth from his Lord, and forsaketh him, and goeth and serueth his Lordes aduersarye. 3. Reg. 2 Semey seruaunts fledde into Geth: Et primum Reg. 25. Seruaunts encreased that fled from theyr Lords: And when he is euil and doth amisse, scarcely he leaueth his malice for words. Ecclesiast. 23 As a seruaunt arained, that is to vnderstand, chastised with torments ofte, amendeth him not of his trespasse, but wereth more angry and wroth: As who sayth, A seruaunt is not amended with tormentes, but rather appayred. For when he is vnkinde, he knoweth not the grace that his Lorde doth vnto him, but he thinketh that his Lord doth for him by dutie and debt more then by grace. Eccle. 3 Slake thine hand from thy seruant, & he aseketh frædome: Also though he doe amisse, and is blamed of his Lord without scourging, scarcelye he will knowledge the truth. Ecclesiast. 42. The worst seruauntes syde must blame. Glos. The seruaunt that is not chastised with words, must be chastised with woundes: And for that he is guilefull of deceiptes, and hateth trauaile, if hee be called to worke and trauayle, he faineth that hee slepeth: and as though he heard not, he tourneth him from that one syde to the other syde. Prou. 29. A seruant may not be taught, for he heareth what thou saist, and hath despite to giue an answere. Et Luke. 12. A seruaunt that knoweth his Lords will, and will not do it, shall bee beaten with many stripes.

An euill seruaunt seeking cõpanie of theeues, refuseth y honest, & in seeling from his master, he maketh the diuel rich, and himselfe poore.

## The conditions of a good seruaunt. Cap. 18.

THE condition of a good seruant standeth in diuerse doinges: For a good seruant wil be taught, and is wittie and ready to vnderstand. Pro. 28. A wise seruaunt shall haue mastery and Lordship

vpon

vpon nise children. Et Ecclesiast.7. If thou hast a wise seruaunt, let him be to thee as thine owne soule, &c. Also a good seruaunt is meeke and seruiceable to do whatsoeuer becommeth him: In Psalte-rio. O Lord I am thy seruaunt, and the sonne of thy seruing woman or handmaide. Philip.2. He meeked himselfe and toke the shape of a seruaunt. Also hee is merry and glad at meate. It is seemely that a seruaunt be merry and gladde of cheere: For all the seruice displeaseth, if the seruant haue no glad cheere. Gene. 45. And we shall be gladde to serue the King: And Esaye.60. My seruauntes shall be gladde, and praised for ioye and gladnesse, &c. Also hee is good and gratious to speake with. And seruauntes bee well loued, if they bee goodlye and good to speake with: And therefore it is sayde of Dauid, that serued Saule. 1. Regum. 18. Dauid was loued of al the people, and most of the Kinges seruauntes: And there it is sayde: Loe thou pleasest the king, and all his seruants loue thee: Also he is manly, bolde, and hardie, and putteth himselfe against the enimyes of his Lorde. 1. Regum. 15. Let no mans heart faile for him, I thy seruaunt shall goe and fight against the Philistines, &c. And he is trusty & true in things that is betaken him, and busie to pursue his Lords neds. Luk. 19 Well be thou good & faithfull seruant. Et Eccles. 12. My seruant Moses is in all mine house. And he is meeke & skilfull to procure the profit of his Lord. For a good seruaunt taketh more heede to multiply and increase his Lords goods and cattell then his owne. For in multiplyeng of his Lords goods and cattell, hee procureth his owne profite. Luke. 19. The noble man called his seruauntes, and betoke them ten Minas: (Mina is a certeine weyght and value) and he said to these seruants: Merchaundise with it till I come, &c. Also a good seruaunt is wise, and ware, and cunning to giue accountes and reckoning of what hee hath receiued and deliuered of his Lordes goods and cattell: For hee hopeth certainly to haue mede and rewarde for making good accounts. And for such thinges that bee not accounted, he is alway in doubt & in dread: As it is sayde Luke. 19. Loe Lorde thy Mina hath made ten Minas: And his Lorde sayde to him, And bee thou hauing power ouer tenne Cities: Also a good seruaunt is busie, and studieth with all his heart and thought to araye and ordeine for his Lords profit, rather then for his owne, and hee ordeyneth for his Lordes meate and drinke, and bedde, or hee dispose himselfe to eate or to goe to bedde, or to take anye other rest. A good seruaunt accounteth neuer profite done to him, while he seeth that his Lorde trauayleth. Luke. 12. Which of you hath a seruaunt, and commeth out of the fielde, and sayth first to him, Sit thou downe. Therefore. 2. Regum. 10. Vrias is commended, that sayde to Dauid: My Lorde Ioab, and my Lordes seruaunts resteth on the grounde in the fields, and shall I goe into mine house and eate and drinke, &c. A true seruaunt that feareth his Lorde, and knoweth his comming disposeth not, nor arayeth himselfe to bedde nor to sleepe before the comming of his Lord. Luke. 12. Well is the seruant, that his Lorde findeth him waking, when he commeth: Also a busie seruaunt waketh when other men sleepe, to keepe safe his Lord. Therefore Dauid blamed worthely Abner and the other seruauntes of king Saule, that were sleeping. 1. Regum. 26. None was waking, but all a sleepe. And it followeth: Yee bee children of death, that keepe not our Lordes commaundements: Also a seruant that is loving and diligent in his Lords seruice, is alway ready with his hand, and hath a maner vpon his Lord to do what that shall please him, that hee hath no lacke neither default of seruice, or to receiue some benefite of his good lord. Psalmo. As the eyen of a seruing woman is in the handes of her Lorde, &c. Also a good seruaunt easeth neuer of trauaile, and he is neuer idle, but alway busie about the profit of his Lorde; for when hee doth eate or fast, slepe or wake, his wit and thought is alwaye to ordeyne and doe the profite of his Lorde. Iob. 13. As an Hart desireth shadowe, and the hired man abideth, &c. Also a good ser-

Luke. 19. 10. talents supposed to bee in value. 100 pounds, euery talent, by 3 which is signified many giftes.

ſeruaunt is neuer coſtly to his Lorde in meate and drink neither in clothing, but ſometime he holdeth him content with an olde cloth of his Lords all the yeare long, he knoweth that he ſhall haue more of his Lord when his ſeruice commeth out. And therefore in the lawe it is commaunded, that a Lord ſhal not let his ſeruant goe from him in the ſeuenth yeare without meat and drinke and clothing on his chiefe couenant. Exod. 21. Et Deut. 15. Alſo a ſeruaunt that is vertuous and well taught in manner and conditions, is oft gratious & well allowed in the ſight of his Lorde. Therefore a wiſe ſeruant doth his buſineſſe to ſerue his Lord curteouſlye. For ſometime a Lorde loueth cleanneſſe more then ſeruice. Plalmo. He that goeth in the cleane way ſerued me. Ec. 7. If thou haſt a wiſe ſeruant, be he to thee as thine own ſoule, &c. Alſo a good ſeruaunt grudgeth not, neither plaineth not againſt his Lorde, though he blame him, and tell him his defaultes. For he knoweth well that a good Lord will not blame his ſeruaunt wrongfully, and ſuch blaming tourneth to his profite, &c. Eccle. 10. Free men and children ſhall ſerue a wiſe ſeruant, and a man that is taught, will not grudge, though men tell him his defaults, but he is rather very glad. Pro. 9. Tell a wiſe man his default, and he wil loue thee: and tell a fole his default, & he ſhall hate thee.

## Of a good Lord. Chap. 19.

AS this name ſeruaunt is a name of ſubiection, ſo this name Lorde is a name of ſouereignitie, of power, and of might. And therefore rightfull Lordſhip is ordeined of that Lord, of whom commeth all might and power. For without a Lorde might not the common profite ſtand ſafely, neither ỳ company of men might be peaceable or quiet. For if power and might of rightfull Lordes were with-holde and taken away, then were mallice free, and goodneſſe and innocencie in no ſafety, as ſayth Iſidore. Alſo rightfull Lordſhippe ouerſetteth not his ſubiects by tyranny, but defendeth them, and putteth off and beareth downe their aduerſaries and enimies: Alſo the might of Lordes forſaketh not ſeruaunts, but putteth it ſelfe for ſubiects againſt might and ſtrength, that is againſt the ſubiects. Alſo Gregory ſaith, and ſo it is knowen, that this name Lord, is a name of might and of right wiſenelle. For our Lord is rightful, and loueth right wiſenelle, & his face ſeeth equitie: And therfore a rightful Lord by way of rightfull lawe, beareth and determineth cauſes, pleas, & ſtrifes, that be betweene his ſubiects, & ordeineth that euery man haue his owne, & drawe th his ſword againſt mallice, & putteth forth his ſhield of righteouſneſſe, to defend innocents againſt euill doers, & delinereth ſmall children and ſuch as be fatherleſſe & motherleſſe, and widowes of them that ouerſeeth them: And he purſueth robbers and rouers, theeues, & other euill doers: and vſeth his power not after his owne will, but he ordeyneth and diſpoſeth it as the lawe aſketh: And ſo this name Lord is a name of equitie, and alſo a name of freedome and of free heart. For rightfull Lordes be free, and meeke of heart. And as it is ſayd Heſt. 23. When I had ſubdued all the world to my Lordſhippe, I neuer miſuſed the greatneſſe of my might and power: but I would rule my ſubiectes with mildeneſſe and ſoftneſſe, &c. Therefore the very Lord ſheweth himſelfe free of gifts and ſpeach to all men, except euill doers: and loueth more to be loued, then feared. He knoweth not that he hath Lordſhippe ouer men that liueth rightfully, but ouer beaſts: that is to vnderſtand, ouer beaſtiall men that be wicked and euil, as Gregorie ſayth vpon Geneſis. 9. Your dreade be vpon all beaſts, &c. A man, ſayth Gregorye is not ſette ouer reaſonable beaſts, but ouer vnreaſonable beaſts, that he ſhould not onely be dreaded of men, but alſo of beaſtes. Kind bringeth forth al men like in power & might: But for diuerſe worthineſſe the diſpenſation of Gods worde ſetteth ſome men before other: that he that dredeth not the righteouſneſſe of God, may dreade ỳ puniſhment of mans ſtrength, and ſo for dread of our Lord he ſhall not

be proude: And hee commaundeth that they be not buſie to winne and get their owne ioy and ſtoutneſſe, but to ſaue and maintaine the right of ſubiectes: For they haue no Lordſhippe ouer men, but ouer beaſts. For in that parte that they bee beaſtiall, they bee put vnder Lordſhippe. Alſo this name Lorde is a name of gentleneſſe and of nobleneſſe, as it is ſayd Deut. pri. I haue taken of your lygnages wiſe men and noble, and haue made them Lordes, Princes, and Tribunes and Centuries: For Lords ought to be noble and gentle of heart, of fleſh, and of thought. Therfore Ambroſe ſaith, that among beaſts kinde ſetteth them to be chiefe, which be moſt noble and moſt ſtrong, and maketh them kings, Dukes, and leaders of other: As it fareth among beaſts and Fowles, and alſo among Bees. Among them all, thoſe that haue moſt noble conditions of the gifte of kinde, bee ſet before, and haue maſtry in Lordſhippe ouer the other. So that man may learne to bee a Lorde noble by reaſon and grace, ſith that beaſts bee by kinde aboue other beaſts Alſo this name Lorde, is a name of worſhippe and of dignitie, as the Apoſtle ſaith, Ad Eph. 6. Seruants be ye obedient to your fleſhly Lordes with feare and dreade and chaking, &c. Rightfully a Lorde receyueth of his ſubiects worſhippe and reuerence, and by the worthineſſe of his office hee maketh his ſubiectes worthye to haue worſhippe: For by reaſon of one god king and one god Lorde, all a Country is worſhipped and dreade, and enhaunced alſo. Alſo this name Lord is a name of peace and ſuretie. For a god Lorde reaſeth warre, battaile, and fighting, and accordeth them that bee in ſtricke. And ſo vnder a god, a ſtrong, and a peaceable Lorde, men of the Country be defended and ſafe. For there dare no man aſſaile his Lordſhippe, nor in any manner breake his peace.

## Of an euill Lord or Lordſhip. Chap. 20.

AS nothing is more profitable to the common profite, then a god rightfull Lorde, ſo nothing is worſe then an euill Lorde. For an euill Lorde ouerſeeth and pilleth his ſubiects that he ſhuld helpe, and holdeth them hard & ſtraight, that ſcarcely they abyde in office and ſeruice. Mich. 2. Hee that take violentlye the ſkinne of the proude, &c. For giftes and bribes violateth iuſtice, and demeth not for the poore. Mich. 3. Harken you Princes that hateth rightfull iudgement, yee receiue of the people rent and tribute, and defende them not againſt enimies, that riſe vppon them. Eccleſiaſt. 13. Hee puniſheth and ſcourgeth them cruelly, which aſſent not to his mallice. Eſay. 19. I ſhall giue Aegypt into the handes of cruell Lordes, &c. Ierem. 6. Hee is full cruell, &c. He chalengeth other mennes god, and thinketh that all thing is his owne. 1. Reg. 8. Hee ſhall take thy children and thy fieldes, &c. Hee deſireth more to be feared then loued. Baruch. 6. Shewing dread to nations. Videte ergo. &c. Hee deſireth to haue reuerence and worſhippe of all men. Daniel. 2. Falleth downe and worſhip the Image, &c. Hee deſtroieth the lawes and ſtatutes of olde men, and ordeyneth his owne. Eſay. 10. Woe to them that make euill lawes, and hideth theyr mallice and cruelneſſe vnder the lykeneſſe of rightfulneſſe. Eſaye. 52. Lordes trauaile and ouerſette wickedly and oft the people with exactions and tillages. Eſaye. 3. Exactours ſpoyled my people. Et Daniel. 10. It is ſaid of an euill Lorde, that he deſireth to haue occaſions and coulour to take ſomewhat by extortion. Eſaye. 52. Aſſur without cauſe layeth chalenge on him, and he loueth lyars, and priuy and euil tale tellers and backbiters, & boweth his eares to heare theyr counſells. Prouerb. Princes that heare gladlye wordes of leaſings, &c. To no man hee holdeth fayth nor couenaunt. 1. Mach. 16. The King and Prince ſwore to them. And then it followeth: Hee ſaw the ſtrength and breake anone the oath and truce: He arrayeth to him deintics and liking meate and drinke of other mennes trauaile, Pſalmo. They haue deuoured my people as meate and bread: Enſample of Baltazar, Daniel. 5. Et Ezech. 19. And he re-

warded

warded them worſt that ſerued him longeſt, moſt truely and beſt, as Laban woulde haue rewarded Iacob, that ſayd: But my Fathers God had bene nowe with mee, on this manner thou wouldeſt haue left mee naked and bare. Alſo hee thinketh that no man ſerueth him kindly, and therefore he weeneth that all that is done to him is done of due debte, as it is ſayde Iudith. 3. With theſe deedes that they did, they might not aſwage the madneſſe of his breaſt. Alſo when other trauaile, he occupieth him in drinking and in playeng. Eccleſiaſt. 10. Woe is the lande, that hath a childe King, and a Prince that eateth early, Et. 3. Regum. 20. The king dranke vnder his tent madde drinke, et. Of the properties of man touching the diuerſitie of members, of age, and of ſeres, and diuers qualitie, this is ſufficient at this time. Nowe of ſome accidents ỹ fal about man by kind or other wiſe alſo, by the helpe of Chriſt ſomewhat ſhall be ſaid: And firſt of meat and then of drinke, then of waking and ſleeping, and then of buſineſſe, and then of trauaile.

3. Kin. 20 Benhadad did drink till hee was drók, both hee and 32. kings that holp him

## ¶Of Meate. Chap. 21.

8. Preſeruatiues.

SIth we haue ſpoken of the propertyes of man touching thoſe things of the which man is kindly made: Nowe we ſhall ſpeak of the propertyes of thoſe things, which kindly keepe man in being. And they be thoſe, as Iohn ſayth, Aire, buſineſſe, and trauaile, reſt, meate, and drinke, watch and ſleepe. For without theſe mans body is not kept. Heere we follow not by order, for afterwarde in their places accordingly we ſhal ſpeak of theſe things. Then ſpeake wee firſt of meate as much as ſufficeth: For as Conſtantine ſaith, meate is the ſubſtaunce that is able to be turned into the eſſence of the bodie that is fedde, and encreaſeth the bodie, and maketh it more, and ſeedeth and ſuſteineth it: For the heate of the inner and vtter members worketh alwaie, and diſſolueth and waſteth: And ſo thereto needeth continuall reſtauration to reſtore what is waſted & ſpended: Meate that is taken turneth into the likeneſſe of the body, and paſſeth into the kinde thereof. And ſo in meate preparation thereof goeth before, and then commeth chewing, and then it is receiued into the place of digeſtion: And fourthly digeſtion is made, and then departing of the pured part from the vnpured parte: Fiftly, that that is pured is drawne and departed into all the members: Sixtly, it is turned into the lykeneſſe of the kinde of members. For if it were not made lyke to the members, it ſhould neyther be incorporate, neyther turned into the kinde thereof. At the laſt after all this, the meate is incorporated and tourned into the kinde of the bodye. For that which is hotte and moyſt, paſſeth into the kinde of bloud and of fleſh: And that, which is colde and drye, into the kinde of ſinewes and of boanes, and ſo of other: In younglings meate taken and corporate, nouriſheth and increaſeth the bodie: In olde men it repaireth kinde heate, and reſtoreth that which is ſpent and waſted, and keepeth the bodie that it be not all loſt. Of meate be many diuerſities: Some meate tourneth ſone into bloud through his ſubſtantiall moiſture and heate, and for lykeneſſe that it hath to bee bloud. And ſome contrarywiſe for a contrary cauſe tourneth later into bloud: Some meate nouriſheth much, for it breedeth much bloud. And ſome nouriſheth lyttle, and chargeth the bodye more then it feedeth: yet ſomewhat it refreſheth the bodye. And generally all meate which breedeth good bloud is more conuenient in ruling of healthy, yet to men that trauaile groſer meate is conuenient, that breedeth thicker bloud: Alſo all meates that breedeth much bloud, haue but lyttle ſuperfluitye. And contrarywiſe the meate that breedeth little bloud, breedeth much ſuperfluitie: and generallye by the diuerſitie of meates the complection of members bee diuerſlye diſpoſed, and take the qualities of the bodie, as ſayth Conſtantine. liber. 1. About meat of theſe thinges men ſhall take heede, as men doe about dieting, as Galen ſaith Super Aphoriſm. That is to wit: Of meat the ſubſtantialitie, the qualitie, the quantitie, the neede of him that

eateth

eateth, & of conenable time. It nædeth also to knowe the substance and qualitie of meats, for the kæping & ruling of mens bodies. For some meate nourisheth purely and chaungeth easily: And such meate kæpeth and saueth kinde. Some is meane meate, and that is lightly turned into helping of kinde. And some meate is pestilentiall, and corrupteth kinde, as venimous meate, which chaungeth all kinde, and destroyeth the bodye. Therefore it nædeth to knowe the substaunce and qualytie of meate, that men take not venim in stæde of meate. Qualytie of meate is knowne either by the remission and slaking of the qualyties of Elements, that is to vnderstand, by full little colde, heate, drincsse, or moisture, and so meate is colde or hotte in the first degræ by the vttermost hugenesse of the same qualities, that is by most heate, drynesse, colde, or moysture, and so meate is colde, hot, drye, or moyst in the fourth degræ: or elle by the meane of those qualyties, and so meate is in the thirde degræ, or in the second, as it hath more or lesse of those qualities. Also Constantine sayth, That men must take hæde that some meate is subtill both in substance and in qualitie, the which meat is sone digested: and much therof nourisheth but little. For as Auicen saith, such meat brædeth subtil blond, which is sone wasted in the members: and therefore it nourisheth but little: as he saith.

And some meate is greate and harde to dege, and lyttle thereof nourisheth much. For it brædeth grose blond, which is not sone spended neyther wasted in the members. For as Isaac sayth, small meate and subtill bræde small blond and subtill, and so contrariwise. And some is temporate in substaunce and in quality, and that meate which is cleane and pure, is commendable, which is not to great, neyther to small, neyther to subtill, and is good and wholesome, and so in contrariwise. Auicen sayth, That raw and græne hearbs and fruite are not full good meate by reason of their passing moysture, which maketh the blond full watrye, and disposeth it to rottennesse. And therefore they bee rather medicinable then meate. Meate shall be like and of one manner, which that men eate at one meale, for diuerse meates nourish diuerslye. For Auicen sayth, in taking of diuerse meates at one meale, the one manner meate is corrupt, while another is a digesting, and the stomacke is ouerfilled, and is stretched abroade.

In meate men shal take hæd of quantitye of filling and of working For men shall take hæde, whether it bee to lyttle or to much, or elle meane betweene these twaine. For if the meate bee to much, then it grieueth kinde, and stretcheth the stomacke, and blowyth it, and brædeth fretting and gnawing in the wombe, and increaseth humours and Postumes, and prouoketh wambliuges and spuings, and it quencheth and stiffeleth kinde heate, as to much Oyle queneth the lyght of a Lampe: and it brædeth the Crampe, and shrinking of sinewes, and it procureth Botches, Scabbe, and Postumes, and hasteth age and death: against the which death a man supposeth to defende himselfe with multitude of meate and drinke. If meate bee to scarce, it fableth kinde, and appaireth the sight, and the other wittes, and brædeth falling of the haire and baldenesse, and hasteth the diseases called Tisike and Etike, and maketh the body leane, and it brædeth woorse sicknesses and euills, then doth to greate replecion. In Aphorism it is sayd, That in scarcitie of dyet, sicke men fall most. Meanenesse of meate is good, for it restoreth that the which was lost in the bodie, and kæpeth and saueth vertue and strength, and increaseth blond, and tempereth heate, and sharpeth the wit, and giueth vertue of working, and giueth and saueth health of bodye, and brædeth sweete slæpe soft and lyking, wherfore if the meate restoreth more, then was wasted and lost by working of heate, then the meate increaseth the bodye, and maketh it more, as it fareth in younglings. And if the wasting and losse bee more then the meate restoreth, then the bodye wareth leane, lesse, and fayleth, as it fareth in age. And if

Manye or diuerse sortes of meates at one mele, is not wholesõe whatsoeuer it bee, after the tall is filled, groweth to infection.

the restoring and the losse by euen & lyke, then it kepeth the body in one state, as it fareth in young men. Men should take hed to meat, or to the doing thereof, in comparison to them that eate thereof.

Addition

The rash and greedy feeding with a licorousnesse to tast of many dishes, for a present pleasaunt eating, followeth a pining surfet, or sodaine choking.

For one meate accordeth to a whole man, another to a sicke man, one to a young man, another to an olde man: one to him that trauaileth, another to him ỳ resteth. For many meats be wholsome to an whole man, which be poison to a sicke man. Also in whole men is difference: for Garlicke and Pepper is remedy to some fleamaticke man, and venimous to some cholarike: And Iusquianus, Henbane, is mans bane, & best beloued meat to sparrowes and Curlews, as sayth Galen. Also meate shall be diuerse, as diuerse euils aske. For some meate is wholesome in the feauer quarten, that is poison in the ague. And some that is good in the beginning of euill, is grieuous when the euill is at the highest, for then little meat shal be giuen to the sicke man, as saith Ipocras and Galen. For then kind is altogether occupied about digestion of the euil, wherefore then his doing should be lessed and let, if it be occupied about much and great meat. Also other meate and otherwise giuen is needfull in turning euills, and long during. And other in contrarye euills. For in the beginning it is dreadfull, least vertue faile, and therefore needeth the more meate, in contrarye euill it is dreade of increasing of the euill: therefore the sick man shall haue the lesse meate. The feeding shall be after the vertue and strength of the sicke man, and after the qualitie and substance of ỳ meat: And thereby profit of meat is demed and knowne. Also in another manner a youngling shall be fedde, and a young man, and in another manner the olde man. For in olde men, abstinence of meate is soft and easie, and in children and young men harde and vneasie, according to the sayeng of Ipocras. Olde men may most easilye fast, and then sadde men, somewhat easilye, and children maye least fast. For in olde men kinde heate is feeble, and in other strong. And therefore more meate needeth to swage the heate in young men and in children, and lesse in olde men. And for the same cause resting men shall eate and drinke lesse then trauailing men, for heate is strong in trauailing men, and feeble in resting men, as it shall be shewed afterward.

The infãt must not be fed as the youg man, nor ỳ middle aged as the olde.

Also in feeding, men should take hede to conuenablenesse of time. For men nede greater and larger diet in winter then in Summer, as Ipocras saith. The wombs in springing time and in Winter be kindly full hotte, and of long slepe. Then in those times many meats shall be giuen, for then kinde heate is much nourishing and feeding, &c. And in Winter is strong appetite and digestion, for heate is full strong. And in Summer it is contrarie. For in Winter kind heate commeth inwarde, and is gathered within, and in Summer it draweth out, as it were for lyking of likenesse of the vtter heate: And is effused, diuided, and departed, and is lesse in the bodye within. Therefore Winter time because much is digested, the appetite is much excited and moued, as it fareth in children which haue much heat, and therefore greate appetite, and much ỳ springing needeth much meate. And lykewise is it in Champions, and harde and strong, and trauailing men, in whom because of strong and harde trauayle, the kinde heate is the more: And therefore to them needeth greate abundaunce and much meate and drinke, as Galen setteth an ensample there. Then meate is right necessarie & needfull to euery beast, and most according and conuenient, when it is of one manner, and temporate, and not too much neyther too lyttle. For often to greate repletions of meate, is cause of death of bodie and of soule, and namely after great hunger, great repletion of meate is perillous, as sayth Auicen: For then kinde desireth more, then it maye defie. And therefore then meate shall be taken against appetite and saturite.

Of drinke. Cap. 22.

Drinke is a fleeting substaunce nedefull to the feeding of a beast, as sayth Constantine, libro 5. Capitu. 27. Drinke is needfull for many manner of causes, for it moysteth the drie bodie, and resolveth and tempereth what is moist in the body, and restoreth the bodyes by drinke meate is brought into far place, ꝑ which meate for his thicknesse and boistousnes may not passe by narrow waies & streight without helpe of moisture of drinke. And Constantine saith, and Auicen also, that ther is three manner diuersities of drink. For some drinke is onely drinke, as water ꝑ nourisheth not the bodie: and some drinke is both drinke & meat, as Wine, which as Constantine saith, beareth meate and nourishing into all the partes of the bodye, and nourisheth and heateth the spirit and the bloud, and comforteth kinde heate: and some drinke is medicinable, and is not taken by maner and waye of drinke, but by the lawe and rule of medicine, as Siroppes, Drimell, Decisatara, and such other: And as Constantine sayth, to kepe healthe, and to heale sickenesse, water is needfull. And therefore it nedeth a Phisition not to bee negligent to knowe the conditions and kindes of waters, that hee may take good waters: and to beware of euill waters. Some water is sauourie, and some vnsauourye. Sauourye water is cleere of substance, of a well that springeth Eastwarde, and is lyght, and some hot and some colde. And such water as Constantine sayth, is good to kepe and heale, and not grieuing, for it commeth some out of the meate. And by reason it is cleere, it is cleane and not meddeled with filth, nor with hoare: and by reason it is lyght, it is easie to defie. And for ꝑ it is some hot and some colde, it is subtile of substaunce. And so if thou wilt knowe of two waters whether is more subtill in substance and better to drinke, wet thou a linnen cloth in that one water, and another cleane linnen cloth in the other: and hang them both to drye against the Sunne: and which of those two clothes wareth soonest drye, the water, that it was wet in, is the more subtill water. Next vnto this wholsomenesse is the water that springeth Northward, and is set betweene the East and the North. For by reson that it springeth Northward, it is open vppon the North windes, with the which it is tossed and made subtile, and in winter it is kindly hot, and in Sumner cold. For the Northerne colde driueth in the heate into the inner partes of the fountaines, that lye open against it. And that heate that is gathered within withstandeth the colde, and so it heateth some deale the water of ꝑ well: the contrary is in Sumer, for thē the heat of the aire ouercōmeth the cold, and driueth it to the heads of the wells, and so the colde being there gathered and ioyned, coleth the water as sayth Macrobius and Constantine. Also the water that springeth and runneth strongly & swiftly out of mountaines vppon cleere stones or grauell, hath the second degree in wholesomnesse, as the water of some great riuers, as saith Constantine. And Constantine saith, that raine water is better then other water, more sauourye, more light and cleane. Ipocras saith, that raine is smoake of water, that the sonne drayweth vpward: And for the kind of the Sun is to drayw vpward what ꝑ is most subtill, therfore raine water is better thē other water & more defied: but for subtiltie thereof it will sone putrifie. But yet as Constantine saith, it is not to be blamed for rottennesse, for it is worthye of praising for the subtiltie and clearenesse thereof. For all water that is sone corrupt, is subtill, and grieueth when it is rotted: For it breedeth hoarsenesse and Feauers, and is best if it bee not rotted, and therefore it nedeth to be well ware of rotting: Also Constantine saith, Water that is gathered of smallest rain seemeth best, and after that the raine water that falleth with thunder is best. For the thunder with his mouing maketh the smoake thereof cleere & subtill. And also Constantine saith, that who that drinketh oft colde water, shall not escape from colde sickenesse, namely in his age. Constantine sayth, that hot water washeth ꝑ fasting stomacke, & purgeth & cleanseth it of drasts, of meate & of fleme, and of all

other rottennesse, and cleanseth and lar-eth, and purgeth the wombe, & reioyceth and comforteth kind. If it be too oft vsed, it noieth and grieueth, for it softeneth the stomack, and disturbleth and letteth the vertue of digestion, and maketh bloud ryuns out at the nosethrills. Also hotte water is best, fasting early, and namely, to them that bee dronke ouer night. For Auicen sayth, That olde wise men witnesse, that sodden water maketh small smelling and peaceth and entreth most. For bodyes that be medled therewith, bee dissolued and departed by working of the fire, and bee compelled to goe downward. And hereto he sayth; That corrupt phisitions suppose, that what is subtill breatheth and passeth vpward in sething: and that which is great, thicke, and not subtill, abideth still: but this is false. For all the substaunce of water is made of one manner part. But so great sething might bee, that nothing should abide but drasts alone and earthly partes. As it fareth of water; of the which Salt is made by strong sething. And water molten of Snowe and of Hayle is earthlye and worst of all, except water of lakes and marreys, beware of all these waters. For as Constantine saith, they make the spleane greate, and hurt the humour and the stomacke, and make the skinne foule and vnseemely, and breede diuers feauers and stones: and if they may not bee all eschewed, by authoritie of Auicen, they may be boiled and sodde. In libro Met. Aristotle saith, that water of Snow that is molten with heat, commeth not againe to the first clearnesse and subtiltie. Feure manner of waters be vnsauorie, as Constantine saith. For some is salt, and some smoketh of brimstone, & some of slime, and some of mettall. And men saye, that salt water biteth and fretteth the guttes, and looseth and maketh soft the wombe. But salt water oft dronken wasteth humours, and bindeth and maketh the wombe harde. And drieth the bodye, and maketh whole Scabbes and itching: and it helpeth them that haue the dropsie, if it bee eate or dronke: Brimstone water doth cause colde euills: it heateth the sinewes, and wasteth the humours betwæne the skinne and the flesh. Loke afterward, ye shall more plainly vnderstand the vertue of Brimstone. Mixtye water and glewie, coleth and drieth, and stencheth running of bloud, and healeth Emoroydes. And mettally water followeth the doing & kind of mettall. For the water that passeth by veins of yron, stoppeth and hardneth the wombe, and comforteth the members: and vnstoppeth the spleene, and helpeth Postumes. Water of mettall of Brasse, helpeth moisture, and straineth Stranguria, he that hath that disease or euill that is called Stranguria; pisseth oft and little. Water of the mettall of siluer coleth & drieth. This manner of waters is not much vsed in stead of drink: but it helpeth onely to ỳ vse of the medicine. And some drinke is both meate and drinke, as Wine. There is diuersitie in Wines touching their substaunce. Some wine is greater and harder, and more nourishing then other. And some wine is subtill and of lyttle nourishing, which passeth soone out of the stomacke, and withdraweth cholaric and head ach, and maketh one to pisse fast. And some wine is meane and temperate in working. Without this consideration of wine touching the substance, Constantine saith, That men shall take heede of wine in foure manners, as by diuersitye of time, by liking of smell, by sweete sauour, and by clearenesse of colour. In time wine is diuerse, for wine ỳ is new wrong and pysed, passeth not the first degree in heate. In libro de simplici medicina Galen sayth, That Wine is made of foure substaunces. Of watrye, airye, firye, and earthlye, in longtime the watrye parte is consumed and wasted, and the airye parte is comforted. Olde wine is better and hotter then other. Also in smell and in sauour Wine is diuerse. For some wine smelleth sweet and nourisheth well, and some is strong of smell and breedeth euill bloud, and the head-ach.

Also in tast wine is most diuerse: for some wine is sweete in tast, & nourisheth more then other, & moisneth the womb: Some is pontike, and comforteth the stomack, and maketh harde the wombe,

and

and grieueth the breast with the purtenance. Some is sower, other some is bitter, and lesse hot than other wines be. Also in colour and hiew and heate wine is diuers: for some is white and lesse hot than other: and some is citrine, & more hot, and pearceth through all the members, as Constantine saith, and breedeth the cholarike bloud, and causeth the head ach: and some is browne and more norishing: and some is redde or reddish, & that is more hot than the other. But for it is more earthly & greater than white or citrine, it is not so pearcing neyther hurting. Wine which is meane in all the foresaide conditions is better than other, for it comforteth kinde heate, and nourisheth lyke in all the members, and breedeth gladnesse and hardinesse, and giueth vertue to the bodye. And voydeth red cholar, with sweate & with vrine, and tempereth blacke cholar, and restoreth & moysteth the members that be fordried by the default of humours, and restoreth might and vertue, and fatteth the body, and exciteth appetite, and helpeth and succoureth the vertue of digestion, and sharpeth the wit and vnderstanding, and openeth the stopping of the spleane, and of the liuer, and destroyeth and consumeth superfluitie in the bodie, and doth awaye webbes and blearenesse of the eyen, and causeth faire speaking, and breaketh stones in the reines, and shedeth & bringeth out grauell of the reines, and it is good to heale woundes, and helpeth menstrues, and it is good to whole men and to sicke, if it be taken to euery one in due manner, if wine be taken out of measure, it is no remedye to him that mistaketh it, but death and venim, as it is sayd innermore of dronkennesse, loke there. The third manner drinke is drink and medicine, as Drimel and sirops: For such drinke is wholsome and healthfull, for it defieth humours in the body, and dealeth and putteth them out. And sometime it lareth, and sometime it bindeth, and maketh harde the wombe, and sometime it coleth and drieth, and sometime it heateth, softeth, and moisteth. But I leaue to the Phisitions those differences of drinks.

Wine as sayth Cententius, where it is immoderatly vsed, maketh a sick stomacke, a feeble braine, and an emptye purse, it stirreth to lechery, phrensie & villany, and bringeth a man and woman in hatred of the godly, and contempt of God.

Addition

## ¶Of Dinner and fasting. Chap. 23.

Conuiuiū Prandiū.

MEate and drinke is ordeined and conuenient to dinners and to feasts, for at fests, first meat is prepared & made in a redinesse, guests be called togethers, formes, & stoles be set in ỳ hal, & tables, clothes, and towells bee ordeined, disposed, and made readye. Guests be set with the Lorde in the chiefe place of the bord, and they sit not downe at the bord before the guests wash their handes. Children be set in theyr place, & seruants at a table by themselues. First knines, spones and salts, be set on the borde, and then bread and drinke, and many diuerse messes, householde seruauntes busilye helpe each other to doe euery thing diligently and talke merrily togethers. The guests be gladded with Lutes and Harps. Now Wine and nowe messes of meate bee brought forth and diuided. At the last commeth fruit and spices, and when they haue eaten, bord clothes and relefe bee borne awaye, and gustes wash and wipe their hands againe. The graces be sayd, and guestes thanke the Lorde. Then for gladnesse and comfort, drinke is brought yet againe. When all this is done at meate, men take their leaue, and some go to bed and slepe, and some goe home to their owne lodgings.

Modest musicke honestlye taken, reuiueth ỳ spirits & quickneth appetite.

## Of the supper. cap. 24.

A good note.

SUpper is called Cena in Latine, & hath that name of Cenon, that is common, by reason of communitie of them which supped togethers. In olde time men vsed to eate togethers in open place, least singularitie should breed lechery. But Cena may be sayd of Cenos, that is shadowe. For then for scarcitie, men vsed to suppe in secret & priuie places, as sayth Papy.

And more verily Cena is said of Scinos, that is an hound: for lacking and defaulting of loue and charitie. Each person taketh vpon him to eate his owne supper. 1. Corinth. 9. All that is rehersed afore of dinners & of feasts accordeth to the supper also. Many things be necessarie and worshippe the Supper, and were all in Assuerus feasts, as it is written Hest. 1. The first is conuenable time: for it is conuenient ỳ a supper be made in due time, not to early nor to late. The second is conuenable place, large, pleasant, & healthye. Therefore it was sayd of Assuerus, that he made his feast before an Orcharde, which was hewen downe. The third is the heart and glad chere of him that maketh the feast. The supper is not worthy to be praised, if the Lord of the houle be heauy chered. Hest. 1. When he wereth hot, &c. The fourth is many diuerse meses: So that who that wil not of one, may tast of another. Hester. 1. There were brought in dish vpon dish. The fifth be diuerse Wines and drinkes: Hester. 1. Wine was brought, &c. The first is curtesie and honestie of seruaunts. Hester. 1. He ordeined of his Princes to be maisters ouer the bords, &c. The seauenth is kinde friendshippe and companye of them that sitte at the Supper. Hester. 1. He made a feast vnto al the Medes. The eight is mirth of song and of instruments of musicke: Noble men vse not to make suppers without Harpe or simphonie. Luk. 15. When he heard the simphony and Cornemuse, &c. The ninth is plentie of light of Candles, and of Prickets, and of Torches. For it is shame to suppe in darknesse, and perillous also for flyes and other filth. Therefore Candles and Prickets be set on Candlesticke, and Chaundelers, Lanternes and lamps, be necessary to burne. The tenth is the diliciousnesse of all that is set on the table: For it is not vsed at supper to serue men with greate meate and common, as it is vsed at Dinner, but with speciall light meate and dilicious, and namely in Lordes Courtes. The eleuenth is long during of the Supper. For men vse after full ende of worke and of trauayle to sit long at the Supper. For meate eaten too hastely, grieueth against night: Therfore at the supper men shoulde eate by leisure, & not too hastely. Therfore Assuerus sett dured by ỳ space of. C. daies. The twelfth is surenesse: For without harme and domage euery man shall be prayed to the supper: After supper that is frely giuen, it is not honest to compell a man to pay his scot. The thirteenth is softnesse & liking of rest and of slepe. After supper men shal rest, for then slepe is swete and liking: And therefore beds of Iuorie and of gold were spread vpon the pauement in Assuerus Pallaice, as it is said Hest. 1. For as Constantine sayth, when smoak of meate commeth into the braine, men slepe easily.

It shall not be amisse to vse a conuenient time at supper, so that greedines forget not ỳ hungry, & ryot ỳ needye.

Addition

Yet the too curious may be counsailed to beware of niseneſſe, & prodigalitie, which spendeth credite, and other mens goods, wherby followeth too many bankerouts.

A disquiet mind is enimy to digestion.

## Of sleepe. Chap. 25.

ARistotle saith, that slepe is the rest of vertues of sæling and of mouing, with strength of naturall vertues: For the vertue of sæling and mouing is bound in slepe, and the kindly vertue then most strongly worketh: That is the vertue of digestion, that is in slepe comforted and strengthened. In libro de quã anime, Austen saith otherwise, he saith ỳ slepe is a kindly vnsælingnesse, common passion both of body & soule: So is slepe cõmon to both. For (as he saith) slepe is a kindly vnmoueablenes, & a help of ỳ wits. That he saith, a kindly vnsensiblenesse, is sayde for a difference of those things, which be against kinde: Wherfore he saith, ỳ slepe is the priuation of waking, as blindnesse is priuation of sight: For priuation destroieth vertues & things of kinde: But slepe helpeth & comforteth kinde, & is as kindly as waking: Also the soule hath no liking in priuation, & hath liking in slep: and so slepe is not priuation, but it is a kindly disposition: Slep is defined otherwise in this manner. Slepe is a liking passion ỳ stoppeth the wayes of ỳ braine, & of the wits, and comforteth the kinde vertue, and reuocth the kinde heate out of the vtter partes to the inner partes:

In ſlæpe the inner partes heate, and the vtter partes cole: and ſo when the heat is dæpe within, the lymme of the common wit is bounden, the which lymme is Centrum and middle of all the parts, and all the particular wits ſpring out therof, and ſtretch as lynes drawen from the middle poynt of a circle to the roundneſſe thereof. Then if that lym be ſtopped, ẏ particular vertues may not ſtretch to the vtter parts of the lymmes of wit and of fælyng. And that maketh kinde, becauſe a beaſt ſhould reſt of wilfull moving: for it is impoſſible to moue voluntarily away. Conſtantine in Panteg. ſayth, that ſome ſlæpe is kindly, & ſome vnkindly: but thereof we ſhal ſpeak nothing at this time. Kindly ſlæp commeth of temperate moyſture of the braine, as of ſmoake that is moyſt and clære, that commeth from all the bodye vp to the brayne, and that ſmoake thicketh the ſpirites, and ſilleth the ſinewes, and ſo bindeth the wits. Auſten ſaith In predicto li. That ſlæpe commeth either of the meats that come in from without, or els of a temperate humour within, ẏ which when it is reſolued, coueteth to come to the braine, and there being reſolued, the colde parte droppeth downewarde, and the heate paſſeth vpwarde. And the colde dropping dolwnward ſwageth the heate of the heart, and letteth the proces of workings. And Auſten ſayth, and Ariſtoſtle alſo, that the heart is the well of workings, and all good and euil ſpringeth out of the heart. In ſlæpe the vertues of fælyng and of mouing, reſt, and the vertues ſpirituall and naturall be as they were before hande, as it is ſeene & knowen by pulſe, breathing, and digeſtion: for in ſlæpe is beſt digeſtion. And Auicen deſcribeth ſlæpe, and ſayth, that for to ſpeake naturally, ſlæpe is the turning againe of the ſpirite from the lims of fæling and moving to the well, with which well the inſtrumentes of the ſpirites haue ſpring and beginning. And kinde ſlæpe is againe tourning of the ſpirites from deepeneſſe and faſtneſſe, that meate and drinke may be defied, as it fareth in ſlæpe of trauayling men: in them ſlæpe is dead and faſt, for the ſuperfluitie of reſolution of ſpirites.

Kinde deſiring addition in ſubſtaunce of ſpirites, faſteneth the ſpirites deepe in the inner parts, and hideth him therein: and ſo in them, the ſlæpe is more faſt & long. And in that manner ſlept Ezechias, and ſo they ſlæpe that be voyded with laratiues and medicines: For much of the ſubſtaunce of the ſpirites, is reſolued with the ſuperfluities. This ſlæp is profitable, and reſtoreth them to their might and vertues as Auicen ſayth. Alſo Ariſtotle ſayth lib. 3. Slæpe accordeth to euery beaſt, though it be in ſome beaſts full little and prime. Heerby it is knowen, that the material cauſe of ſlæpe, is a ſmoake of indigeſtion, reſolued of the bodie. The cauſe formal in the head, is the common wit, that is the well of ſinews of feeling, that be ſtopped and bounde, and the beaſt reſteth, and all the members are recreated. Conſtantine ſayth, that the working and doing of ſlæpe, varieth in double manner, touching quantitie & great matter, that is founde, in the bodie. Touching quantitie of the matter, if the matter be tw much, the vertue of digeſtion fayleth, and the body is made moyſt & colde, for humour is departed and diſſolued, and ſo kinde heate is quenched, and fleame is made more, & kinde heate leſſe. And if the matter be tw little, the vertue of digeſtion fayleth, and the bodye is dryed, and if the matter and meate be moderate, the meate is well digeſted, and the bodye fattened, the heart comforted, kinde heate made more, the humors made temperate, & wit made clære: alſo working of ſleep varieth by matter ẏ it findeth: for if the matter be much, and kinde heate feeble, by ſlæpe is cauſed reſolution of more humors, into which kinde heate entering is ouercome and quenched. Therefore it is bidden, that they that take drinkes & be let bloud ſhould not ſlæpe, leaſt there be ſo great reſolution of humors in the ſlæpe, that kind may not rule them. But if the meat be temperate and alſo the humors, kinde heate is gathered inward by ſlæp, and defieth meat and drink, and maketh the humours temporate and the bodye moyſt, hot, and fat.

Then knowe thou here shortly, that slæpe gathereth kinde heate inward, and coleth the outward parts, and draweth bloud therefrom, and heateth, & fædeth, and comforteth the inner partes, and ripeth and fæthcth that, which is vnpure and rawe: and quieteth and comforteth the vertues of fælyng & of mouing. And if it be temperate in qualitie & in quantitie, it relæueth the sicke man, and betokeneth that kinde shall haue the masterie and the victorie of the euill and good, turning and chaunging: If slæpe doth the contrarye, it is suspect, as sayeth Constantine.

## ¶Of sleepe. Cap. 26.

Hypnos. Sopor. Somnus

When in slæpe take hede of his will that slæpeth, for he disposeth him willingly to slæpe: for Auicen saith, that slæpe is nought els but appetite of rest, in the vertue of fælyng. Also of shortnes of slæpe, for when a man disposeth him and layeth him downe to slæpe, his purpose is to rise sone. Also of vnitie, and ioyning of vertue in slæpe: for the vertue that is shed in waking, is gathered and ioyned in his body that slæpeth, as Auicen saith. Also of his vnfælingnesse that slæpeth, as it is knowen by things that are before sayd: for it happeth ofte that a man slæpeth so strongly & so fast, that vneth he fæleth any thing without, though he be beaten. Also the swætnes of rest: for swæteneſſe in slæping maketh him forget all manner of trauailes that were, and also be. Also he is in surtie that slæpeth: for while he slæpeth he dreadeth not the cruelnesse of his enimy. Also chaunging and diuersitie of his shape that slæpeth: for without he semeth dead, and alyue within: pale without, and ruddie within: colde without, and hot within: without all the vertue of working sheddeth it selfe, as it is two contraries, but within all the vertue gathereth it selfe togethers. Also men shal take hede of diuersitie in slæping, for some beasts slæpe with eyen closed, and the lyddes fast togethers: and all such beastes haue sharper sight than other beastes that slæpe with open eyen, and vnclosed, as Arist. saith: and therefore fish haue fæble sight, for they cloase not their eyen in slæping, and as he saith li. 4. Fish resteth in slæpe, but that is litle, for they wake sodainly and flee. Seke before lib. 5. in the chapter of the eye lyd and of the eye. Also men take hede of imaginations, of dreames and of fantasies: for in slæping, for meddeling of reson with fantasies, the soule thinketh of manye fantasies: and the soule knoweth some deale by imagination the likenesse and the shape thereof, and hath no full iudgement of these things and fantasies: and therefore ofte when a man waketh, he taketh no hede what he sæth in his slæpe. Also men shall namely take hede of profite that is in slæpe: for if the slæpe be kindly and temperate, it doth to the body great profite and many commodities, as it is said before in ỳ words of Auicen and of Constantine: & namely for that then is wrought good digestion, & pure things departed from things that is vnpured: for that ỳ is pure & like to the bodie, is then ioyned to the bodie: and that which is vnpured and vnlyke to the bodye, is seuered from the bodye by working of the vertue expulsiue of out putting. Of euill slæpe and vnkindely, loke farthermore in libro 7. de Liturgia.

Much sleeping commeth of flegmatike humour and rume: little sleepe commeth of great studie or weaknesse of powres. Addition

## ¶Of waking. Cap. 26.

Waking is a certaine disposition of a beast, when the spirite is sent and come to the instruments of fælyng and of mouing, that the beast maye vse the same instrumentes: and so waking is nought els but frée shedding of spirites into the lyms of fæling and of mouing, & doing the worke of the animate vertue in the body. Waking is none other, then lacke of might for to slæpe, that is superfluitie in waking, and commeth of out passing of ỳ fæling of kindly disposition. And the cause thereof is sometime heate and drinesse of complection. Vigilans.

Some-

Sometime for heate the spirite moueth altoup outwarde, and so the beast maye not rest. Sometime for euill matter that grieueth ỹ brayne as it fareth in the that be disposed to phrensie & to madnes. Sometime for foul vapor & disturbeth ỹ brayn & the nature therof, as it fareth in the that be disposed to melancholia. Sometime it commeth of gleymie matter, as moysture that is in the brayne, as it fareth an olde sorefaced men. Sometime the cause is bodely and spirituall sorow, and neither of them suffereth the spirite to rest. Sometime the cause is euill digestion and great repletion, that ouerfleteth & prefleth the spirite of feeling, and suffereth it not to rest, as it fareth in the that be ouer dronke. For in them ỹ sharp smoake of wine sticketh and pricketh the instrumentes of feeling, and grieueth them, and suffereth them not to rest. And such men be ofte disposed to death or to wodnesse: but they be some holpen & brought on slepe either by craft or by kinde. Kinde waking coleth the bodie within: for in waking, heate commeth outward: therfore it heateth ỹ vtter parts. And if waking passeth measure, it increaseth heate, and maketh the bodie leane and drie, and grieueth the eyes and the eye lids, and dimmeth and feebleth the sight, and breedeth the head ache, and feebleth all the body, and destroyeth it. Measurable waking heateth & moysteth the stomacke, and the vtter parts: for heate & moysture commeth thereto. And if waking passeth measure, then of strong moning of the spirites, commeth heate and drienesse, and waking within & without, and grieuing of kinde. Moderate & measurable waking accordeth to trauayling men to winne and to get the more meed, & to discouer & wait of sodain deceipts of enimies, & to abide their Lord, to receiue him with good cheere, & is cõfort to them that receiue medicines, ỹ it grieue them not: to sick men, & to them that haue Litargie, the sleeping euill, that they maye the sooner be whole: to wayfaring men that they forget not their iourney with sleeping: to beardes that they take no harme by wolues and of other enimies: to praieng men, that they lese not the crowne that is graunted to them that waked. Happy are those seruants whom the Lord shall finde waking. Luk. 12.

## Of Dreaming. Cap. 27.

Somniens

DReaming is a certaine disposition of sleeping men, and printeth in theyr wit by imagination, shape and lykenes of diuers things, as Gregorie sayth, and also Macrobius De somnio Scipionis: Dreames commeth and falleth in many maner wise. For because of binding and ioyning, that the soule hath with the bodye, disposition & passions that spring of the bodye, redounde in the soule by a manner application of the flesh. Therefore ofte in sleeping, the soule seeth suche Images and lykenesse of things, as it allayeth sometime waking.

And vnreasonable beasts haue dreames also, as Aristotle saith libro. 3. For an hound hath dreames, as it seemeth by his barking, and an horse, as it seemeth by his neighing. And sometime suche dreames come of to greate repletion either of to great falling; and sometime of great imagination and thought, that is before in waking. Hereof super Gene. li. 12. Austen speaketh and saith, that as flesh that is vtterly subiect to the spirite is called spirituall, so the spirit that followeth alway the flesh is called fleshly and beastiall. And therefore it is no wonder, though the spirite that followeth the flesh, present in himselfe carnall images. Also he saith there, in sleepe we see images and likenesse of things and of bodyes, and not the selfe things: but yet the lykenesse of things of that we see in dreames, we cal by ỹ names of ỹ things, and apropriate to them the names of the things, for lykenes of things. In waking we comprehend and take in wit ỹ shape & images of things. But in sleeping the spirit seeth ỹ images of things. Also sometime dreames be true, & sometime false: sometime cleere & plaine, & sometime troublous. Dreames ỹ be true, be sometime open & plaine, & sometime wrapped in figuratiue, misticall, dim & darke interpretation, as it fared in Pharaos dreames. Such impression and printing is made

in his wit, that sleepeth, by inspiration of God, and sometime by seruice of Angells, as it fared of Iacob, that sawe in his sleepe popler yeardes, and an Angell that sayd to him, take those yeardes, &c. Gen. 30. And sometime by scorne and deceipt of euill spirites, as it fareth in fantastikes and false Prophets, and them that be taken. Hereof Austen speaketh there and saith, that when a good spirite taketh and rauisheth a mans spirite into these sights, without doubt the said images ỹ be seene, be images of some things: and it is good to knowe the sayd things, for that knowing is Gods gifte. Sometime Sathans Angell disguiseth him, as though he were an Angel of light, & maketh such Images to beguile and deceiue men to his purpose, when men beleeue him in doings that be openly good. Whē such dreames come by reuelation, sober vnderstanding demeth readyly with help of Gods grace: All dreames be not true, neyther all false. For sometime by dremes God sendeth certaine warnings and tokens of things that shall befall: Also diuers dreames come of diuers causes, sometime of complection, as he that is Sanguine hath glad & liking dreames, the melancholious dreameth of sorrow, ỹ Cholarike, of fiery things, & the flematike of Raine, Snow, and of Waters, and of such other watrye things. And euerye man dreameth dreames according to his complection, wit, and age, as sayth Constantine. And sometime dreames come of appetite, affection, and desire, as he that is an hungred dreameth of meate, and a dronken man that is thirstie, dreameth of drinke: and of the contrary therof, lack and default of meate and drinke. The more such a one dreameth, that he eateth or drinketh, the worse he is an hungred or a thirst: when he is waked. Sometime of great study and thought set on a thing, as a couetous man alwaye dreameth of golde, and that he counteth and telleth his money, & maketh it lesse either more: Somtime of euill disposition of ỹ brain, as it fareth in them that be disposed to phrensie and to madnesse: They haue wonderfull dreames, that neuer man heard speake off before. For as vapour infecteth and varyeth the cell of fantasie, euen so the dreames doe varie and be diuerse. Sometime of corrupt blond: For they that haue infect and corrupt blond, thinke that they goe in corrupt, stinking, and vncleane places. Sometime of lykenesse and chaunging of ayre. For ayre disposed to lykenesse and to chaunging, chaungeth and lykeneth the bodie to his owne lykenesse. And so the smoake that is then resolued and departed, maketh newe impression and printings in the braine, and thereof commeth vnlyke and diuerse dreames: Sometime of diuerse ages and chaunging of age: small children dreame not. Therefore Aristotle. lib. 4. sayth, That among all beasts, namelye a man dreameth most, and children dreme not before fiue yeares. And it followeth. In olde time some men and women had no dremes in theyr youth, and after they had dreames in their age, and died some after, or had great sickenesse.

Sanguine Melancholi. Color. Fleame.

Yet laugh they in their sleep and make prettie countenances of the liking of some thing.

Addition.

After the opinion of the learned as followeth. Iudg. chap. 7. ver. 3. Beholde I dreamed a dreame, and loe a cake of Barly bread tumbled frō aboue into the hoast of Madian, and came euen to a tent and smote it that it fell, it ouerturned it, I say, and the tent fell downe, &c. Herby we may learne that dreames of prophesieng are by God, giuen vnto the enimies of godlynes, & to that nation, that afflicted the holy people and the Church, and this is not the first time, for vnto an Ethnike king, namely Pharao, were satte and beaste kine: full and emptie eares of corne shewed by God in a dreame: vnto the Baker also and Butler, were shewed things also that should come to passe, and afterward Nabuchad-nezar, which lead alwaye the Israelites captiues, sawe twice dreames that had significations: But this is more meruailous which is here declared, the dreame needeth no Ioseph or Daniel for an interpretour: for that which the Souldier by the inspiration of God dreamed, his fellow Souldier erpounded: And his neighbour answered and saide, This is nothing else saue the sworde of Gedeon, the sonne of Ioas, a man of Israel, God hath giuen in-

Addition

to his hands Madian and all his hoast: wherefore God gaue vnto vngodly men, both a true dreame, and also a faithfull interpretation thereof, and that confirmeth that free gifts of grace are common, both to the godly and vngodly. Wherefore it is not meete that any should boast of them, for they testifie not the holynes of men, but onely the lyberall bountifulnesse of God. As touching dreames, the Ethnikes and Peripatetikes, Aristotle, Hippocrates, & Galen, and other famous philosophers haue written many things, amongst thē Aristotle in his litle booke, De diuinatione per somnū (if it be his booke) saith first, that this kinde of diuination seemeth not vtterly to be reiected. A farther discourse of dreames is expressed in ỳ Commentarie vpon ỳ booke of Iudges by Doctor Peter Martir, where he saith, that dreames be obscure & foolish, & idle men do dreme of many vanities, by the meanes of those humours that lye inwardly hid. But the cause why they which are a sleepe, and not they which are waking, doe by sight fele the nature of those motions, is this: because at the beginning they are lyttle, and when wee are waking, the sense of them flieth from vs: for by stronger motions of outward things which appeare before our eyes, we are drawen another way: but being on sleepe, we cease from outward labors, and are voyde from the course of grose sensible things: wherefore the sights & Images which are by the humours continually moued, are better comprehended of the fantasie when we are on sleep, then when we are waking: and when we sleepe, we farre better fele small things, than we doe being waking: whereby it appeareth, because we thinke that noyses be they neuer so small, are great thunders: and if any sweete creame stick peraduenture vnto the tongue or rose of the mouth, it seemeth to vs that we eate honnie, sugar, sweete wine, and pleasant meates, yea, sometimes we thinke, ỳ we gladly eate & abundantly drinke: wherefore those motions of humors which are fatal, are in sleep shewed to be as it wer wonderful great: for which cause Phisitions do herby know very many beginnings of diseases. Dreames also are certaine signes of ỳ affections of ỳ minde, as of couetousnes, hope, ioy, and mirth, & also of qualities: the fearfull dreame, that they flye daunger: the couetous, ỳ they imbrace riches: the lecherous, that they imbrace those, which the day before they secretly desired: the wrathfull, that they are fighting, killing, robbing, and brauling: the careles, that they are piping, singing, whistling, hawking, hunting, dauncing and such lyke. Yet, with euery one of these vanities, is one complection touched, but it followeth, as the youthfull humors increaseth and diminisheth both in man and woman. Also in sleep many are molested with Ephialtæ & Hypnali, that is Incubi & Succubi, which some Authors call Fayres, night spirits: rather diuells, which I suppose to be wicked spirits who being not able to preuayle in the day, do defile the body in ỳ night: ỳ Philitians do affirm, ỳ these are nothing els but a disease, so is al mans infirmities a disease to ỳ body, & a disquiet to an honest and chast mind. As touching what is the outwarde cause of dreames, by ỳ colour of ỳ skie & clowds, or by the craking of ỳ crowes, clustring of flyes, bellowing of cattell, worcking of pismeres, stones sweating, kennels stinking, & such like, notwithstanding ỳ alteratiō ỳ followeth, yet is it no certain diuinatiō. Homer & Virgil made two gates of dreames, one of horne, ỳ other of yuorie: ỳ of horne (as they say) pertaineth to true dreames, & that of yuorie to false, & they seme ỳ the greatest part passe throgh ỳ gate af yuory, & not throngh ỳ of horn. As touching ỳ dreames sent of God, or moued by ỳ diuel. 2. things are required: ỳ first, ỳ manner of ỳ visiō, ỳ secōd, iudgment, for ỳ better vnderstāding of ỳ holy & former apperances: as in Esdras, Zachary & Ioseph. Tertulian in his booke De anima, maketh mention of certain of those dreames ỳ hapned amōg Ethnikes, as ỳ dreame of Astiages of his daughter Madane: also of Philip of Macedon, & of Iulius Octauius, whome M. Cicero being yet a boy, thought he saw him in his dreame, and being awake, as sone as he met him, he straight waye knewe him.

Philo

Philo a Iewe and Cyprian wrote of dreames, that they are sometimes warnings sent by God, which serue to the edification of the Church. Augustine in his 12. booke De Genesi ad literam the third Chapter sayth that there are three kindes of dreames: The first pertaine to the outward sense which is called corporall: The second spirituall, which consist of Images, and haue place about the fantasie, or power of imagination: The thirde he nameth intellectuall, because they are comprehended onely by reason and iudgement of the minde. The diuell is the cause of dreames also, Augustine saith, that one by dreames declared in what houre a Priest would come vnto him, and through what place he would passe. And we are not ignorant that the Ethnikes had Oracles, where men were all night to obtaine visions & dreames. Such a one was the oracle of Amphiarus sonne of Oeleus an Argiue, and a Southsayer, being compelled by Adrastus to goe to the Citie of Thebes, as sone as he came thether, the earth opened and swallowed him vp. Amphilochus a Philosopher, Trophonius, & Aesculapius, in those places the diuell shewed vnto those which slept, the remedyes and medicines to heale such as were sicke, and therewithall also, gaue aunswere of other matters. Supernaturall slepes and dreames doe come of God from aboue by good Angells, by ꝑ which God reuealeth his will, to whom it pleseth him, and we vnderstande that those kinde of dreames, doe much differ from those that be naturall, because they are of more certaintie, and sealed and confirmed from aboue, so that the veritie of the same cannot be ambiguous or doubtfull. S. Augustine in his Epistle to Euodius the 100. Epistle he saith, I wold to God I could discern betweën dreames which are giuen to error, and those which are to saluation, neuertheleſſe we ought to be of good cheere, because God suffereth his children to be tempted, but not to perish. It is also written by S. Augustine in his booke De Ciuitate Dei, cap. 20. Iucubus doth infest and trouble women, and Succubus doth infest men, by the which words it is manifest, that the godly, chast, and honest minded, are not free from this grose subiection, although more commonly the dishonest are molested therewith. Some hold opinion, that Merline, in the time of Vortiger king of great Britaine. 470. yeres before Christ, was borne after this manner. Hieronimus Cardanus in his treatise De rebus contra naturam, seemes to be of opinion that spirits or diuells may beget and conceiue but not after ꝑ common manner, yet he reciteth a storie of a young damoisell of Scotland which was got with child of an inchaunted diuell, thinking that he had bene a fayre young man which had layen with hir, whereupon she brought forth so deformed a monster, that he feared the beholders, and was by them burned. It seemeth not by any reason of man, that a diuell or spirite, should beget on a naturall bodie either sonne or daughter, except they in possessing new slaine or dead bodies, vse those powers that may come to a forme and shape forth of that bodie wherein it is infused, or that those spirites be not of that subtill Materia that the Demones are, but a more grose and earthie cause, as Nymphæ, Dryades, Hobgoblins and Fairies. For that it is no straunge secreat to disclose that in fewe yeares here in Englande, two seuerall persons came acquainted with women as they thought, and knowing them carnally vanished away, and one of the persons kept company not a fewe times, but how he prospered after, there is lefte no cause of triumph. Edward Fenton in his booke of the secreetes of Nature, the seauenth chapter, reciteth forth of Iames Rosseus in his bookes De conceptu & generatione hominis, that in his time, there was a wicked spirite, had to doe by night with a common woman, being transformed into the likenesse of a man, whereupon she became immediately with childe, which when she perceiued, she fell into so straunge a kinde of disease, that hir entrayles fell from hir, which could not be holpen or made sound by any deuise of Phisicke.

Lyelmah Enile Narf.

Wicked

Wicked ſpirits are neuer vnpoſſeſſing nor increſing thoſe ỳ appertain vnto that kinde, which is lyke vnto themſelues, for wonẽ may conceiue in euill thought the formed ſhapes that the dæpe impreſſion of the minde is fired vnto, at conception: and men alſo diuelliſhly thinking of filth, beaſtly and deformed manners, ſhapes and formes, in their heate of generation, doe powre forth to ỳ manifeſting of Gods high Juſtice, ỳ thing no leſſe monſtrous by natures corruption, as alſo by the preſent diueliſh and vncleane intention: by the which it may be ſayd, that diuells doe in dæde beget ſonnes and daughters. I would to God that the foule luſt of ſuch vncleanneſſe, were baniſhed forth of England, which will neuer be, vntill diſcipline pinch the great as well as the ſmall: for the one preſuming ſo much of the lybertie of the other, both goe without puniſhment, and the glorie of God diminiſhed.

The cauſe of this impediment.

In the bodye commeth a vaporous humour or fumoſitie riſing from the ſtomacke to the braine: it maye come alſo through ſurfet and dronkennelle, and ſleeping vpright, theſe bræde dreames & diſquieting of the powers, make men to ſæme or dæme that which is the contrarie. Likewiſe the vapour of golde & ſiluer do ſo incenſe the braine and inflame the ſtomacke, that many times Juſtice mindes to puniſh, when he thinketh nothing leſſe. Thus ỳ godly are diſquieted, by milling of that light, that they would gladly ſee, and the wicked triumph, as though they wer not ſeene nor perceiued.

The remedie.

Kæp god & tẽperate dyet, for ſome eat to much, and many other wold eate if they had it: as for thoſe that diſdaine to worke, thoſe are worthy to faſt. Alſo take heed of lieng vpright, for to much lieng vpright, bredeth the cauſe of ſtiffeling of the body, and the endleſſe damnation to both ſoule and bodie.

## Of trauaile. Cap. 29.

Sudore

TRauaile is nedefull for kæping and ſauing of kinde, as it is ſaid in Pantegni: Ther is double manner trauaile, of ſpirite and of wits, and bodely trauayle. Of ſpirite and of wits, as ſtudieng, waking, wrath, ſorrow, buſineſſe, and ſuch other: if they be proportionate to kinde, they helpe much the health of bodie and ſoule, as it ſhall be ſayd afterward of the accidents of the ſoule, in the ende of the ſeauenth booke. Sometime bodely trauayle is temperate, and ſometime not temperate. Tẽperate is meane betwæne fæble and ſtrong, great and little, ſwift and ſlow, that doth not alway increaſe in heate or in drineſſe. Trauayle that is not temperate, paſſeth this temperatenelle: and if it paſſeth much, it heateth and dryeth in the beginning: and if it dure long, by diſſolution and waſting of ſtrength and of vertue, and by euaporation of ſpirites, it coleth & dryeth. Conſtantine ſayth, that thræ manner profites come of trauayle: For it exciteth kinde heate: and waſteth and deſtroyeth ſuperfluitie: and maketh the members hard and ſad. Sometime bodely trauaile is vniuerſall, and ſome particular. Vniuerſal is, when all the members moue, as in deluing, iourneing, and ſuch other. In particular trauayle, ſome lymmes and members reſt, and ſome moue and trauell, as in ſewing, writing, and ſuch other. Theſe diuers trauailes, diuerſly exercile the body according to the ſundry offices and craftes of men. Some trauayle heateth and dryeth the body, as Smithes crafte: for the ayre that blowleth in the forge, is hot & dire, and it heateth and dryeth the Smithes. Fiſhing crafte doth the contrary: for it coleth and moyſteth. Some particular trauayle is ſtrong, and ſome fæble, and ſome meane. In trauaile men ſhall take hede of qualitie and quantitie of time and place: in quantitie, that it be not to much or to little: in qualitie, that it bee not to ſlowe, or to ſwifte: but meane trauayle is good and profitable. Before meate is beſt time of trauayle, that ſuperfluities, that be made ſlipper and sliding may be voyded by trauaile, ỳ meate and drinke be not corrupt with ſuch ſuperfluities. After meate trauaile helpeth the vertue of digeſtion, to ſixth and deſie

meate and drinke, so that the trauell bee temperate. For too much trauell is not good, for it heateth the inner partes and the vtter also. Men shall take heede of place, for some place is watrie, and coleth and moysteth, as the place of Fishers: and some is drye, & hath woode and trees, as the place of hunters: and so such a place heateth and drieth by heate that commeth of trauayle and of walking about, and so of other. Sometime men asked of a wise man, whereto trauaile was needfull. And he answered and sayd in this manner: Honest trauayle is the true keping and warde of mans lyfe, pricking of his kinde that slæpeth, the fyle of heate of slæping, wasting & destroyeng of superfluities, chastising of vices, death of euilles, and of sickenesse, medicine of sorrowe and woe, winning of time, debt of youth, erudition of young folke, ioye of age, helpe of soule, and enimie of idelnesse, the mother of all euills: forsoth he alone forsaketh trauayle, that will misse and lacke ioye of wealth and lyking. These forsayde wordes be contained in Fulgencius sermon that he made against idle men.

There that word is expounded: Hee eate not idle bread. In that Sermon, he prayseth much good businesse of trauell, but in the ende of the Sermon, he setteth deuoute idlenesse of contemplation, before businesse and trauaile: and saith, That for idlenes of contemplation, Mary shall not be accounted among idle women, but rather she shall be set before all other. How shoulde she eate idle bread, that is full of bread of lyfe, and that brake bread to other, which with good prayers, with ensample of good conuersation, and with good wordes and teaching, fedde and nourished them that hungered and thyrsted after Iustice.

Then Mary that helpeth with good prayers, and draweth other to good lyuing, with good conuersation, and teacheth well with preaching, breaketh bread, &c.

## Of rest. Cap. 30.

Quietus.

REst is ceasing from businesse & trauayle: for lyke as exercise is needefull for the keping and saluation of kinde, so lykewise is rest, for rest is the full ende of moning and of trauayle. For without rest nothing dureth finally, for that which alway lacketh rest, is not durable. Therefore heauen, that is most moueable, draweth to rest with his moning. Also the Sunne, the Mone, & the starres, fire, aire, and water, and all other things ỳ moue by course of kinde, draw finally to rest. Wherefore Austen saith, That rest hath kindly an inclination towarde the middle, and therefore it is the head and disposition of gathering and onyng of parts in their owne place. Ioyning.

And therefore all that is ordayned to rest by course of kind is accounted more noble and more worthye when it is finallye in rest, then it is when it is in mouing: as the ende is more worthye, than those things that be ordayned for the ende. Insomuch as rest is contrarye to trauayle, men shall take as good hed of rest, as is requisite touching the effect, in as many manner wise, as of trauell. Some rest is of spirits and of wits, and some is bodely rest: and each of them if they be mete or equall and proportionate to kinde, be healthfull & wholesome to body and soule, and saueth and keepeth mans health: but if they be not, then is it cõtrariwise. Also somtime, rest is too much, & then it breedeth, norisheth, & multiplieth euil humors, & bringeth in corruption: for water rotteth if it rest too long: & all yron, and all maner of mettal, rusteth, if it be long vnused, or too lyttle vsed. And sometime rest is too little, and that lykewise is vicious. For it refresheth not kinde that is wearie, neyther releaueth feblenesse, neyther restoreth that which is wasted. Meane betweene these twaine is good: for it comforteth kinde heate, and recreateth the wits, and helpeth digestion, and cleanseth somedeale the body. Also touching qualytie, some is very rest, and is good, if it be not too much: and some is not very rest, as in them which haue the feaners, their rest is not full good, as it shall be sayde afterward.

What

Addition

Psalmes.4 15,16.55.

What is the rest of perfection.

TO vse moderate labour, by the exercise of the bodie, but being guyded with a conscionable minde, bringeth forth fruites, acceptable to God and man.

What difference is betweene the bodye and the minde.

The same that is betwirte the soule and the body: for the soule worketh by motion, and the body by action: the bodely worke is not knowen but by labor, which requireth rest after trauell, as abstinence doeth require saturitie. The soules immortall rest is, when the labour of the body is discharged by death, so that paines be diminished, rest is preserued, to the body, from corruption, to the minde from transgression, in ý hope of resurrection vntill spirituall perfection, bring vs forth in the spirite, as it did sometime in the flesh: in earth for a time, in heauen for euer.

EXPLICIT LIBER SEXTVS.

# ¶INCIPIT LIBER SEPTIMVS.

## DE INFIRMITATIBVS. CAPVT PRIMVS.

AFTER that we haue (by the help of God) ended the Treatise of the properties of things that performe and help, and succour and kepe and saue mans kinde: we shall speake of those things that fall to man against kind, and that destroye and corrupt his kinde. Thre things there be that grieue mans kinde, that is to wit, cause of sickenesse, sickenesse it selfe, and accident that followeth sickenesse. The cause of sicknesse is it, whereof commeth euill and vnkinde disposition in the bodye, as euill complection, or to great repletion: or to great abstinence, or defaulte of vertue, or chaunging of qualyties, and dissolution and departing of continuaunce. All those be cause or occasion of sicknesse.

Iohannes sayth, That sickenesse is the thing, whereby the complection of the bodye is grieued and noyed, as by feauers, and postumes, and such other. Accident is a thing that followeth these passions, that commeth and is brought into the bodye, whether it be agaynst kinde or not, as head ache in Cephatico: or not agaynst kinde, as appeareth in Peripleumonia, the chekes were reddde.

Cephalea. Peripneumonia, inflamation of ý lungs

Good disposition of bodie is called health, by the which mans body in complection and composition is in such state, that it maye frelye and perfectlye doe his workes and dedes. And if kinde slyde out of his temperatenesse, it falleth into euill and sicknesse. For of distemperaunce and vneuennesse of humours, happeneth lyke disease, as feauers, dropsie, and such other. And of euill disposition of members commeth sickenesse and disease, lyke as blearinesse in the eye, and goute in the hande, and of euill dis-

position both of the humoures, and of members commeth euill vniuersall, as Elephantia or Lepra. Then euery euill is lyke, and infecteth the humours and membres that be lyke, as Feauers and such other. Other vnlike, and letteth the lyms office, or els vniuersall, and corrumpeth and destroyeth kinde, within and without.

Cancer vniuersalis Elephans, a kind of leprousnesse, that stifeneth the ioints

## ¶Of head ache, and of the causes & signes thereof. Cap. 2.

Cephalea Dolor capitis, dolor ingens in capite, extreame paine of the head.

SOmewhat shall be sayde of the properties of these euills and sicknesses, of the causes thereof, of the effectes and doing, signes and tokens, and of remedies of them: not of all, but onelye of those that holye Writ maketh generallye minde of. Therefore here is no charge of the order of processe.

Then first we shall beginne of the passions of the head. Esay pri. Euerich aking head, &c. The whole head is sick, and the whole heart is heauie, from the soale of the foote, vnto the head, there is nothing whole therein, but woundes and swelling, and sores full of corruption: They haue not bene wrapped, nor bounde vp, nor fastened with oyle.

Esa. 1. ve. 5. 6.

Constantine sayth, that head ache, is named Cephalea, and commeth in two manners, either of things that be without, as of smiting: or of hotte ayre, that departeth, and dissolueth: or els of colde ayre, that constrayneth. In the seconde manner, head ache commeth of some cause that is within, and that eyther of some priuate cause, that commeth not but of the head, or some of farther cause, as of the stomacke. And if the ache commeth of a priuate cause, eyther of the faulte of the onely qualytie, namely of coldnesse, or of heate, or els of vice of humours, as of bloud, of fleame, of Cholera, or Melancholia.

Augmenteth and letseneth

And if this ache commeth and goeth, it is a token and signe that it commeth of the stomacke. Therefore Galen sayeth, if ache be in the head, and commeth of no cause that is without, then sharpe humoures grieue the stomache, and if the ache be continuall, it commeth of humours, and if it come of bloud, the head is hotte, and the forehead heaue. For the forther parte of the head is the siege and seate of bloud, the eyen come reede, and the veynes of the face be full. And if it commeth of fumosities of Cholera, heate is felte in the nosethyrlles, and dryneese in the tongue, waking and thirst lacketh not. Ache is more felte in the right side than in the lefte side, for there is the place of Cholera, the face & eyen be citrine, and the mouth is bitter. yelowish

If it come of Melancholia, the ache is more on the lefte side then in the right side, with colde and waking and heauinesse, and the face is of earthly colour and hiewe, the eyen be hollowe, with blearinesse, and sowreneese of the mouth.

If it commeth of fleame, there followeth ache that griepeth. Superfluities come out of the nose and at the mouth, and sometime with cough and heauye sighings and groanings: the face is pale, and somewhat swollen, the eyen are bleared, the mouth is wearish and vnsauorye: and the ache more in the hinder part of the head, for there is the place of fleame, and commeth ofte of fleame in winter in olde men, and commeth neuer by it selfe, but of some other euill, that commeth before.

For in some euills fading fleame is rauished to the braine, by working of heate of feauers, that maketh it smoth, and is gathered in the hinder cell, because of lykenesse, and bredeth a Postume: the signes thereof are continuall Feuers, bryne discoloured, and the sayd oppressing and wringing of the eyen, and false slepe: and if the sicke man bee called, vnneth he answereth. Therefore in Libro Institutionum Galen sayeth, That it nedeth to know, that the head is departed in three parts or in foure. For bloud hath masterie in the forehead, and Cholera in the right side, and fleame in the nolle of the head. The polle

Head ache commeth in this manner, and in many other, as of sharpnes & doing of strong wine, & smoke wherof pin-

cheth

cheth and pricketh the small fells of the braine, and brædeth great disease in the head. Huc vsque Constantinus.

## ¶Of medicine and remedies for ache and paine of the head. Cap. 3.

Hemicrania, the Megrime, of Hemi, the middle, & of Craneum the skull: because the paine keepeth the middle part of the head, & so fetcheth a compasse about the temples, yet sometime the griefe wil be more on ỳ one side, than on the other.

The head is grieued within with an ache and an euill that Phisitions call Emigranea, as saith Constant. And he saith, this ache and euill is most grieuous: for who that hath that euill, fæleth in his head, as it were beating of hammers, and may not suffer noyse, nor voyce, nor light, nor shining. And this euill is of cholarike smoake with hotte winde and ventositie, & therefore he fæleth in his head putting & pricking, burning and ringing. Also the head is grieued specially without in the skinne with pimples, and whelkes, and scabs, out of the which commeth matter much lyke to honie, and therefore Constant. calleth such a scab, Fauum an honie combe: for such whelkes haue small boales, out of the which matter commeth, as honie out of the honie combe. And this euill commeth of vicious and gleymie humour, which commeth to the skin of ỳ head, and brædeth therein pimples & whelks. Also the head is ofte diseased with a familiar passion, that children haue ofte, & by Constantin that euill is called Squama, a scall, and we call that euill Tinea a Pothe: for it fretteth and gnaweth the ouer part of the skinne of the head, as a Pothe fretteth cloath, and cleaueth thereto without departing, holding the skinne right fast. And such an euill brædeth passing great itching and fretting & clawing, of that itching falleth manye scalls. This euill commeth often to children that haue great plentie of bloud, & for softnesse of the skinne, and for plentie of meate and drinke.

Addition

This infirmitie doth come of rume, and winde intrusted in the head, and cannot get out but by medicines: the easiest remedie to cure the same, is sternutations and mustard layd to the temples.

¶Constantine sayth, that meate and drinke ought to be withdrawen from such children, and to haue it but moderately. Then when the humour is auoided, there ought to be done thereto oyntments and other remedies. And also Constantine saith, that to children sucking, the best remedie is, to let them bloud in the veines behinde in the eares, and to annoynt the sore place with the same bloud, while it is hot and subtil: for with the heate and subtiltie therof, it openeth the pores, and entereth, and departeth, and wasteth, and destroyeth the matter. And because that often these scales cleaue to the rotes of the haire, it maye not be easely cured and healed, but if the matter be first drawen out of the head right by the rote: the which euill and malady if it be olde, vneth it may be healed and saued. Also vneth suche scall or scurffe is healed, but that some token of scaldnesse or pyldnesse is lefte and sæne alway afterward. Also ỳ head is grieued without, in losing the highting thereof, as when the haires of the head fal away, and the head wereth bald. as it is rehearsed and said before in the fifte booke, in the chapter De Capillis, looke therein diligentlye. Also the head suffereth in the haires therof, a fretting, gnawing, and vnhightinesse, that Phisitions call Furfurisca. For sometime in the head by the rotes of the haire, bræd scalles, like to branne, and commeth of the vice of the brain, either of the fumositie that commeth of the head to nourishing and fæding of the haire: but this vncleannesse must bustlye be holpe with cleansing, washing, and with medicines: lyke as lyce, nittes, and small wormes must be voyded out of the head, by nædfull medicines. Constantine sayth shortly, that the foresayd passions of the head be holpe in this manner. If the ach and sore commeth of euill humours, and of repletion thereof, as of euill bloud, or of other euill humours: we shall let the Patient bloude in the veyne that is called Cephalica, and cleanse the bodye with conuenable medicines and purgations, and namely if it be of the matter, that is in the stomache, it is nædefull to make the patient spewe, and bring out

Dandruse

A chiefe veine.

the matter with conenable medicine, and when the body is cleanſed and purged, then men ſhould poure warme water on the head, handes, and fete to open the powres, and that ꝑ fumoſitie may the eaſilyer paſſe out of the body: and if the hinder part of the head aketh, then we muſt open the broad veyne in the forehead, and drawe out bloud. And Conſtantine ſayeth, That it is good to garſe the legges beneath, that the humoures, fumoſitie and ſpirites that are cauſe of the head ache, may be drawen from the head downward to the nether parts: and if the forther part of the head aketh, we muſt cauſe the noſe to blede: and if the humour be hot and cholaricke, we ſhall helpe it with colde medicines and moiſt. The temples, the noſethrills, & the veins and pulſes, we ſhall annoynt with water of Roſes, and milk of a woman that fedeth a male child, and labour to bring the patient a ſlepe. And if the matter be colde and gleymie in the mouth of the ſtomacke, when the matter is deſied, we muſt giue a ſpoonefull of medicine Collatura vomitus Patratiue.

To rub.

Addition

Beware of Garlyke, Onyons, chybolls called Scalions, heady wines, hanging downe the head, of Venerius acts, and ſurfetting the ſtomack. And if the matter be in the ground of the ſtomack, we muſt bring it out with conenable medicines, & vſe balmes and ointments that be meanly hot, & diet ꝑ is meanly hot, & ſo it is to vnderſtand, & ſo we hele contraries with contraries. And if the head ache be without vicious humour, and commeth of ſome paſſing qualytie, then the patient nedeth no purgation but rather alteration. And if the faulte be in qualities: we muſt vſe contrarye qualities. And if the ache commeth of to great repletion of meate or of drinke, as it fareth in gluttons or dronke men: then the beſt remedie is to drinke hotte water in great quantitie, and then with in a while after, buſie him for to ſpewo. If thou wilt vſe ſtrong medicine, goe to the Booke called, Viatico Conſtantini. This ſufficeth to the readineſſe of a wiſe man.

Cephalargia, Soda, & Cephalea, be ſeruēt paines in ꝑ head

## ¶Of the Poſe. Cap. 4.

IVdith. 8. Burning heate came vpon Manaſſes head, and he dyed, &c. Manaſſes the husband of Iudith, as he was diligent ouer them that bounde ſheaues in the fieldes, the heate came vpon his head, and he dyed at Bethulia his citie, and was buried beſide his Fathers.

Addition

The cauſe of haſting of Manaſſes death, was immederate and paſſing running of rume out of the head to the inner parts, and by that vyolence of burning heate, diſſoluing and ſhedding the humours of the head, as Larnard toucheth. Such a running heate as Phiſitions meane, commeth in the head, of many and diuers cauſes: ſometime of hot aire, diſſoluing and ſhedding flæting humoures: ſometime of colde aire thruſting and wringing the brayne, and wringing out the partes that are moſt flæting: ſometime of great abundaunce and plentie of humours, which runne and droppe out for ſtraightneſſe of place and of holding, and that commeth of the inner heate, that diſſolueth, and departeth, and ſhedeth the humours. Or of colde thruſting and wringing out, or of moyſt, that maketh ſlypper & ſliding: and ſometime of flæting and running and ſhedding themſelues: ſometime of feblenelle of the vertue of holding.

Catarrhos is the mur called alſo Catarrus, a Catarue, Inundatio or Diſtillatio, thoſe commeth of rume, the which doth diſtill from the heade into ꝑ ſtomacke, & ſometime cōmeth ſo that the powers ar ſtopped.

The running that commeth of to great plentye of humours, hath ſuch ſignes and tokens, The bodye is plectoricke and replete, the place is ſome deale ſwollen with ſlype eyen, great ſuperfluitie commeth out of the noſe, and at the mouth: and the bodye is heauye. If the running rume commeth of diſſoluing heate, theſe be the ſignes and tokens, The face is redde with redde veynes namely in the eyen, there be yet running hotte teares biting the eyen, and heating the ſkinne, and the heate is felte deepe within. If it commeth of colde thruſting and wringing, it is knowen by thoſe tokens: the face is pale, the teares be cold, and colde is felt deepe within.

If it come of fleting humours and thinne, it is knowne by great superfluitie that commeth out of the nose and mouth, and by dropping and gleiming therof. Then if superfluitie be the cause, the cure is by voiding of superfluitie, namely, if the running humours run to the spiritual members by out thrusting and wringing. If the running be colde and moist, best remedie is the contrary, hot and drie, withholding & walking the humour, as Laudanum, Thus, Storax, & Castoreum. If the running be hot, bee it refrained wt colde baunning, as with seething of roses & raine water, & with the same roses held to the nosethrills. Also as long as the running of such a rume is violent, no plaister nor ointment shal be done thereto, for then ỳ dissolution & running shuld be the more, as saith Cõstant. nor none other water shalbe powred on the head, but water of roses or of Withies, if the rume commeth of heat.

Willows, the leaues sodden in water.

## ¶Of the phrensie, and the causes and remedyes thereof. Chap. 5.

DEuterenomij. 28. Our Lorde shall smite thee with woodnesse, and losse of wit and of mind, and with stonings, &c. Heere hee calleth woodnesse phrensie, that Constantin discribeth in this manner. Phrensie (he saith) is an hot postume in certeine skins and fels of the braine, and therevpon followeth waking & raving. And so phrensie hath that name Frenesis, of frenes, fells that beclippe the braine. And it cõmeth in two mãners either of the red Cholera chafed & made light with heat of it selfe & of feauers, & made woode and rauished vpwarde by veines, sinewes, wosen, & pipes, & gathered to a Postume, & so into the kinde of phrensie: or else it commeth of fumosity & smoake, that commeth vpward to the braine, & distroubleth the braine, and is called Perafrenesi, ỳ is no very phrensie, And the phrentike person suffereth many dreadful accidents, as to great thirst, drinesse, blacknesse, and roughnesse of tongue, ful great griefe and anguish, and rough, and sowning for default of spirits, and chaunging of kinde heate into vnkind. The patient is red, if it come of bloud, and Citrine, if it come of Cholera. This passion commeth to hot men & dry in Summer: and al those haue compassion to Cholera. Parafrenesis cõmeth of binding togethers and company of other members, as of a postume of the stomacke, or of the mother, & when these members be brought to their own former state: then the braine turneth again to his owne good state: & then this cuill Parafrenesi is cured, and then the man is saued. But if the postume be in the substance of ỳ braine, then is the phrensie worst and most grieuous: & therefore most perillous. These be the signes of phrensie, discoloured brine, during the Feauer, with woodnesse and continuall waking, moouing, and casting about the eyen, raging, stretching, and casting out of handes, moouing and wagging of the head, grinding, and gnashing togethers of the teeth, alwaye they will arise out of their bedde: nowe they sing, nowe they laugh, nowe they weepe, and they bite gladly, and rent their keeper and Leach, seld bee they still, but crye much. And these be most perillously sicke, and yet they wot not then that they be sicke. Then they must bee soone holpen least they perishe, and that both in diet and in medicine. The diet shall be full scarce, as crums of bread, which must many times bee wet in Water. The medicine is, that in the beginning the patients head bee shauen, and washed in luke warme Vineger, and that he bee well kept or bounde in a darke place. Diuerse shapes of faces and semblaunt of painting shall not bee shewed before him, lest he be tarred with woodnesse: all that be about him, shal be commaunded to be still and in silence, men shal not answere to his nise words. In the beginning of medicine he shal be let bloud in a vaine of the forehead, and bleed as much as wil fill an Egge shell. Afore all thing (if vertue & age suffereth) he shal bleede in the head vaine: by medicine digestion shalbe procured, & red Coler quẽched. Ouer al things wt ointmẽts & banning, mẽ shal labor to bring him aslæp.

A hot impostume.

Vexed.

The head that is shauen, shall be plaistered with lungs of a Swine, or of a Weather, or of a sheepe, the temples and forehead shal be anointed with the iuyce of Letuse or of Popie. If after these medicines be laide thus to, the woodnesse dureth three daies without sleeping and discoulloured vrine: there is no hope of recouering: but if ẏ vrine begin to take good coulour, and euil signes were lesse, there is hope of recouering.

Addition.

Addition

ALso concerning phrensie or madnesse, which is a disease very daungerous to cure, if the vitalls be ouer ruled by a strong spirit, as all diseases, are spirites seueralles, so this disease of phrensie is a token of a deepe displeasure from God, when it remaineth vnto the ende in the possessed, as plainely appeareth. Also the same disease with diuerse others, hauing bene a long time, and many thousand yeares past, powred on man, declareth vnto vs the greate wickednesse of former ages, and as I am assured, to this ende, that as we in these latter ages doe abhorre so lothsome infections, shoulde also for the auoiding of them, hate and resist the causes of their continuall increasings, which cause is, the wicked desires of the flesh, no lesse procuring the same, but rather more then in times past. Yet such euer hath ben, that wonderfull goodnesse of God to man ward, first to blesse, forth from whose blessings proceedeth great prosperitie to the bodily benifit, as Exaltation, dignitie, renowne, honour and worshippe, to gouerne not onely men, but Diuells, in the subduing whereof, the benefit of the blessing appeareth, if thus blessed on earth, much more blessed are those in heauen: Contrary for a iust reuenge of contempt, followeth the curse, and with it commeth depriuation, indignitie, bondage, dishonour, and reiection, on earth vnto man, from heauen vnto God, on the body, ẏ Pestilence, ẏ Consumption, the Feauer ague, the feruent heat, the Sword, blasting, Mildewe, the heauen shall be brasse, that is, there shal come no moistnesse to comfort the earth, the Botch of Aegypt, the Emerodes, the scab, the itch, that thou canst not be healed. And the Lord shall smite thee with madnesse and with blindnesse, and with astonieng of the heart. Phrenitis is a Greeke worde, and signifieth disguised plage constrained, also Syrsen or Karabitus, the barbarous word is Frenisis, in English, a phrensie or madnesse: an impostumation bread ẽ ngendered in the Pellycles of the braine, named in Latine Pia mater, the which Apostumation, doth make alienation of mans mind and memorie. There is another accident Phrenyse, the which is ioyned with another sickenesse, as a Phrensie with a Feauer, or with a Plurisie, and such other lyke, which disease doth commonlye come of a bylous humour, oppressing the braine, in some an inflation, or fume of corrupt ayre: The accident Phrensie commeth two waies, through hot fume ascending from the stomacke to the braine, ẏ second through colligation of the nerues and sinewes, which the braine hath with the midriffe. If hope of cure bee, then let the patient bloud forth of Cephalica vena, restraine the possessed of his will, which commonly is to murther, not too hotte, temporate ayre, and diet, and for a time darknesse, to take away the imagination that commeth by the sight, yet there is one kinde of phrensie or madnesse that is worse then all these, which is disdain of knowledge of the truth, wilfull affection, ignorance, and hate to bee reformed, from the which miserable bondage, good Lorde deliuer the oppressed, and comfort the relieued. Timerousnes is a king of weake distemperaunce, which if it continue, it breedeth Lunacie, phrensie, and madnesse, the best cause to cure the abundance of distempered bloud, is musicke, and merrie company, little meate, sweete smells, and cleanlye lodging, because it commeth of a grose and watrie humour, thicke, that doth stifle the vitalls.

## ¶Of Madnesse and the causes and signes thereof. Chap. 6.

Mania, Insania, Furor. Madnesse of phrensie, of humour, & of possessing.

AMentia and madnesse is all one as Plato saith, Madnesse is infection of the formost cel of the head, with priuation of imagination, lyke as melancholy is the infection of the middle cell of the head, with priuation of reason, as Constant. saith in libro de Melancolia. Melancholia (saith he) is an infection ẏ hath mastry of the soule, the which cõmeth of dread and of sorrow. And these passions be diuerse after the diuersity of the hurt of their workings: for by madnesse that is called Mania, principally ẏ imagination is hurt. And in the other reson is hurted. And these passions come somtime of melãcholy meats, & somtime of drinke, of strong wine, that burneth the humours, & turneth them into ashes, sometime of passions of the soule, as of businesse & great thoughts, of sorrow, & of to great studie, & of dread: sometime of the biting of a wode hounde, or of some other venimous beast: somtime of corrupt and pestilent aire that is infect: somtime of the malice of a corrupt humour, that hath the mastry in the bodie of a man prepared to such sickenesse: and as the causes be diuerse, the tokens and signes be diuers. For some cry & leape, & hurt & wound themselues & other men, & darken & hide thẽselues in priuy & secret places: of whose disposition & difference it is rehearsed before in the fifth booke, where it is treated of the passion of ẏ braine. The medicines of them is, ẏ they be bound, that they hurt not themselues and other men. And namely, such shall be refreshed & comforted, & withdrawen from cause & matter of dread & busie thoughts. And they must be gladded with instruments of musick, & some deale be occupied. And at the last, if purgatiõs & electuaries suffice not, they shal be holpe with craft of Surgery.

Opressed.

Diet cureth phrẽsie, letting bloud cureth humour, & both with earnest prair vnto God cureth possession.

Or skill,

## Of gauring and forgetfulnesse. Chap. 7.

Want of perseuerance or knowledge.

DEut. 28. God shall smite thee with blindnesse, and another letter saith Stupore. And Stupor is called a disease of the soule, and Constatine sayth, Stupor is blindnesse of reason: And it is, as it were slæp within the eyen closed, when for default of spirits the soule dæmeth not nor discerneth things, that be sensible sæne: As the Sodomits were smitten at Lots gates, as the glose saith Gen. 30. and Sapi. vltimo. Constantine saith, that this Stupor gauring commeth in two manners: For either it cõmeth of perturbation that taketh no hæd: or it commeth of superfluitie of humours, that stoppeth & letteth ẏ wayes of the spirits in the braine, as it fareth in dronken men: or else it commeth of cold aire, that presseth & wringeth the sinews of sæling, as it fareth in them that be frosen in Yse, or in Snowe. Also it cõmeth of complection of all the braine, as it fareth of Apoplexia, an euill ẏ taketh away mouing and sæling, & also in Litargia, the slæping euil. And also Stupor is called a letting and stonieng of the lims, & a cræking of the vtter parts of the body, when for colde it sæmeth ẏ the lims shrinke & slæpe. Damascenus speaketh otherwise of Stupor, & sayth that stupor is a wondring of a newe thing, &c. Hære stupor is taken for a manner slæping soberneste, the which is a certeine disposition of full grieuous sickenesse, & namely to Litargi, that is a postume bread in the hinder cell of the head, & hath that name Litargia of Lethos, that is forgetting, for it inducth forgeting. It is oft in old men & in winter, & commeth of fleme: And it cõmeth neuer it selfe, but it commeth alway of some former sickenesse: for in some sickenesse fleme is bred by working of a feuer heate and boiling, is rauished vp to the braine: And in the hinder cell it is gathered together by reason of accord & likenesse, & gendreth a Postume, whose tokens be continuall seauer, vrine discoloured and thick, thrusting of ẏ eien, false slæpe, and if the patient be called, vnneth he answereth, & if it hap that he answereth he raueth, & speketh vanity: he lieth vpright, and if he be turned for a time to lye on his side, by his owne reasse he turneth himselfe anone, and lyeth vpright, and is full cold in the vtter parts. The remedye of this is, that the sicke man be laied in a light place,

and

and that there bee talking and greate speaking and disputation, and that he be drawen and haled strongly by the haire of his beard and of his head, and that his face bee ofte washed with colde water. and his feete froted oft vnder the soles, and that stinking thing smoaking bee put to the neather partes, as Goates horne burnt, and such other. And ouer all thing he shall haue a clister, & sneesing shal be excited, the head shal be shauen & froted with things that openeth the pores, and annointed with mustard & with such other: sneesing in this cause is best token and signe. If sleepe continue & quaking, with mouing of armes, and gnashing of teeth followeth theron, it is token sone of death. And take heede, that if hee that hath the phrensie falleth in Litargi, that is the worst. And if he that hath Litargi, falleth into phrensie, it is good. All this I haue drawen out of Plato and Constantine.

## Of Giddinesse. Chap. 8.

OUR Lord hath medled spirit of giddinesse. Esaye. 19. The Lorde hath mingled among them the spirit of errours: and they caused Aegypt to erre in euery worke thereof, as a dronken man staggereth in his vomit, in stead of the spirit of wisdome the Lord hath made them giddy, with the spirite of errour. Constantine saith, that giddines is false dome and corruption of the sight and of the spirite of seeing: For by that dome it seemeth sodeinlye that all thing goeth about and is darke. The cause thereof is too much plentie of humours with ventositie meddeled. For those humours moue in the head, with ventositie that commeth vp from ỳ bodie, and from the stomacke to the brain. If this euill be onely in the braine, the patient feeleth heauinesse in the head, noyse in the hearing, and corruption in the smell: and such a giddinesse passeth not easilye. And if it commeth of the stomacke, the patient feeleth abhomination, and wambling, & ach in the mouth of the stomacke: but such giddinesse commeth and goeth. For when the fumosity commeth vp, thē the giddines beginneth: & when it commeth not vp then it ceasseth. The remedie hereof is, if other things letteth not, the patients feet shal be set in hot water. And he shall be let bloud, and vse medicines purgatiue, and forbeare wine, for wine dissoluеth: & he shall forbeare swelling meats & great. And spewing shall bee excited, for that is full good.

Stirred or prouoked

## Of Waking. Chap. 9.

WAking ouer measure is default of might to sleepe, and is an euill of the braine contrary to Litargi. And this euill commeth of too greate mouing of the braine, and drinesse of redde Coler, or blacke, of intemperate heate, and of too salt humours. Of all those commeth inordinate waking, and anguish followeth, coulour chaungeth, & busie thoughts increase, and raging and vnreasonable suspecions, the bodye wereth leane and drie, the vertue of digestion is corrupt, all mans complection chaungeth, the eye lidde and face swelleth, and full euill sicknesses breed in the bodie. That these perish not, men shall hastelye prouide a medicine to cure them. Men shall annoint their faces and temples with things that breede sleepe, womans milke is good to bring them on sleepe, the body shall be fed with good meats. Loke afore in lib. 6.

Surmisings.

## Of the Faling sickneſſe. Chap. 10.

HE fell downe to the earth foming, &c Mat. 9. Constantine and other authours call the falling euill Epilencia, and in olde time this euill was called and named Gods wrath. As Constantine sayth, Epilencia is a moist humour, by the which the chambers of the braine be not perfectly stopped, the which humour letteth the soule that is the spirit of seeing, to declare his working & doing, vntil the way of the braine be vnstopped of that humour. This euil is called in passion Yeranoxon, that is the holy passion, for it corrupteth the bo-

Epilencia. Epilepsia. Cõuulsio Morbus cõmitialis Morbus sacer. Morbus Herculeus Morbus Cadocus. Morbus Mahometus. Ira Dei. Zoster, so called of Plini, and this disease is a vehemet inflamation &

burning of ꝑ body Fernens tumor.

ly part of the body, that is the head. And it is called Hercudis also, for it is strong as Hercules was. Also it is called the falling euil, & hath that name of ꝑ doing therof: For it stoppeth the sinews, & maketh the members, that be instruments of vertues, powre of the gouernaunce of spirits, & destroieth them. And therefore in this euil men be compelled to fal. Also this euill Epilencia is nigh of ꝑ kind of Apoplexia: for one is the place of both, & the matter, of the which they bee bread: for it is colde and cleauing. And they be diuerse in that that Apoplexia stoppeth all the chambers of the braine, with priuation & diminution of feeling, and of moouing: And Epilencia letteth not all, but the principall chambers of the braine, & hath the name of Epi, that is aboue, & Lenpsis, that is hurting: for namely it grieueth and hurteth the ouer parts, also it is called childrens euil, for oft children haue that euil. He that hath this euill falleth sodeinly, the mouth is drawen awrye & a side, & the face also, with quaking of the neck, of ꝑ noll, & of all the bodie, with grisly grashing of the teeth, and foming at the mouth, and outputting of many superfluities. Phisitions call this falling euill the lyttle Apoplexia, & commeth of three causes, as Constantine sayth, eyther of flematike or melancholyke humoures, that breede in the further part of the braine, or els of ventositie colde and grose that hath the mastry ouer the braine, or ouer some other mẽbers, or ouer the stomack. For there is a humour bread in that member, and the smoke therof commeth vnto the braine, and with the thicknesse of that smoake, the wayes of the spirits of feeling are stopped, and thereof commeth the falling euill. Constantine sayth, That this disease commeth at a certeine time. Therefore Galen sayth, ꝑ Epilencia, that commeth in ꝑ wering of the Mone, betokeneth, that the kinde thereof is moyst. For all thing that is moyst increaseth, when the Mone wereth. And the kind of this euill that commeth in waning of the Mone, is most colde, and some deale moyst.

There bee three kindes of Epilenci, as there are three manner of places that it is in. One manner euill of this kinde is called Epilepsia, and is in the head, and commeth of matter that is onely in the braine, another is called Analepsia, and commeth of matter that is in the stomacke, not in the hollownesse but in the sinewes and arteries of the stomack, by meane of which boiling matter is rauished to the braine. The thirde is called Catalepsis, and commeth of matter that is in the vttermost partes, as in the hands and feet: and is knowne by his owne signes and tokens. For they that haue and bee possessed of that euill Catalepsis, feele and knowe when the euill commeth. For they feele a manner grudging as it were by the noyeng of Amptes, or mouing of some manner winde of the matter that commeth vpward: And often for shrinking and streightnesse of the vtter parts, they bee kept from falling, and as Galen sayth, often these haue the Feuers. For without boiling and sething, heate of Feauers, vnneth may the matter be rauished from the neather parts to the ouer. They that haue and be possessed of that manner euill that is called Analepsia, are sore grieued with repletion of the stomacke, and namely in digestion and bolking, and of loathing of meate. And also they be ware afore of their falling. And they that haue that euill that is called Epilepsia, they feele not afore hãd, when they shall fall, but they trauaile with continuall griefe of the head: These euills come sometime of bloud, and of fleame, and oft of Melancholia, and these causes bee knowen by their owne signes and tokens, and namely by disposition of the body, Sanguine, Flematike, or Melancholyke. By a red face, pale, and wanne, by age, by countrie, and by dyet. If it commeth of melancholy, it grieueth and hurteth most in the waning of the Mone: If it commeth of bloud or of fleme, it sheweth it selfe most in the ful of the Mone. These euills bee most during, and harde it is to heale them, but yet medicine and dyet helpeth them. It needeth that they abstaine themselues and spare euill

Stinging of Pismeres.

meates,

Grieues

meates, and from the seruice of Venus, and great companye and gathering of men: For in such places oft theyr axes taketh them. Them nædeth to vse good meates and light and temporate, more in the morow tide, and little or naught at euen. And they should temporatelye drinke wine, and bee purged with medicine, as the humour that is in the fault requireth. The experiment of Plato against Epilence, he saith, that men shall by garsing drawe out three drops of bloud of the shoulders, and profer thē with a rauens egge, to the patient, in the end of his acces. Also he saith, that the Egges of a rauen helpe much. Also he sayth, ꝑ Piany borne ꝛ dronken helpeth much: and this confirmeth Galen, Constantine, and Dioscorydes. And he saith, that the Ruynnyn of an Hare dronke, helpeth much the Epilentike, that is him that hath the falling euill: for that Ruynnin letteth the humor to be dissolued and shed, the which humour commeth vp and stoppeth the braine. And he sayth, that the liuer of an Asse roasted helpeth, if it be eaten, and the liuer of a Owl, if it bee giuen to them that haue that euill, it moueth and stirreth that euill. Constantine telleth many other experiments, of the which we shall not speake at this time.

Boxing or launcing.

Whether to eate or to smel to he writeth nothing Doung.

Addition

These three kindes of falling euils, Epilepsia, in their falling foame at the mouth, and this is the common falling sickenesse. Analepsia, where they doe fall, they shall defile themselues, & not fome at the mouth. Catalepsia, whether they be taken open eyed, or halfe closed, yet for the time they shall see nothing, neither can they moue or stirre, heare nor speak, and seemeth dead for a space: Purge rume, which is the chiefest cause of this infirmitie.

## Of sneesing. Chap. 11.

Sternutatio.

Iob. 41. His snæsing, &c. Constantin saith, That snæsing is a violēt moning of the braine to put out superfluous fumosities thereof: and it commeth of diuerse causes. For sometime kinde self worketh and laboureth busily to put out of the braine superfluities of smoak that bee cause of euill: or of brædīg of some vice. For mans braine is more moyst then the braine of other beastes. And so humours, that be there gathered be put out with snæsing by help of kind. And sometime snæsing commeth of strength of euill ꝛ sickenesse, more thē by outputting of kinde: as it happeneth in Corica ꝛ Peripleumonia. So it fareth in stopping of the nose by filth, and ꝛ also in a postume of the lungs. Also snæsing commeth sometime in this mānер: The pipes of the mans nosethrils be short: ꝛ therefore hurtfull things come sone to ꝑ braine from without, as dust, cold aire, heate of the Sunne, and such other. And when such things come to the brain, it moueth to put them of with his mouing and strength, and so commeth snæsing: The which if it chaunce when one is vered with a sharp ague: or without rume, it is a good token For it betokeneth ꝑ kinde is comforted, to put off things ꝑ annoieth it. And if it come with a rume, it is an euill token. For it betokeneth plentie of euill matter, and therfore snæsing is sintonica ꝛ increasing of rume. And therfore in Pluresie (a postume on the ribs within) and other such euills of euill matter, snæsing is an euil token. Then snæsing moueth the brain, and dischargeth all the braine, and smiteth and shaketh the body in his outgoing. And by violent mouing of the aire, snæsing maketh noise in the pipes of the nosethrills. And if it dureth more then it shuld, after ꝑ out mouing of superfluitie of fumositie, it grieueth. For it maketh to greate dissolution, and erciteth sometime, and brædeth grieuous euills and sickenesse. Therfore it shuld be stinted with medicines, as with fumigations that maketh it stint, and repayreth the spirits, and wasteth superfluities, as with Camamell, Mentastrum, Rosa, Ireos, Nigella, and such other.

Addition

Sneesing is a good signe in an euill cause, this impediment commeth of dilation of the powers of the braine, or of coldenesse, or heate in the heart.

## Of head aking. cap.12.

Tremore.

OVr Lord set a token in Cain, that was quaking of head. As Strabus saith in Glosa. Euerye man (sayth Strabus) that findeth mee by quaking of head and mouing of woode heart, shall knowe that I am guiltye to dye. Constantine calleth head quaking lactitatio. And head quaking commeth of default and feeblenesse of vertue Regitiue, in the sinewes of the necke bones, and in the brawnes of the members. In this euill bee two contrarye mouings, one vpwarde and another downeward, kinde worketh the ouer, and the disease the neather. The euil laboureth to beare downe the member lower. And kinde that hath not forsaken the gouernance of the méber, laboureth to rule it & set to it in his owne steed: and so kind laboureth to reare vp the member. And therefore quaking cõmeth of such contrary mouing. The cause of the beginning is default of vertue ỳ moueth the brawnes, as saith Constantine: and somtime this vertue saileth because of euill complection: and for accidentes of the soule, as for dread, for gathering of spirits to the heart. Therefore the members drawe downeward by their weight and heauinesse. And so for kinde hath not sufficiaunt spirites comming togethers, to rule the members, it may not at the full holde the members steadfastly in theyr owne place: and therfore followeth quaking anone. And such quaking is a manner disposition to Palsie, and namely if sléping followe with quaking: the cause whereof is coldnesse, running and hardening the substaunce of the sinewes, that the vertue of féling maye not thirle it and passe therby. And euery Palsie with quaking is more easie to heale, then the palsie that is without quaking. For in the first, the member hath not lost all kinde, as it hath in the second. Such quaking with sléping shall be cured & healed with medicines, that heate and comfort, and dissolue and consume and waste, as with Theodoricon, Iralogodion, and such other. Also bathes bee good, and frotings, with hot and opening herbes and fumigations, that the closing pores maye be opened, that the superfluitie of humours maye be wasted, the spirits created, and the sinewes comforted.

Pearse through.

## Of the Crampe. cap.13.

Spasmos. Cõultio Kindly mouing.

Contractio Neruorum. Very cold

A Cramp is a violent shrinking of sinewes, taking awaye and hindering wilfull mouing. And such shrinking commeth sometime of too greate repletion, sometime of great abstinence, sometime of too greate colde, as it fareth in handes and lippes that bée sore a colde, that vneth they may speake or clitch, or stretch theyr fingers. Such shrinking that commeth of vtter colde is holpe with heat, and néedeth none other medicine. But yet let the patient take hœde, that hee put him not sodeinly to greate heate, For of sodeine smiting of coldnesse to the vtter partes of the sinewes commeth full sore ach. And so the vtter partes of the limme shall ake full sore. The shrinking that commeth of abstinence hath these tokens. Sometime commeth before passing running of bloud, or of the wombe, or of the mother: sometime trauaile or abstinence ouer his might, that trauayleth or abstaineth: Sometime passing heate, as in a mans body that hath a sharpe Ague: Sometime sharpenesse and ach of wound, sharpnesse and strength of medicine taken. In all these the Crampe commeth of too greate drinesse of kinde and of walking of substantiall moysture. And therefore the sinew shrinketh and rineleth, as Parchment put in the fire. And therefore the waye of spirites in the sinewes be stopped, and the vertue of lyfe and of ruling is let. All such Crampes be deadly, if they endure. Therefore it is said in Apho. the cramp of cholarik is mortall. In the beginning hot womans milke helpeth this cramp, if it be done hot thereto, & if it bee shed all about vpon the brawn of the cheeks and vpon the ridge bone and the necke, and the rots of the sinewes. Also water with Woll and Dyle bound vppon the place of sinewes helpeth. The third

manner of Crampe that commeth of repletion, falleth oft to fat men & fleshly, and wel fed, and gorrells: And commeth of shedding & spreading of the sinewes: and is more easily holp. For it is holpe with hot ointments, with baths, & sneesing, and laratiues, as Constantine teacheth. If feauers come vpon this shrinking, that is best remedie. And therefore it is sayd in Aphor. Feauers comming vpon the crampe, helpeth the euill. This Crampe hath three manner of kinds, one is called Epistanus, when the hinder sinewes shrinke and haue the Crampe: That other is called Eprocostenus, & is when the further sinewes toward the brest shrink: And the third is called Cythanus, and is when the farther and the hinder shrinke. In these three kindes of Crampes is no perfect cure, when they come of abstinence as it is sayde.

Corpolēt.

Addition

There are foure kindes of Spasmos or cramps, the first is named Emprosthotonos, the which is whē the head is drawne downward to the breast. The second is named Thetanos, & that is when the forhead & all the whole body is drawen so vehemently, that the body is vnmoueable. The third is named Opisthotonos, & that is when the head is drawn backward, or the mouth is drawne towarde the eare. The fourth kind is named Spasmos, the which doth drawe the sinewes verye streight & asperusly in the feete and legges.

## Of the Palsie. chap. 14.

Paralisis. Dissolutio

PAlsie is a hurting of parte of mans bodye with minishing, or with priuation of moouing, or of feeling, or of both, and commeth sometime of colde constraining: Sometime of humours stopping: sometime of heate wasting and ruling the sinewes of feeling: Sometime of a wounde cutting and departing the sinewes. For by these causes and other the spirite of feeling cannot haue his passing to the instrumentes of feeling and of moouing. And so if the sinewes of feeling and of moouing be stopped at the full, or cutte, the member leseth feeling and moouing. And if the stopping bee not full, neyther the passing of spirites, not warned at the full: then commeth quaking by reason of the matter bearing downewarde, and of the vertue of ruling bearing vpwarde, as it is sayd before. Palsie commeth specially of superfluitie of meate and drinke, namely of drinkes: For of meate and drinke is great breeding of humoures and dissolution and shedding: and thereof commeth nedely stopping of the sinewes.

Also the Palsie commeth of colde constraining and riuing the sinewes. Sometime the Palsie commeth of another euil, as when the lesse Apoplexia endeth: Some Palsie is vniuersall, and some perticular, the vniuersall occupyeth the halfe deale of the sicke man, the perticular Palsie occupieth one part, as the hande or the foote, or the tongue. Also the matter of that stopping that breedeth the Palsie is sometime in the head and well of sinewes, and sometime in the member Peralytike. If the matter and causes bee in the head and well of sinewes, then is stonieng and vnfeelingnesse about the places that bee nigh thereto, as in the face, and in the beginning of the ridge. And if the matter and the cause bee in the member Paralitike, then onely that member is grieued, and not the other partes, as Galen sayth. And hee sayth, that hee did sometime alwaye a Plaister, that Sophista had done vppon the hande, and did it vppon the necke. And so it followeth, that as the diuersitie of place of the euill asketh, the manner of medicine is diuerse.

Palsie that commeth of kerning and cutting of sinewes is incurable, and may not bee sone holpe. Also vniuersall palsie in all men, and namely in old men is vnneth curable: but in young men medicine worketh more swiftly and more effectually. Then to helpe the Palsie we shall vse first medicine, that softneth and lareth both within and without: and then medicines that drie and make

Softneth.

hard. For if we did thereto first medicines that drie strongly, then the flæting and moyst partes should be wasted, and the other deale should be more hard and thick: And so the hardnesse is the worse to be tempered, dissolued, & wasted. And therefore men shall worke wisely in the foresaid manner. Then let the members be purged within with couenable medicine, and without softned with couenable ointments. And he shall vse Sage & Castorie in sæthing of Wine. Sæch other medicines in Plato & in Viatico Constantine.

Addition

Hemiplexia, Semiapoplexis, Semiapoplexia, are three perticular names, for the Palsie. Also the perticular palsie doth rest in a perticular member, as in the tongue, head, arme, & legge, consider that all shaking passions bee not palsies. Loke in the Chapter Tremore.

## Of the diseases of the eyen. Chap. 15.

Passionibus oculorum. Oculus. Opthalmos.

Ytching and smarting of the eien commeth sometime of outwarde things, as of wounds, departing & dealing the continuance of the eien, and of dust, that hurteth the eien and the tender substance of them: & of smoake that dimmeth the eien and maketh them smart: and of colde winde smiting the spirit of sight: Also of hot aire that dissolueth and departeth: also of too great brightnes of the Sun, or of other bright things, that departeth and sheddeth the spirit: Of too great darknesse that defoileth the spirit of sight, and of vnordinate dyet, & of continuall dronkennesse that dimmeth the sight: of fleshlye lyking and ofte seruice of Venus, that corrupteth and dissolueth the spirites & the humour Christallin: Somtume of inward matter & causes, as of humours hot or cold, dry, or moist: and then the first & chiefe ach & smarting commeth of inward things, which breed a postume vpon ỳ white of the eie, of humours ỳ flow & come of the black of the eye, & make a postume: And that commeth of feblenesse of the eye, ỳ it receiueth, & of plentie or of sharpe biting of humour that flæteth & commeth from the braine. And in such a postume the eie swelleth & weepeth, & is red, and fæleth ach and pricking, heat & burning, namly, when Cholera is the cause, thẽ it semeth that the eie were pricked with nædles: and if a cold humour be ỳ cause, or els ventositie, ỳ eie is haled & grieued by night, & is clãmed: full many humors run & flæt, & be clammy, & is most pained with humour and fleame. And if blond be the cause, then is great itching, many teares & hot in the outgoing therof, light pricking, more swelling, ach, & smarting most in the forhead, & is most grieued in ỳ houre of blond. If this euill commeth of outward things, the patient shall be brought to rest, & sæpe with his head areared on high, & for running of teares, he shal flie shining & brightnesse of light. To void dissolution & shedding of light, he shall not speake least ther be great dissolution of the brain by forcing of the voice: He shall haue colde meat, & of light digestion, least the flæting of rume increase: He shal drinke clære hot water: for it wasteth smoakes by ỳ kind of his smoak, & comforteth the sinews, & swageth burning and pricking: He shal vse temporate baths of fresh water. If this be done, there næde no other medicines: and if ỳ ach come of inner humors ỳ the default is in, they shall bæ purged or withdrawne by blond letting, or by couenable purgation of medicine: Men shall do within binding medicines, slaking & healing as water of roses, with womans milke, as Constant. saith. The tears shal be stinted with restrictories & stintings. Then in the beginning men shal do therto light repercussiues & swaging medicines inward, & in the increasing meanely Dissolutifes, & in the ende Consumtifes, & allway with these Confortatifes. About a postume of the eye, Maturatiues shal neuer be put, least the tender substance of the eie be destroied, if quitter come out. Moreouer if ỳ matter be very hot, & the ach strong, strong Percussiues shal not be done therto: for the matter might sodeinly be smitten to ỳ sinew Opticum, holow: & by stopping might induce blindnesse for euer more.

Blearinesse of eien is clammy & glewy superfluitie of the eien cleuing to ẏ lids, & commeth of flumatike & melancholik humours, & beginneth in the corners of ẏ eien, & maketh the eie lids great, & ouer cõmeth them, & this destroieth the haire of the lids, and maketh the eie lids as it wer pæces of raw flesh. In bleared eien the black is whole & sound, as it is said in Glosa Leuit. 21. but the humour falleth away, the eie lids were great: And by oft washing therof, ẏ eie sight appaireth: & tokeneth them that haue a clære wit in knowldege of truth: but ẏ worke of fleshlye life maketh them darke and dimme.

## Of the webbe in the eyen. Chap. 16.

There is another euill of the eiẽ, that we call a webbe, and Constantine calleth it Albugo, or Pannus, & bædeth in this manner. First a rume runneth to the eien, and thereof commeth an euill that is called Obtalmia, a shewd blearinesse and ach, & a postume: Of which, if it bæ euill voyded, remayneth a light spot or infectiõ, & in lõg processe of time turneth & groweth into a web, & cõmeth thicke, & occupieth more place then all ẏ blacke of the eie: This web increaseth into Pannus by more thicknesse, & occupieth more place, for it occupieth all the blacke of the eie: and at last it turneth into ẏ kind of a naile of the hand, & so it is more thicke and hard: and euery each of these is incurable, if it be old: But it shall be dealed and dæmed as the place aseth, that it is in. If it bæ about the humour Christallin dæp, during halfe a yære, it is incurable. And in the beginning it maye vnneth bæ holpe. If it be bound vnder the kertill of the eye, that is called Cõiunctiua, or aboue it, during ten yeres it may be holpe. Then when this mole is fresh & litle, red Popie sæd sufficeth to help it, as Constantine saith. Red Popie sæde is hot in the first degæ, and dry in the second degræ: And therefore it hath vertue to make thinne, and to wast and to destroy. Also Philosophers tell, as Constantine sayth, That the bloud drawen out of the right wing of a Colver, or of a Swallowe, or of a Wipe, and done in the beginning vpon that mole, clanseth it mightely. For the bloud of these foules heate and dissolue strongly, by kinde of the foules that it commeth of.

There is a hot impostume in the eye called Ophtalma, Obtalmia, & Hippopia, which commeth of colde rume. Addition

## Of infection of the eie through indurate bloud. chap. 17.

The eien haue another passion that defileth them, and that is infection of bloud. Constantine calleth it a croust of bloud, and it bædeth when bloud commeth by anye happe to the eyen, and is dryed as a croust. Also it happeneth that bloud voideth out of the veins and of the pipes, and commeth to the eyen: And some veines are broke or be hurt in the kirtell that is called Conjunctiua: And then such default in the eye commeth of bloud that commeth so to the eye: Colver bloude or Turtell bloude, dissolueth and departeth this bloud, that is so rented, as Constantine saith: So doth womans milke with insence, and so doth fresh chæse medled wõ hony without salt, if it be done thereto. Constantine teacheth many other experiments and assaies.

On the eie lid groweth Ordiolus, like a corn, it cõmeth of corrupt bloud, whose recourse is more to one place then to another. Addition

## Of vnlawlawfull running of teares. chap. 18.

Vnwilfull or quicke moing of teares fall in the eien somtime of outward cause, as of smiting dissolution & departing of hot aire, or of constraining of cold aire, or of biting of smoke, or of distroubling of dust, or of smelling of sharpnes of Onions, & other smel of sharp things: and somtime of inward causes as of hot humors or of cold, or of plẽtie of humors that fal out for default of place to abide Lacrime. Dacrya.

in,

in,or of fæblenes of vertue Contentiue of the braine, or of ſtrength & might of the vertue of out putting. If hot humors bee the cauſe,the eien be red,& the teares that droppe downe,heate and burne the face. And hotte things grieue,and colde helpe. And if the humours be colde,the eyen be wanne,and the teares be cold,& bite or fret not ỳ face. Cold things grieue and hot helpe,if the teares come of ſmiting,and other outwarde cauſes. The chiefe remedie is clene ware and pure, Coõmin. with pouder of Commin chafed and oft plaiſterèd for it doth away the ach and teares & wens. If it be with a wound,it is holp with Surgery. To ỳ other outward cauſes ſufficeth comforting or bathing with luke warme water: ſo that the warmneſſe draw more to cold then to heate. If it come of running & plenty of humours,then he ſhal be purged,and he ſhall haue Diachibam with wine ſod with Frankenſcence, and that is principall in this cauſe. Reſtraining ſhall be made about the temples, and about the forhead,and all theſe helpe againſt running of teares, that come of hot cauſes or of colde.

## Of the default of ſight. Chap.19.

DEfault of ſight in the eien falleth & commeth of many maner cauſes: Somtime of euill complection,ſomtime of corruption of fumoſity ỳ cõmeth out of ỳ ſtomache,ſometime of ſtopping of ỳ ſinew ỳ is called Neruus opticus ỳ hollow ſinewe, and of ſtraight wayes of webs,of moles,of the crampe,& of other ſuch: Somtime of inordinate diet,of lõg ſickneſſe,of faſting,of ſeruice of Venus, & of many other cauſes,as of age,& ſuch other. Then the cauſes ſhall be diſtingued & knowen by their own ſignes & tokens. For if the default commeth of fumoſitie of the ſtomach, ỳ default of ſight it not continuall, but it commeth & goeth. For it waxeth and waneth by diuerſitie of meat & drinke. If it come of default of the braine,the default is continuall before meate and after. If it come of ſtopping of the ſinew,the ſubſtaunce of the eie is pure,bright,& clere. Other ſignes & tokens be knowne openly. Thẽ to put of this default, if it commeth of euill humours of ỳ ſtomacke, ỳ ſtomack ſhall be cleanſed & purged,& al the body, and namely the head: And then men ſhal lay two remedies,as the place aſketh: the which remedies be found in Viatico, and in other authours.

## Of blindneſſe. chap.20.

BLindneſſe is a priuation of ſight: and a man is bereft and depriued of his ſight,ſometime for default of the mẽbers or lims,and for vnproportionates of the blacke of the eie to the ſpirit of ſight. For to make & ſhape the ſight, nædeth due proportion of the member & lim,that receiueth the ſpirit,as it is layd before de Vſu.li.3. Sometime for ſtopping of the inner ſinewe,for if the ſinew,that is called Opticus,carrieth & bringeth to the eie the ſpirit of ſight, if that ſinewe bee ſtopped in the beginning thereof,or in ỳ middle with ouergrowing of fleſh, or with ſuperfluitie of ſome clammye humour,then the vertue of the ſight hath no paſſage to come to the blacke of the eie,and ſo blindneſſe is bred in the eye. And ſomtime it is cauſed through conſumption & waſting of humours and of ſpirits,as it farcth in olde men, whoſe eyen firſt were dimme, and then they haue default of ſight: and at the laſt the vertue of ſight faileth,and they loſe all their ſight. Somtime blindneſſe cõmeth of outward cauſe,as by wounding of ỳ eien,and by too great & continuall weping,and by diſſolution and departing of the ſubſtance of the eyen,& by thicking and hardning of the curtills of the eien, and by compaction of humours in the eye. For then the blacke of the eye by ſodeine ſwelling and waſting of ſubſtauntiall humour,hath no waye to the ſpirit of ſight: And therefore ſuch compaction cauſeth blindneſſe to the eye,by ſodeine drieng of ỳ ſubſtantial humour: as it happeneth in ỳ blacke of the eie in ſome mẽ ỳ take drenches & be let bloud, Purgatiõs which falleth ſomtime in peril of blindneſſe through too great bleeding.

De priuatione vitus. Cæcus, Cæcitas.

Sometime for to sodeine shedding of the spirit of sight, with drieng of the substantial moisture, as it fareth in a Beare that is as it were sodenly made blinde with beholding and loking on a bright burning Bason. The cause of his blindnesse is the beholding of the bright burning and shining Bason, the which firy vertue of the Bason destroieth and wasteth the curtil of the eie, and the humour Christalline. And the brightnesse therof is vnproportionate to the spirit of sight, and departeth and sheddeth it, and so of necessitie breadeth blindnesse. Also among all the passions and euills of the wittes of seling, blindnesse is most wretched, as Constantine sayth. For without any bond, blindnesse is a prison to the blinde: And blindnesse beguileth ỳ vertue imaginatiue in knowing: For in deming of white, the blind weeneth it is blacke: and againeward. It letteth the vertue of admisement in deming. For he deemeth and admiseth and casteth to go Eastward, and is beguiled in his dome, and goeth Westward. And blindnesse ouerturneth the vertue of affection and desire. For if men profer the blind a siluer penie & a copper to chese the better, he desireth to chese the siluer penie, but he cheseth the Copper. The blind mans wretchednesse is so much, that it maketh him not onely subiect to a childe, or to a seruaunt for ruling and leading, but also to an hound. And the blind is oft brought to so great nede, that to passe and scape the perill of a Bridge or of a Forde, he is compelled to trust in a Hound more then to himselfe. Also oft in perills where all men doubt and dread, the blinde man for he seth no perill, the blind is sicker. And in likewise there as is no perill, the blinde dreadeth most he spurneth oft in plaine way and stumbleth: Oft there he should heaue vp his fote, he boweth it downward. And in likewise there as he shuld set his fote to the ground, he heaueth it vpward. He putteth forth the hand all about groping & grasping. he seeketh all about his way with his hand and with his staffe. Selde he doth ought sickerly, welnigh alway he doubteth & dreadeth. Also the blind man when he lieth or sitteth thereout, he weeneth ỳ he is vnder couert: and oft times he thinketh himselfe hid, when euery body seth him. Also when the blinde sometime listeth vp his face and eyen toward heauen, and to the sunne, the clearnesse of heauen cõforteth not his eyen: The Sun beame is present to ỳ blinds eie, but he knoweth not the vertue & the effect of ỳ Sun, as Gregory sayth. Also sometime the blind beateth and smiteth, & grieueth the childe ỳ leadeth him, & shall sone repent the beating by doing of the child: for the child hath minde of the beating, & forsaketh him, and leaueth him alone in the middle of a bridge, or in ỗe other perill, & teacheth him not ỳ way to void the perill. Therfore the blind is wretched, for in the house he dare nothing trustily do, & in the way he dreadeth least his felow will forsake him. But yet in this point the condition of blind men is better thẽ the condition of seing men. For eien be enimies and theues, and robbe mans inwit, while we followe the desire of eien, we be made subiects to right cruell enimyes, as the expositour sayth super illud trenorum. Mine eye hath spoiled and robbed my soule. Better it is to man to be blind, and haue his eien put out, then to haue eyen, and be deceiued and beguiled with pleasures and flatterye thereof, as Gregory sayth vpon that word. Mat. 9. Better it is for thee to go without eyen into ỳ life, then to haue eyen, & to be sent into fire without end.

The rim.

Supposeth

Is void of daunger.

Warily.

Without doores.

## Of Deafenesse. Chap. 21.

Cophosis Surditas. Deafnesse

Deafnesse is privation and let of hearing, that is the gate of the inwit, as Constantine sayth. Sometime it happeneth, that the hearing is all withdrawen and lost, and then it is properly called deafnesse, and commeth of humours, that stoppe the sinewes of hearing, and the holes of the eares: Insomuch that no manner noise may come therin: And sometime by lesse humours it is some deale taken away, and then it is called thicknesse of hearing.

Some-

Somtime there is noyse therein and ringing, so that the patient wæneth, that he be fast by a mill, or by organes: and this commeth of great and thicke ventositie closed within. And sometime this is continuall: and then it commeth of some priuie and speciall cause. And sometime it commeth and goeth, and then it commeth of some farre cause. Somtime for stopping, nothing is heard outward, but the hearing is set a worke with inward things: so that the patient weeneth, that the noyse be without, that hee heareth, though it be within, and so the hearing is deceiued. In many other wise mans hearing is let. Sometime in the eare is ache or a postume, and commeth of heate that dissolueth and dealeth, or of colde that reueth and constrayneth. And if it come of heate, the ache is sharpe, & the place is redde: hot things grieue, & colde helpeth. And if it come of colde, the ache is heuie and grieuous, and the place is pale: colde things grieue, & hot things helpe. Sometime it commeth of an hot postume, and then with the foresayde signes and tokens is a strong feauer. Alway with a postume of ẏ eare commeth a feauer, but more lyght and with lesse ache, when colde is the cause, then when heate is the cause. Sometime is lefte in the eare, a wound of an olde Postume, and that is knowen by ache and by tickelyng, and also by quitter that runneth out thereof. Sometime wormes brede in the eares, of hot humors and clammy, by inclosing of the spirite of life: the tokens of wormes is itching and tickling, and sometime they be seene in the eares, if the eare be set in the Sunne. Sometime the ach commeth of outward cause, as of entring therein of water or of grauell. And sometime of smiting, the token whereof is bleeding. But sometime it commeth of superfluitie of bloud, and straightnesse of the place. Vnde Constantinus: If bloud commeth sodainly out of the eares, and without ache, and without cause openly knowen: it betokeneth that somewhat is in the head, that kinde laboureth to put out, and trauayleth therefore, then in the beginning it needeth that the eares be cleansed.

Thinketh or supposeth.

Matter.

Seeke other passions of the eares, spoken of before, in li.3.de Auditu, & li.5. de Aure. for there this matter is greatly treated of. Then if the ache of ẏ eare, commeth of heate & without a postume, the helpe is with colde medicines, and alteratiues: for the sore place shall bee baumed wt oyle of roses or of violets, and with such other. Such Dyes luke warme shall be dropped into the eares. And if it come of cold & without a Postume: the cure is with hot alteratiues, as with Oleo Laurino, Rutacio, & other such. And if it be with a hot Postume: then men must worke first with colde maturatiues, rippings, and then with mundificatiues: and in a contrary cause we must vse contrary medicines. And if the postume be broke, which is knowen by the running of the quitter, then first the wound shall be cleansed, and then healed and closed. The cleansing thereof is with honie meddeled with wine, and dropped therein. It is healed and closed with powder of Frankencense and Pasticke, and other such. If wormes bee therein, or come thereto: then bitter iuyce shall be dropped therein, as of persile, or of wormwood, and of leeke. Also bitter oyle of bitter Almondes shall bee dropped in, into the eare: with such medicines Wormes be slayne, and when they be rotted, they come out with quitter. And if grauell come into the eare, it must be wisely drawen out: and if it may not be, the eares shall be baulmed with hot oyntment, and men shall create sneesing, or sucke it out, or drawe it out with an horne, or with a cupping cup. To put off deafenesse or at lest to be releeued, many things helpe, that Constantine speaketh of: but among all, Baliamum dropped into the eare helpeth best, but yet if deafenesse be from the birth, it is vncurable. Also if it dureth 3. yeres, vnneth it is holpe. The ringing of the eares that commeth of ventositie, shall be holpe with things that extenuate ventosities, as with Anneis, Calament, Origon, and such other: with sniffeling therof ringing of eares is holpe. This sufficeth to speake of the passions of ẏ eares, and of remedies at this time.

Addition

Also three causes there are of this impediment that may come to a man: by nature, if so not curable: the second, by some stroke, which having ouerstunned the powers, will hardlye bee recouered: The thirde by humor the which doeth opilate and stoppe the Organes of hearing, there is cure, take the gall of an Hare, mixe it with the greace of a Foxe, and with blacke wooll, instill this into the eare, also the fat of an Eele, and also take the iuyce of wormewood, temper it with a Bulls gall, and so in blacke wooll stoppe the eare, &c.

## ¶Of Polipus superfluous flesh. Cap. 22.

Polipus. Excrecensia carnis in naso, a fleshy humor growing in the nose.

POlypus is superfluitie of flesh growing of the nosethrilles, bredde of superfluitie of humours. Alwaye with this passion & euill commeth horrible stinke: and yet he that hath this euill, feleth not the stinke, and that is for stopping of the sinewe of smelling. Such one demeth not betweene good smellyng & stinking. But stench of the nosethrills and Polypus commeth in this manner: thick humors and gleymie run & come to the flesh within the nosethrills, & ther were thicke and hard, and turne as it were into the substaunce of flesh by long time, and by working of heate: the which matter being corrupted, a fumositie that is resolued and commeth out thereof by breathing that is meddeled with the aire, bredeth great stench: and such an euill is called Polypus. And sometime moysture commeth downe to the nosethrils, and the spongie powres of the nosethrills drinketh vp that moysture, and ther that moysture roteth, & bredeth corruption and stench. And sometime hot humours by their sharpnesse bredeth whelkes in the nosethrilles, and these whelkes breeden as it were botches, and sleyn the place: and so as well of corruption of flesh and of humours, as of straightnes of breathing, when the braine maye not be purged, of necessitie there bredeth stench. Then the first remedie agaynst this passion and euill, is, that the head be purged with streng and conuenable medicines: and then the running of humours shall be let. Secondly, the Patient shall drawe and sucke in at the nosthrills hot water, that the gleymie humours maye be dissolued and departed, and brought out of that place. To clense the nosethrils helpeth Pilulæ Deacatholicæ, with the iuyce of rewe, and luke warme wine resolued and put into the nosethrills. To let the running of the nose, the graines of white Thus helpeth wonderfully, if they be ofte taken. And if this euill Polypus be conformed first with purgations and with vnstopping powders, and with fretting medicines, it shall be holpe that waye, or els by cutting and kerving, as it is more plainlye taught in the crafte of Surgerie.

Launcing Skill. Addition

Of two kindes, the one is a bytle nose, sometime as big as a cats head: the other is, impostumation growing within the nosethrills, and causeth the diseased, to speake in the nose, termed snoching: and the nose swelling outward, is called a gawdie nose, or a toti nose. The cause commeth of grose humour, or pullyng much the top of the nose. The cure or remedy, the powder of Dragagant with a little honie, and make a tent, & put it vp into the nosethrill: or the iuyce of blacke iuie, in cotten.

## ¶Of the disease of the nosethrills. Cap. 23.

OFte the nosethrills haue running of bloud, and that commeth in males, onely of three causes. The running commeth from the braine, & then it commeth with sneesing & with ach, & pricking in ꝑ forhead; or it commeth from the liuer, and then the arhe is in the right side, & bleding at the right nosethrilles: or it commeth of the mylt, and then the arhe is in the leste side, and bleding in the leste nosethrill. Beside all this, in women bleding commeth of the mother, and then the arhe is about the nauell. Sometime this bleding is profitable, and sometime not profitable. When it happeneth in a sharpe ague, and in

phrensie

phrenſie, in the daye of chaunging by mouing of kinde, and then it is wont to be good, & not good when it commeth before the day of chaunging: for it is good when it commeth before the chaungable day through great boyling and feruour of ỹ bloud within: which wt his sharpenesse, maketh running and bleeding. In this manner and many other, commeth flure & bleeding, whether the bleeding be of chaunging or following the euill, the bleeding shall not be stinted in the beginning, least it let the chaunging of the euill: or least the bloud drawe to some other parts, and make worse tokens following ỹ euill, as stiffeling & such other. And if the bleeding increase too hastelye, and the patient is strong in ỹ place ther the sore is, he shall be let bloud: and also the vtter parts shal be bound & strogly constrained, and restraining medicines shall be put to the Temples and to the forehead: and water with vineger shalbe throwen in the face. If the bleeding commeth of the liuer, a copping cup shal be set vpon the place of the liuer: and if it commeth of the milte, set it on ỹ milt: and if it commeth of the mother, set it on the mother, or vpon the pappes.

Before ỹ chaunge or nevve Moone.

Addition

Riues in Greeke, Nares in latin, the nostrells, which be the organes of the braine, by which the braine doth attract and expulse the aire, without the which no man can liue, & without the nosthrills no man can smell: & the nosthrills be the emunctory places of the braine, by the which reume is expulsed and expelled. The cause of this impediment commeth, 3. manner of wayes, through abundance of humor. Also by apostumation, lieng betwixt the brain, & the organs of the nostrels. The third commeth by apostumation growing in the nosthrills. The remedie, sternutations, gargarises: beware of too much drinking of wine, & of the fat of eeles and Samon.

¶Of stinking of the mouth. Ca. 24.

Fetor nariũ or Fetor assellarũ, stench

STinking of ỹ mouth cõmeth sometime of corruption of the teth, and of the gums, & sometime of whelkes & of pimples of the mouth, & of the rose: somtime of euill disposition and being of the breast, & of the spirituall members: sometime of rotted humours of the stomacke: and somtime of vniuersall and whole infection of the bodye, as it fareth in Lepers, the breath of them stinketh & infecteth other: sometime of eating of stinking things, as it fareth in them that alwaies eate garlike, onions, & lekes: & somtime of the corruption of the spirituall members, & of the vniuersall corruptiõ of those humors, which be infect: this stinking may be hid & not cured, for such stink is continuall, & cõmeth by seasons. The stink that commeth of ỹ vice of the stomacke is colde, & commeth & goeth in a manner, for it is great afore meate and little after meate by nõne: and this may well be cured with cleansing & swete smelling, & comfortatiue medicines. Thẽ first the matter that is in the stomacke & is cause of the stink, shall be defied, departed, & put out: ofte after eating, spuing shall be excited, that the chambers of the stomack, may be clensed & purged of rotted meates, & the patient shall beware & spare meats, ỹ be disposed to rotting: & he shall vse swete smelling wine to comfort him. If it come of other cause, as of rotted teth or of gums, the teth shall be drawen out that be the cause thereof: or the gums shall be froted & cleansed with sething of roses in wine: or they shall be washed with vineger luke warme: the gums and the rotes of the teth shal be froted and clensed with powder of Thus and Masticke and with honie.

of the mouth.

The breth of the leprus doth infect

Fasting breath is stronger, but after meate, almost taken away for the time.

To chew cloues is a good helpe to mitigate the loathsome ayre for the inner parts, but the rankenesse that commeth from the arme holes, must be cured by letting bloud, or some good purgation, & commonly such children as be begotten in such heate of bloud: are choaked in the matrixe, and so bee dead borne, or if they lyue, they are very scruuie & scabbed, & of a grose complection.

Addition

¶Of tooth ache. Cap. 25.

TOoth ake commeth sometime of the vice of the stomacke: Sometime of vice of the braine, when colde humours

or hot rumaticke infecteth the sinewes of the teth: and breedeth ache: of vice of the stomacke, when it commeth of hot humours that be in the stomacke, from the which fumositie being resolued and dealed, commeth vpwarde, and biteth, and pricketh, and grieueth the sinewes and rotes of the teth, and breedeth therein ache and stench also. If it come of sharpe biting humours, the ache is sharpe and pricking, with redenesse of the face, with roughnesse and drinesse of the throate, with thirst and bitternes of the mouth. If it come of colde humors, the ach is lesse with griefe of head, with swellyng and paleneſse of face, with sower boiking and vnsauerines of mouth, toth ake, that commeth of ỳ braine, dureth long, without comming and going: for sometime it dureth ten houres, and more. The ache that commeth of ỳ stomacke, dureth foure houres or three, and resteth afterward. The causes of Toth ache (as Const. saith) are rottennesse and stench, breaking and thirlyng, wagging and fayling, and hoare, and filth. The teth be thirled, and sometime broke, and sometime chaunged and tourned in coulour, they be sometime citrine, greene, or blacke: and all this commeth of rotted moysture, that commeth out of the stomacke, to the sinewes and strings of the teth: and thereof commeth locking, wagging, & mouing, & failing of teth: for sharp humours in the rots of the teth, thirle the teth, & wasteth them, and maketh them wagge: and so they be cause why teth fall, when the rotes fayle and rot. Wormes breede in the cheke teth of rotted humours that be in the holownesse thereof: & this is knowen, by itching, and tickelyng, and continual digging and thirling, and by stenche that commeth thereof, and in many other wise. Loke before, in libro quinto in the tretise of teth. These sorowfull passions of teth if they come of vile humors that be in the brayne, or in the stomacke, the teth shall be ofte purged & cleansed, and made cleane with couenable purgations and cleansing. Of all those Constant. speaketh at the full. Wormes of ỳ teth be slaine with Mirre and Opium: teth that wagge, be fastened with Ensence, and Masticke, and the same doth Gargarismus made of gallis and of the skin of a Pomegranade, & of Balaustia with vineger.

Riuen or crackt.

Of the paine of the teeth in young folke, it commeth of distemperaunce of bodely heate, as in pastimes, when the body is ouer hot, they take a sodaine colde, which increaseth rume, congealeth bloud, and breedeth winde, which passing through the nerues & orgaines doe hasten pricking in the stomacke, gnawing in the bowells, and aking in the teeth. Addition

## ¶Of the tongue and lacke of speach. Cap. 26.

Also the tongue is grieued in manye manner wise, sometime with palsie, and then it leseth wilfull mouing & vse of speaking, as sayth Constantine. The cause thereof is default of the vertue of mouing, that is excited by the spirit that commeth from the braine, or it commeth of the sinewe that beareth the vertue of leling, if it be stopped with humoures, or with a postume: either it commeth of the vice of the tongue his own substance, as of euill complection of the tongue, & distemperance that colleth, or els of cold, or of heat & drines, or els of some humor. Also somtime the tongue hath a postume, and then it swelleth: and sometime of a fleting humour that slaketh ỳ tongue and letteth the speach, and the sinewe of the tongue is softened & made to moyst and to soste, and then due speach maye not be shaped by the tongue, that is so lyghtly softened and slaked: somtime by to hot humours and drye, ỳ tongue is shronke and riueled, & then the speach is all lost: sometime the tongue is grieued with sore pimples and whelkes, and then he is let in talking and in speking. Then if the substaunce be whole and sound without any wem, and the speach is lost, that vice commeth of the braine, or of a certaine sinewe that is stopped. Somtime the lesing of speach commeth of the lesing of wit, as it fareth in frensie, there a man vseth not imagination Glossa. Glotta Lingua, ỳ tongue

Exemity

in

in minde and reason, and therefore it is no wonder, though ꝑ speach be lost, that is the instrument of reason. Loke before in li. 5. de lingua sane & infirma.

Addition

By the tongue is not onely the benefite of taste, but also the expressing of mans minde: the tongue may haue diuers casuall impediments, but let all men take heede of voluntary euill, lyeng & slaundering: the swelling of the tongue commeth of superabundant reume, or surfet.

## ¶Of hoarcenesse, Cap. 27.

Raucedo Brauchos hoarsenes

HOarcenesse commeth of manye causes: for it commeth of drinesse or of moysture, or default of spirites of vertue. Of drinesse in two manners: for drinesse maketh the waye of ꝑ voyce rough or straight: and of that roughnes commeth hoarcenesse & letting of the voyce. Also of drinesse commeth straynghtnes of pipes, and prelling of the lunges, and so followeth roughnesse, and hoarcenes, and letting of the voyce. Also of moysture in two manners, either of moysture contained in the veynes, and namely in the bloud, or els of fleame dropping from the ouer parts: for much bloud stretcheth ꝑ veynes, & maketh ꝑ waies straight, and so the voyce is let. And also fleame dropping into the wosen & pipes of the lunges worketh the same lets: & so for default of spirite and vertue, the voyce is lette: as it is knowen by that, that the strengthe of the voyce, commeth of the spirite and vertue. Then if hoarcenesse commeth of drinesse, it is knowen by drye cough, that grieueth & letteth the spirit in ꝑ wosen of ꝑ voyce, or sometime it commeth vppon another sickenesse, and by compassion: and so there followeth another euill, whē it commeth of drinesse, that maketh the pipes of the lunges straight and drye, and grieueth and noyeth the spirite. Then breedeth the cough of moysture, that droppeth out of ꝑ braine In this manner breedeth cough, that letteth the voyce. Or els hoarcenes is knowen by pinching and pricking, as it were of thornes in the spiritual members, and as it were in the smalnesse of the necke, and leannesse of all the body. And it is knowen that bloud is ꝑ cause, by a cough that is some deale moyst, and by rednesse of the face, by swellyng of the veynes, and swetenesse of ꝑ mouth. We knowe that fleame is the cause by cough that is some deale moyst, and by vnsauernesse of the mouth, and by plentie of spittle. We know that default of spirite is the cause by sadnesse & leannesse of all the body, and by feauers that goeth before, or of fasting, fire, and all that maketh the bodye leane. Then if this hoarcenesse commeth of hot cause & drye, the patient shall abstaine and spare salt meates, colde, drye, fryed and rosted, and he shall vse temperately colde and moist, and meanely hotte. If this euill commeth of bloud, he shall bleede: and if it come of fleame, men shall giue him purgations, and other medicines, that be needefull in a colde cause. And if it come of default of spirites, it shall be holpe with resumptiues, and with confortatiues. The same is the cure of hoarcenes and of cough. Therof loke in Plato and in Constantine:

Addition

Hoarcenesse commeth of a great heate, and a sodaine colde taken vpon the heate, or by ouer straining the voyce, by late drinking, and sieting vp: also of infection from the inner parts, and that is a signe of leprosie. The remedie is water of scabious, & of fenell, of heeris & bugloss, of each a quantitie mixed, and thereto sugar candie: drinke sixe spoonefulls morning and euening.

## ¶Of squinancie or strangling of the throte. Cap. 28.

SQuinancie is strangling of the throte, and commeth of a Postume that is in the throate: and there are three manner of Squinancies. In the first, all the matter is gathered within in a smal leafe betwirt the wosen of voyce, and the pipe that taketh meate and drinke: and is knowen by strong ache and sore without any swellyng seene without: and if the mouth be opened, there is no swellyng seene within.

A dangerous disease that must haue helpe spedely.

And

His owne grife.

And is also knowen by sharpe feauers, and by letting of the voyce, and also by the patients owne dome, for he may nothing swallow: and this manner Squinanci is incurable, for often it slayeth a man the first daye. The seconde manner Squinanci is when the matter is gathered in lesse quantitie within, and in more quantitie without: and this Squinanci hath all the signes that the first hath, but it is not so strong, and some swellyng is seene without, and this manner Squinanci is vnneth cured. The third manner is, when all the matter is gathered without, and is called Sinancia. The tokens thereof be strong swellyng without, softe feuers, and lyttle ache, without difficultie of breathing, and this manner of Sinancie slayeth not, but if the swellyng draweth inwarde. This euill commeth principally of bloud, and secundarily of fleame and Melancholia, and neuer of Cholera: these causes are knowen by their owne tokens & signes. The first curing of this euill, is letting of bloud vnder the tongue in much quantitie, and garsing and copping or horning in the necke, and in the shoulders: then shall be layde to medicines, that ease, ripe and cleanse. Loke before in li. 5. of the throte.

Imboxing

Addition

Augina, termed Sinachi or Chinanchi, among the Grecians, the barbarous word is Squinancia, the Squinci: whereof are supposed foure kindes. The first appereth not outward, & that is death, except a very speedy preuenting the cause. The second doth somewhat appeare more inward then outward, and that is not so daungerous as the first. The third doth appeare inward and outward, and that is not so perillous as the second: howbeit it continueth longer than the other. The fourth doeth onely appeare outward, and that is not perillous. The cause is of reume, that descendeth from the head to the throte: it may come of vaporous humours, ascending frō the stomack to the throte. The remedie: first, letting of bloud in a veyne named Cephalica. The second, purge the head with pilles of Cothie. The third, vse gargaries & clysters, let the patient abstaine from meate that is costiue or binding, and if a bibit serue, haue the present company of no couetous Phisition: least while he looke for reward, the sicke gape for winde.

## ¶Of the difficultie of breathing. Cap. 29.

Asthma Anhelitus shortnesse of winde.

Difficultie and hardnesse of brething, is called Asma, and commeth of double cause. Of drinesse that straineth the lungs: for when ỹ lunges cannot freely open and close, there followeth Asma: or when the lunges be let by some humour that is gathered in the vttermost parts of the lunges, they are pressed and wrong therewith, that they maye not freely open and close, and then is a manner Asma, that is called Sanguisugium, and hath that name of Sanguisuga, of a bloder, or of a leach: for with vyolence it draweth ayre to cole the heart. Sometime is much humour within the pipes of the lunges, which letteth and stoppeth the lunges, that they may not freely be closed, and then it is called Anhelitus: for in this manner, trauayleth the patient in out putting of breath. Sometime is much humour within and without, wherfore the lungs maye not freely close and open: and then is that same manner of Asma, called Ortonia, euennesse of breathing, for the patient trauayleth lyke much in drawing in and puting out of breath. And so are there three manner of Asmes, difficultie of breathing, as humours let the lunges in three manners. If it commeth of drinesse and heate, it must be holpe with Dyntmentes, Electuaries and Syreps, colde and moyst, and againeward. Loke in Plato.

Orthopnoisis. Recta spiratio Shorte breth that hapneth to those, that may not lye downe in their bed.

This infirmitie commeth by tough fleame being in the pipes, or els that there is some fault in the lunges, that may be putrified, the sirop of Isop is good: but beware of cheese, nuts, and new bread crusts.

Addition

## ¶Of corrupt spettle and bloudie. Cap. 30.

Sputum. Ptisma. Spettle.

ALso about the spettle commeth passions, as it fareth in Empticis, in whom the spettle is quitterie & venemous, and also in Emptoicis, in whom the spettle is bloudie. Emptima is a passion when men spit quitter, and this passion is in reumatike causes, and in them that have postumes vpon the ribbes inward, and in the lunges, and in other postumes of the stomacke, and of the breast, and of the lunges. This euill commeth in this manner wise: while some humour droppeth from the ouer parts into the lungs. the lunges be smit and beate, and of the beating the lunges are defiled, and of the defiling breedeth quitter, or whelkes, and botches breede in the lunges, or humour commeth to some place and breedeth a postume, and is there gathered and turned in quitter, and is afterward put out and voyded by strength of kinde, or by coughing & spitting of quitter. But euery man that spitteth quitter, shall not be called Empticus: for Pleuretici, þ haue a postume vpon the ribs inwarde, & many other that spit quitter, be not Emtici: but they are Emtici that be corrupt with infection of the lungs, and with quittery disposition thereof. The tokens thereof be these: quitter spettle, leane bodyes, small neckes, cough, difficultie of breathing, bolning of the face, and the roundnesse of the eyen swelleth and aketh. Emoptoici be they that spet quitter: and that commeth of the opening of some veyne, or of superfluitie of humours, and of fumositie thereof: by biting & gnawing of some veyne, and by passing beate: for beate openeth the pores, and bloud woseth and commeth out. And men say that it commeth out by Diabrosim, that is by sweating: and then the bloud that commeth out is cleere, and little, & pure, and without ache, and the breath semeth hot: ofte the bloud commeth from other members, and turneth to the mouth, as from the braine, and then it is with rednesse of face and of veynes of the eyen: and manye times it commeth from the lunges, and then the bloud fometh with cough and trauaile, and ache in the right teate. And so of other members, in the which Cholaricke bloud is put out and purged, nowe at the nose, nowe at the mouth, by vertue of kinde in diuers accidents. And so the first passion, that is quitterie spettle, shal be holpen with medicines, that dissolue, mundifie, & cleanse, but beware that it turne not into Tisike: for long Emptima after Pluresim, a postume vpon the ribbes within, turneth into Tisike within fortie dayes, as Ipocras sayeth. And the seconde passion of Emoptoicis, shall be holpe with medicines, that cleanse and constraine.

Asthma. Anhelitus. shortnesse of winde.

Orthopnoisis. Recta spiratio. Shorte breth that happeneth to those, that may not lye downe in their beds.

Addition.

Right breast.

By a mans spettle, are discerned the sundry infirmities of mans bodye: as if the spettle be white Viscus, the sickenesse commeth of fleame: if black lyke the colour of leade and clammie, the sickenesse commeth of melancholy: if the spettle be citrine, yeolowish, or glassie, then the sickenesse commeth of cholar: if tawney or a reddish matterye coulour, the infirmitie commeth of bloud. The whitte spettle not knottie, signifieth health. The foamie or froathie spettle, a rawe stomacke. The gleerie spettle lyke cleere horne, slacke, rawe and slowe of digestion. Vide in Viatico, & in Plato.

Addition

## ¶Of the Tisike. Cap. 31.

TIsike is consumption and wasting of kinde humour of the bodye, and commeth of whelkes and of botches of the lunges: and sometime of a reume dropping from the head into the lunges, and smiteth the lunges ofte, and thirleth them and maketh holes therein, and whelkes and botches, as dropping of raine perceth a stone. And it commeth sometime of too great drinesse of the lunges, that is some rent when it is dryed like as a vine leafe in the ende of harueste is blowen awaye with a lyghte winde. And sometime it commeth of bloud, when some veyne is broke in the lunges. Such bloud sometime turneth into quitter, and infecteth the lunges, and breedeth therein whelkes and botches. Therefore Ipocras sayeth, that of bloud and of spettle, commeth Tisike and Flure.

Pertisi.

By botching of the lunges, all the body is wasted in this manner: First, the lunges by opening thereof, draweth in aire from without, and serueth the heart thereof to swage the kinde heate of the heart, and when the lunges be grieued with wheikes and botches, and feeleth the grieuing, they withdraw their mouing, nor they spread nor open not duely, and so they serue the heart vnsufficiently of ayre. Therefore heate increseth little & little, & the body is little and little wasted: for a feuer Etike commeth with Tisike, which wasteth ỳ substantiall moysture of ỳ bodie, for euery one ỳ haue the Tisike, hath the Etike: but not againeward. Such a passion is not easely curable, for it woreth stronger & stronger. And Constantine telleth the cause and saith, That euerye wounde is harde to heale, but if it be cleansed: and the botche of the lunges maye not be cleansed but with cough, and the cough suffereth not the wound to be closed and solwlded: for it spreadeth and openeth. Therefore more quitter is gathered therin: while some deale it gathereth, and some deale it purgeth: and so the Postume is incurable, while it is so vnstedfast. Then he that will heale the Tisike, shall first heale the wound of the lungs, or it putrifie. Of Tisike that is conformed, these be the tokens and signes, continuall heate, softe in the palmes of the handes, and sharper in the soles of the feete, redneese in the cheekes, straightnesse of breath, thirst, with roughnesse of the tongue, smalnesse of necke, wasting of all the body, shrinking and riuelyng of nayles and of vtter partes, lowneese of the roundnesse of the eyen, ache in the lefte arme vp to the shoulder, falling of haire: & that is a token of death ỳ commeth sone, as stinking spettle, & quitter, & more stinking than it was wont, betokeneth full corruption of the substaunce of the lungs. Such a one shall be fedde with dyet, that coleth, solwdeth, and refreyeth, with meanly colde medicines, that swage the heate of Feauers, and lareth meanlye the wombe. But ouer all things beware that he be not to sone lared: For of great Flure commeth death in, and lyse goeth his waye, as Egidius sayth. Medicines that moyst and doe wast humours helpe them.

Pertisi I take to be Disma, or Othomia wheesing, that cõmeth of viscous fleame, letting the Organes, so that the patient is more pained to draw in his breath, than to put forth. Drinke Ptisane well sodde of barley, and running water, with a little licoras, and Cardamum, which is a kinde of graines.

Addition

## ¶ Of heart quaking, & the disease Cardiacle. Cap. 32

Tremos in greeke. Tremor or Iectigacia, or Morbus officialis. Cardiaca passio.

HEart quaking or Cardicle is an euil that is so called, because it commeth often of default of the heart. And there is a double manner of Cardiacle: one is called Deaforetica, that is, opening poales and pores, for it followeth opening of pores: the other is called Tremens quaking: for it is felt with a manner quaking and mouing of the heart. The first, Diaforetica, commeth of a hot cause, and of distemperaunce of heate about the spirituall members. And so the pores are opened, and humours and fumositie be resolued and shed, the which fumositie commeth out at the pores, & is made thick, and turneth into sweate, & of such sweting oft commeth Dropsie or Etike: and ofte such swowne for default of vertue and of strength. The Cardiacle that is called Tremens, quaking, commeth of a colde cause, sometime of melancholike, and sometime of fleamatike: for superfluitie of such humour in the lunges, preese and wring ofte eyther chamber of the heart, and the substaunce thereof: And so the moeuing of the heart is let, and such bee sodeinlye stiffeled. And therefore such an euill is called Tremens, quaking: For if thou holdest thine hande vppon thy heart, thou shalt not feele the heart open nor moue in due manner, but with a maner quaking & simple moeuing. Sometime the cause is with a light Feauer, and sometime with a strong Feauer: and then is more perill.

And

And sometime it is without a feauer: and sometime melancholy is the cause, & such fall into the euill that hight Incubus, or Pualtes. Sometime it commeth of default of the lyuer, that sendeth not sufficient feding to the heart, and therefore the heart fayleth and is feble, as Constant. sayth. Sometime it commeth of euill disposition of other members, & the heart is grieued by company thereof. As when running, fleting, smoke, or other humour (that is grenous) commeth from the braine, or from the stomacke: and so the substance of the heart is hurt and grieued, and fayleth: and therefore such heart quaking commeth of sharpenesse of smoke, or of matter that pitcheth and pricketh and biteth the substaunce of the heart, and so breedeth quaking therein. Also ther cõmeth thirst, through pressing and wringing of the heart, and for strength of heate: and so commeth dryenesse, and thirst, and seething, and lowde breathing, for the ayre, for it may not open it selfe. Also quaking commeth of melancholike smoke, of drinesse disturbing the spirit. Also sloth commeth: for kinde heate fayleth, and thereof breedeth sluggishnesse and sloth. Also of default of the heart, & of feblenesse of spirits commeth swoning that is called Spasmation, & that cõmeth somtime of accidents of the soule, as of dread that closeth the heart lightly. Some of to great ioye, or of wrath, that openeth the heart to sone and so spirits passe out by Euaporations, Solutions, and shedding. Sometime it commeth of accidents of the body, as of euill complection, of great repletion of meate and drink, or of great abstinence, of stopping of the veynes, & of pressing and wringing of spirites: and somtime of to great sweating. And of this swoning, some that swowne dye sodainly, if the hollow veyne be stopped, by ỹ which veyne the bloud and the spirite of lyfe commeth to the heart: or if the way be stopped, by the which the lunges receiue colde aire, & put from them superfluitie of fumosities. And somtime it commeth of great pressing of the full stomacke, or of great pressing of the mother.

In all these perills if humour be the cause, that humour shall be purged in due manner, that is in default. Men shal giue the patient medicines confortatiue and reparatiue, that restore the spirites, and bringeth them againe. If it come of great fleting and running, or of great sweating, the running shall be stinted, & the sweating let. If it commeth of great repletion the stomacke shall be voyded & discharged. Against heart quaking, men shall giue confortatines, as Diamargaricon, electuaries and medicines, in the which with other confortatiues, is put Muste, gold, or Margarite, or Pearles, & bones of the heart of an Hart, Ambre, Lignum Aloes, and Spodium: for all these helpe agaynst the Cardiacle swoning and other such euills of the heart, namely, when they come without Feauers, for in the Feuers we shall giue no hot medicines.

Addition

Another declaration concerning the trembling of the heart. The cause of this infirmitie commeth of euill humours, which be in the cells about the heart, it may come also of much sweating, of weakenesse of bodye, of grosenesse of bloud, and of melancholy, the humours stopping the celles next the heart breedeth tremblyng, of whence proceedeth thirst, and deepe fetching of winde, as also dulnesse, feare, and sorrowe. To cure the same vse Maces in your meates, and mirth with godlye companye, and beware of pensiuenesse.

## ¶Of the feauer. Cap. 33.

The feuer commeth of distemperance of the heart: For as Constantine sayeth, A Feauer is an vnkinde heate, that commeth out of the heart, and passeth into all the members of the bodye, and grieueth the working of the bodye. Also in Epid. Ipocras sayeth, That a Feauer is a heate, that passeth out of course of kinde, and grieueth the works of kinde. And Auicen sayeth in this manner: A Feauer is straunge heate kindeled in the heart, and commeth out thereof, by meane of spirites and of bloud, by veynes and wosen into all the

Mans body is of spirit humor, and members.

body,and burneth therein,and that burning grieueth the worckes of kinde.Also Ipocras saith, a Feauer is a flame that commeth from the breast, and passeth into all the body. As mans body is made of three things, so be there three diuers feuers. Mans body is made of 3.things: of subtill things,as of spirites: and fleeting things,as of humors: and of more bodely things,as of the members. Then the first manner feuer is, when the spirites be distempered in heate,and is called Effimera,one dayes feuer. The second is in humours,and is called Febris putrida, rotted. The third that falleth in the sad members is called Ethica. And Constantine saith, that Galen lykeneth those feuers to good lykenesses. Effimera that feuer (saith he) seemeth lyke to hot wine, of which wine if a bottle be full,neades the bottle wereth hot of the heate thereof: And the same worcking commeth of an hot spirite about the hart and all the body. And Febris putrida, rotted,is lyke to hot water: For when hot water filleth a colde vessell, it heateth the vessell by heate thereof, and so hot humours heate all the bodie and the members. And a feuer Etike is lykened to an hot vessell full of colde water: for cold water taketh heate of a hot vessel. So a feauer Etike,when it is rotted in the members heateth the heart, & distempereth and chaungeth the other humors of the bodye.

## ¶Of the Feauer Effimera. Cap. 34.

GAlen saith,that Effimera, one dayes feuer,hath that name of Effimeron, that is to vnderstand,simple:for it commeth of distemperance,that is in a subtill substance,as in a spirite, or as Isaac saith in li.febrium, that this feuer hath this name Effimera of Effimeron, a fish of the Sea,that dyeth the same day that he hath first lyfe. Or els as Masters tel, that feuer is as it were the heate of one day: for in Greeke,Meron is a day,and his heat passeth seldom ỳ space of a day, for alwaye it faileth some after a daye, or turneth into feuer Putrida or Etike, as Const.saith,& Isaac also. And this feuer commeth of an inward cause, & also of an outward cause: and it commeth of an outward cause in two manners, of colde or of heate: of colde, as of sodaine coldnesse of the aire,when the pores bee sodainly closed without,hot fumositie is stopped and closed within, & of the beating,moning, and stirring of this fumositie heate is increased and strengthened, and thereof commeth distemperaunce of the heart. Sometime it commeth of distemperance & heate of the aire, or of the sunne,when ỳ spirit of feeling is distempered by smiting of the sunne beames: and for company and ioyning of spirites and of humors,all the man is distempered. Somtime of inward cause: for by heate of spirits & of humors,in some case mans complection is some chaunged, as by to great trauaile,and by to great vse of hot meate,& of hot drinke,as of white wine and such other: by to great vse thereof,ofte the heate kindleth and wereth strong, and breedeth the feauer Effimera. Among other feauers,men fall sooner and lightlier into this manner of feuer, and is harde to heale, and is perillous and grieuous,if it turneth into the feuer Putrida or Ethica. And this feuer commeth specially of some postume that breedeth in the clift betweene ỳ buttocks, & vnder the arme pits: the which Postumes Phisitions call Bubones: and therfore not without a cause it is said in Apho. All euill feuers be in Bubonibus, except Effimera. Signes & tokens therof is ỳ vrine not far from whole vrine,some deale high of colour, & some deale cleare and subtill,the pulse is hard and swift, and ofte smiting, not much passing out of temperatenesse. The other vertues, as appetite & wilfull moving, be lyttle changed. This feuer is soone holpe,if the patient vse conuenable diet, and is well ware of that thing that grieueth.

## ¶Of the feuer Etike. Cap. 35.

THe feuer Etike hurteth and grieueth the sadde members, and hath that name Ethica of Ethis,that is Habitudo hauing and during, as it were a feauer

turned

tourned into during disposition. Sometime the feuer Etike is an euill by it selfe, and sometime it commeth by reson of another disease: and commeth sometime of to hot meate & drink, and sometime of great trauayle and businesse, as of great studieng or of waking, and of other such that heateth the spirite of fœlyng: and so the spirite of lyfe, and also kinde moysture is made hot and lesse, and so the Etike is dried. Also sometime it commeth of another euill, as of Effimera, or of the feuer Putrida, that commeth and goeth, or of a sharpe, and of an hot postume. For ofte it happeneth, that Effimera passeth the thirde daye in one qualytie, and appeareth in the skinne of the patient a manner darkenesse, wannesse, yeolownesse, and wasting, & then that Effimera chaungeth into Etike. Etike commeth most of Effimera, ỳ commeth most of anguish, wrath, sorrowe, hate, studieng, great waking, and by such lyke businesse of the soule. And it commeth of a feuer that commeth and goeth on this manner: For vnkinde heate heateth and dryeth the members, and also of an ague, for it heateth ỳ bloud, or hath masterie and wasteth the substanciall moysture. When bloud is made thin, it is not due fæding of the members, and so followeth consumption and wasting: as it fareth in a træ that is dried in Summer by heate and drinesse of the aire that wasteth the moysture: or of scarcitie of fæding, as it fareth in winter, when the leaues fall: or of corruption of fæding, and of medling & chaunging to euill medlyng and qualyties, as to glassinesse, and brimstoninesse, and other such: as it fareth in mens bodies, and sometime remouing of fode is caused through default of might in digesting of meate and drinke, and restoring of that which is wasted and spent, as it fareth in olde men. And sometime strong heate hath the masterie in the body, and drieth and wasteth substantiall humour and moysture of members: and that falleth ofte and commeth ofte in Etike of an ague, or of accidents of ỳ soule, when the bloud within chaungeth the radicall members out of their sauour: as it fareth in postumes of long time during, that heate the bodye and wast it: and be sometime cause of the feuer Etike, or of disposition. Generally these be signes and tokens of such a feuer, noysfull heate euen and like in all the parts of the bodie. The second token is, that the heate is lyght and not prycking, so that the patient fœleth vnneth that he hath the feauers. The thirde signe is, that the coulour of the patient is wan as lead, or els yeolow. The fourth token is, that ỳ bodie is rough, the eyen hollow, with drye blearinesse, for the moyst fading of the eyen is withdrawen. Particular signes be diuers, as such a feuer is diuers. This feuer is diuers, as the humidities are diuers: for Auicen saith, that ther be foure moystures. The first is in the vtternost parts of small veynes, that entreth into the Essencia of members and of partes lyke: and when this moysture ouerwereth, then commeth a feauer that is called Putrida, and no. Ethica, but therof lightly commeth Ethica. The seconde moysture is in the pores of the members of parts that be like, as a dealwe, and is called a dealwe of Authors: and when that dealw is ouer chafed, then commeth the first manner of Ethike. The thirde moysture is chaunged & turned by working of members of parts that be lyke, in part of kinde and complection of the manner of members, & standeth in stæd of things that be lost and wasted: and therefore Authours call it Cambium, chaunge: as when it is ouer chafed, then commeth the second manner of Ethike. The fourth moysture bindeth and continueth all the members together, & commeth of moysture Sparmatike, and this is called Glutinum, glewing of partes, and when it is wasted, it maye not bee restored: and heereof commeth the third manner of Etike, that is incurable. For if this moysture might be restored, there might be againe tourning from age to youth, as Auicen saith. And so as Isaac sayth in lib. De Febribus, the first manner Ethike is lyghtly curable, and harde to be knowen, but if heate increaseth & dryeth: the moysture that is nigh, is dryed.

Cambiū.

Glutinū.

And then commeth the seconde manner Etike, and this is light to know, and hard to be healed and cured. And when heate increaseth so much, that it dryeth the moysture, that bindeth the members togethers, then commeth the third manner Etike, that is easie to know, and impossible to be cured. In the first manner of Etike, with generall signes which be rehersed before, heat increaseth afore meat. In the second, heate is felte more after meate, and in the thirde, most. In libro Febrium, Isaac telleth the cause thereof, and sayeth, that moysture of meate and drinke is contrary to the kinde heate. And therefore sometime it stiffeleth all unkinde heate, as in the first manner Etike, that feebleth, and therefore before meate is great heate: and if heate that is feebled within, sufficeth not to stiffle unkind heat, it is excited by his cõtrary, and slyeth his contrary, and commeth to utter members: as when colde water is throwen on a lyme stone, ỹ is burnt, and not quenched, as Isaac sayth. The thirde manner Etike is openly knowen, for the face turneth into a pale coulour and hewe: for the subtill moysture is fordryed, and for default of vertue, the nosethrills be thin and sharpe, the eyen be hollow, the temples be rough and not plaine. For when the humours be wasted, the roughnesse and ioyntes of the boanes be seene, the mouing of the lyds and of the browes are heauie, for dimnesse of the eyen, and therefore the eyen close wilfully, as they were heauie of sleepe: and for default of vertue and strength they be felt cold & drye but by abiding, alway commeth vp more colde and more. If they be uncouered and naked, it semeth that they haue no guts, and the groping of them is as the groping of a boure. If the skinne be areared, it commeth not downward for default of moysture. The pulse is feeble, thicke, and harde: the urine is like oyle in lycour, and if it be shedde on a stone, it semeth as oyle.

The first manner of this euill must be sone holpe, that it fall not into the seconde manner Etike, that is harde to helpe. And it is holpe by meane dyet and temperate, and by medicines that beare downe heate: and that comfort and restoreth that which is lost. And hereto helpeth namely an Electuarie, that is called Electuarium patris, and he must vse to be bathed with roses, violets, hockes, and other herbes that comfort and moyst. And the bath shall not be too hot, but as it were luke hot, least the humours be to sone wasted: and men shall not long abide in the bath. He shall be annoynted with an oyntment, that restoreth, and coleth, and moysteth, as with oyle of violet, with white henne, with milke of a woman that fedeth a male childe. And specially Platearius saith, ỹ Goats milke, in the which stones of riuers are quenched, helpeth them that haue the Etike & Tisike, i. they take it fasting, while the stomacke is voyde.

This feuer Etike, or Hectica passio, is taken for one of the kindes of a consumption, because it consumeth the naturall humiditie in man: that is to say, it doth consume bloud, and so consequently nature. The causes of this feauer, is by too much medling with women, as also long continuaunce of sickenesse. It may come of extreme labour, which few hurt themselues with: or by debilitie of some principall member. There bee three kindes of this feauer: the first is a vehement heate, which is in the bloud, distempering the heart: the second, an ardent heate inflaming the principal members, through the cholericie of bloud: the thirde, doth drie and drye vp the naturall humiditie in man. Qualifie the heat of the bloud, with colde herbes, barley water, and temperate meates. Addition

## ¶Of the Feauer putrida. Cap. 36.

FEbris putrida, a rotted feauer hath that name of rotted humours, of the which it is bred. And Isaac saith, ỹ this rottennes cõmeth in this manner: of euil humors & of superfluitie thereof gathered in some part, by strange heate & vnkind, ỹ cõmeth by some chance, ther is a manner distroubling & mouing of these humours,

mours,and by that ſtraunge heate, the humours boile and be not defied,neither departing is made betweene the euill parts and the good.And ſo the good parts be not cleanſed,but medled with ꝑ euill partes by ſuch boiling. And therefore nedes the parts be corrupt and rotted. Then when thicke matter and greate and gleamye, ſo ioyned in the bodye, moueth by heate, it nedeth that it be reſolued and ſhedde into vapour, the which vapoure entereth into the thing that is moyſt and thicke, and bideth there, and moueth and biteth it ſelfe, and may not freelye paſſe out for greatneſſe and thicknes of matter that letteth it: And ſo it is corrupt and rotten. And to this manner rotting,the complection of young folke is diſpoſed,namely their complection is hot and moyſt, and be not diſpoſed thereto, when the heate and moyſture paſſeth. And colde complection and dry is not ſo diſpoſed to rottennelle. And therefore ſelde olde men haue rotted feauers,for drinelle of complection drieth and ioyneth humoures, and letteth and withſtandeth the departing and ſhedding of matter that is and be meane diſpoſition to rottennelle. For coldnelle freſheth, and letteth the heart that maketh boiling and ſathing. Then it is openlye knowne, that the cauſe that maketh rottennelle is moyſture,that diſpoſeth,and heate that moueth humours,and maketh them boile: And the dregges thereof be not departed nor cleanſed,but alwaye medled together,as Iſaac ſayth. Therefore nedes they be diſpoſed to rottennelle, and namely ſtraightnes and cloſing of pores in the bodye,helpeth to this rottennelle. For when the pores be ſtraight and ſtopped,the ſuperfluitie may not be reſolued nor departed,nor paſſe out. And therefore it nedeth that the more moning of humours be made by heate,and more mouing and corruption: namelye, when ſuch heat is vnkinde, & ruleth not kind,but corrumpeth it. Alſo theſe cauſes of rotting haue other cauſes without, ꝑ helpe them in working, as vnmoderate dyet and trauayle. and alſo inordinate medicines,& other ſuch, that worke and bring to corruption and rotting the inwards, when they be taken outwarde to the body in vntrue manner and vncomenable time. Then of moiſture,ſo corrupt in ſome part of the body is reſolued a hotte, and a corrupt ſmoake that goeth to the heart,and diſtempereth and grieueth the heart, & then this ſmoake ſheddeth it ſelfe into the veyns,and breedeth in the body and pipes a rotted feauer, as Iſaac ſaith and Conſtantine alſo. Then ſuch rotted matter that is cauſe of a rotted feauer,is either conteined in ſome hollowneſſe of the bodie,as in the ſtomacke or in the liuer,or ſome where elſe,and then it is cauſe of a feauer that is called Interpolata, ꝑ commeth & goeth:or it is cõteined in ꝑ veines or pipes, & then it is cauſe of a feauer continuall. The cauſe of the continuance of a rotted feauer is corruption of a humour,& conſtraining of a vapour,that inflameth & burneth in pipes & veines. And ſo the cauſe & the ſolution of al rotted feuers is knowne in generall, whether they be continuall or diſcontinuall.

## The tokens of the Feauer Putrida. chap.37.

Febris putrida,or Humoralis,the putrified humours. .

OF theſe rotted Feuers proceed ſome generall ſignes and tokens. The firſt is,for the matter of ſuch a feuer abideth long in the bodye: And when a ſtraunge cauſe commeth thereto,it heateth & rotteth in deed The ſecond ſignification is,that before ſuch a feauer commeth grilling and colde,namelye if the matter be within the veines & nigh to the members of feeling. For of cold matter cõmeth ſome ſmokes ꝑ grieueth the ſinewes of feeling, & thereof commeth grillings,ſhiuering and colde. The third ſignification is,ꝑ ſuch a feuer commeth and goeth by ſeaſons,and ceaſeth openly, as it fareth ſometime in continuall feauers. The fourth is,for ſuch a feauer breedeth moſt anguiſh, for plentye and thicknelle of ſmoake that is bred of rotted matter. And therfore heate and vertue be ordeined,that kinde may deliuer it ſelfe of that ſame ſmoke. And this time is diuers by diuerſitie of matter in

ſubtiltie and in thickneſſe. For if the matter be ſubtill, & the vertue ſtrong, it is lightly diſſolued and ſhedde into the body: And the vertue cõmeth againe to ỹ mẽbers as before hand: And if the matter be thick and the vertue fæble, it is ỹ contrary. The fifth token is in the ſtate of ỹ Feuers, for then come accidents ỹ betoken the complection of rotting, as of head ach, cuill breath, thirſt, and ſuch other. The firſt is when bodies bee not full clenſed in the reſting of the Feuer: but yet cuill qualities abide in the bodie: for which qualyties fæbleneſſe abideth in the bodie, and the feuer and the ares come againe. The ſeuenth is, that it abideth not in one manner eſtate, as other Feauers doe in the ſolution, but it reſteth all in ſeaſons, & palleth as in continuall Feauers betweene ares. Many other ſignes ther are, that be ſhewed in perticular Feauers.

Addition This Feauer maye come diuerſe wayes, by alteration of aire, by inordinate labour, ouermuch riding & trauailing, by ſurfet: vſe good diet.

## Of the Feauer Cotidian. Chap. 38.

Chãgable OF Feauers that come and goe, ſome come of ſimple humour rotted without the veines and pipes, as of kinde fleame, commeth a very Cotidian: of red Cholera, a Tertian: of blacke Cholera, a Quartane. And ſome commeth of an humour compounded, as a Cotidiane: ſome commeth of a ſowre fleme, & ſome of glaſſie fleme. & ſome of ſweete fleme, and ſome of ſalt fleme. And theſe diuerſities of Feauers be knowne by their owne ſignes and tokens. And commonly in this Feauer commeth head ache, wearineſſe of mouth, heuineſſe of bodie, firſt the colde, and thereafter ỹ heat, and euery daye ares: and yet worſe, for ſome daye commeth double ares. The matter of theſe Feauers ſhall be defied, departed, and put out with conuenable medicines, and ruled with conuenable diet. But beware the Phiſition, that it tourne not in Quartane, or in Etike.

Ague courſes.

This Cotidian vexeth daylye, his beginning is cõmonly after ſalt fleame, there followeth drineſſe & thirſt, if the fleme be ſweete, then followeth ſleepineſſe, & dulnes, if the fleme be ſowre, followeth paine in the ſtomacke, and vomiting. Addition

## Of the Feauer Tertian & his ſignes and cure. ca. 39.

Febris tertiana. A Feauer Tercian commeth of Cholera rotted without the veines and pipes, and is not gathered to a poſtume. Some Tercian commeth of kind Cholera, and ſome of vnkinde Cholera, as of citrine and yelow cholera. If a Tercian commeth of kind Cholera, theſe be the ſignes and the tokens. It gricueth from the middaye vnto the third, and namely about the thirde houre: Firſt with ſhiuering and colde, and then with heat and with ach of the forehead, with bitternеſſe of mouth, with thirſt, with ringing of the eare, and with much waking, the vrine is red, ſubtill, and thin, and may haue in gricuing and trauaile 24. houres at the moſt, and 24. houres in reſt. And as the matter is diuerſlye ſet, and in diuerſe places, ſo ſignes and tokens be diuerſe. For if the matter bee in the mouth of the ſtomacke, the ach of the forehead is the more. And alſo thirſt with roughneſſe & drineſſe of the throat, and of the mouth, and deſire and will of ſpuing, the vrine is high of colour. And if the matter be in the guts, the foreſaid ſignes be not ſo ſtrong and high, but the ach is about the nauell, and the vrine is more high of colour. And if the matter be in the liuer, or in the caſe of the gall, the vrine is more coulloured with yeolow ſome aboue and about. If the Feauer commeth of citrine or yeolow Cholera, the ſignes and tokens be ſome deale diuerſe. For it gricueth firſt with ſhiuering, and then with heate, and moueth betwen the houre of Cholera & the houre of fleame, & the vrine is yeolow meanly and thin, but drawing more toward thinneſſe, & moueth in vncerteine houres: for it commeth ſometime ſoner, and ſometime later, & hath the foreſaide

ſignes,

signes, that is to wit, ach of the forehead, &c. But they bee more slacke then the first.

The feauer is somtime simple, and sometime double, as the Cotidiane or Continuall. That feauer is simple that commeth of one matier, rotted onely in one place, & that feauer is double, that commeth of diuerse Cholera rotted in diuerse places: As a feauer continual is double, that commeth of diuerse fleme, rotted in diuerse places. The signe and token of such a Tercian is, that it grieueth euerye daye. First with shiuering, and then with heate, and is most grieuous from the third daye to the thirde daye, and in diuerse houres. The vrine is meane in substaunce, and some deale redde, and somewhat beshadowed aboue. And so when the cause of a simple feauer Tercian is knowen, then first diet shall be ordeined, as age, time, and qualitie of kinde af keth. Then shal follow conenable medicines. First ỳ matter shall be defied with a sowre sirop. Then when the matter is defied, it shal be purged with laratiue Drimell, and with other conenable medicine. If the matter be in the mouth of the stomack, spuing shall bee excited: but the matter must be first defied. For it needeth to doe medicine to remoue the matter that is defied, and not to moue rawe matter, as it is said in Aphor. And the matter digested is knowne by the timelye and sower comming of accesse, and by slacknesse of shiuering and of colde. And by increasing of heate, and by long during affliction, and by thicknesse of vrine. Then when such signes bee seene of digestion, the matter of the Feauer shall be purged, whether it be double or simple, but alwaye with consideration and cautile: So that if the matter bee simple, the medicine shall be simple, and if the matter be double, the medicine shall be double.

Addition This Feauer vexeth euery second daye, and there may be a double Tercian. This commeth of Cholar, & vexeth in the vaines, the Feauer Caulon vexeth in the lungs.

## Of the Feauer quartane, his signes and remedies. Chap. 40.

Febris quartana.

THE Feauer quartane commeth of Melancholia rotted without the veines and pipes, and not gathered to a postume. And this feauer commeth somtime of kinde Melancholia, and sometime of Melancholia that is vnkind. Of a feuer quartane that commeth of kind Melancholia, these be the signes and the tokens: It grieueth from the fourth daye, to the fourth daye, with grilling and rising of the haire in the powers first: And then with light heate, and hath foure and twentie houres in the greatest trauaile, and 48. in rest: And trauaileth and grieueth in the hours of Melancholia, that is before the ninth houre, and keepeth certeine times of ares. After the ares, the vrine is somwhat yedowe, and is in the dayes of rest, as it were rawe and pale, or somewhat white and thinne. If the matter bee in the stomacke, the mouth is sowre, with mistering of the eien, and turgidinesse, and with other euill signes and inordinate, with elengenes, and sorrowe, with dread, anguish, and woe, and other harde passions of the soule. In the body is heauinesse and slownesse, and indigestion, and swelling of sides, heauinesse of the thighs, legs, and ioyntes, vnrest of waking, dread in sleeping, wannesse in nailes and lippes, and namely in the time of ares, ach in lyndes and loines, and of the left flanke and small ribbes, with swelling of ỳ splene, with strength of appetite. For heauie melancholik humour putteth downe meate and drinke, to the bottome of the stomack. And therfore the mouth of the stomacke is void, and appetite is excited. There be other manner Feauer quartanes, that come with medling of some other humour, and are called Nothe. And in such feuer Quartanes signes be diuerse, which bee medled with melancholike humour: But our purpose nowe is to declare the difference of those feauers. Then when the cause of the Quartane is knowen in his owne diuersitie, strong medicines that defie, shall be giuen at the

be-

beginning: for the matter is sad & thick. And therfore men shall give medicines, which defie the matter and cleanse, as Drimell simple and Equiliticum, and other such: when the matter is defied, it shall be cleansed and purged with medicine, that is appropried therto. He shall be bathed and stewed with hot hearbs, which open and close, but let him beware of melancholike meats and gricvous. He shall vse Electuaries and hot powders, that comfort & wast, & chaunge the melancholike humour: And he shall vse medicines ỳ glad, as Diascene, Diaborage, Letticia, Galingale, & other such, and he shal be annointed with hot ointments that comfort.

Addition

Euerie third day, that is to say, two dayes whole, & clone sicke, & ther may be a double Quarten. This commeth of melancholy, or of cholera adusted, who that hath this disease with the blacke launders, shall hardly be cured: vse to purge as aforesaid.

## The Feauer continuall. cap. 41.

Febris acuta, The sharp Coridian

A Continuall Feauer commeth of humour rotted within the veines, of the which humour smeake commeth to the heart, & grieueth the heart, and breedeth in the bodye a Feauer that is called Continuall. Sometime this humour is simple, and sometime double. Simple when blood rotteth in the veins and breedeth continuall Feuer, that is called Sinochus. And when it rotteth not, it creaseth in quantitie, and is ouer set: and the fumolities that be moued and beaten, bee made hot and distempozate, and distempereth the spirit of lyfe. And then commeth the Feauer that is called Sinocha inflatiua swelling. And somtime Cholera rotteth in the most subtil veins of the mouth, of the stomack, of ỳ heart, of the liuer, & of the lungs, that is called Causon: for it burneth and kindleth the spiritual members. And sometime it rotteth in other veines, & is called Terciana, and continuall: and somtime cholera, & bloud rot togethers in the veines and pipes, and if the moze part of blood rot, then it is called Sinocides. And if the moze parte of Cholera rotteth, the Feauer is called Causonides. Then for diuerse causes be diuerse signes of the feuer that be called Sinochides, these be the signes and tokens thereof: The Feauer is continuall, and there is sharp ach of the forehead and temples, strong thirst, wrætnesse of mouth, redde vrine and thicke, and some deale wanne. The same signes almost be in the Feauer that is called Sinocha Inflatiua, except wannesse of vrine. Also the eien appere boining outwarde, with fulnesse of vethes, and rednesse of face, and heauinesse of all the body. And in Causon, and in the other, the vrine appeareth redde, and subtill within, shaddowed with a manner of blacknesse with so great ach of the forehead and temples that the eien & the temples seeme as they were pearced with nailes, with coulour in the bodie medled with yeolownesse. Thirst ceaseth not, with steadfast traking, and roughnesse and burning of the tongue, with hard wombe: of Cholera if it haue a default in qualitie or in quantitie, then commeth the fire of the wombe, & cholarike spoungstand the same signes & tokens appeare in Causonide and Sinochide, and the diuersitie thereof is knowne most by vrine. In these continuall Feuers, that come of blood, men shall be let bleed in both armes, if strength and age will suffer. The diet of such shall be scarse and leane, as crummes of bread washed in water, pannes sod, and such medicines as shall abate and chaunge the blood, as a sowre sroppe of violet, and other such. Against accidents of these euills, as against waking and ach of the forehead, and other such, it needeth most to take hede: Sometime this euill endeth with sweate, healthfullye, and sometime with bleeding at the nose, or else where.

Addition

Hethereth this Ague, a smokye house, a lowsie bed, & a curst queane, shal not neede the Phisition, nevertheless kepe good diet.

### Addition.

Addition

FEbris Ephemera, or Febris Diaria, this feauer is the original other of all Feauers, this name Ephimer is said

to

signifie a beast about the riuer Hypanis, that dyeth the same daye it receiueth lyfe, called Ephimeron: Aristotle. So commonlye this Feauer in one daye is bering and voide.

This commeth of inflamation of the vitalles, sometime of fretting, anger, thought, sorrowe, or of greate hunger and thirst, as also by breaking of dyet: The chiefest remedye is temporaunce.

Febris Sinochos, a Feauer without rest, continually bering.

Febris Sinocha, this doth differ from Sinochos, because the bered leeleth some rest.

Febris Homothena, is knowne by the vrine, that is dimme and swart in coulour.

Febris Augmastica, The Urine is bleiwishe and watrye in a diseased.

Febris Epamastica, The vrine is red and bright, these three vrines doe often visite those that bee sicke in they⁹ finger and greate toe, and sometimes they cannot tell where. Neuertheless, (Conceit) which is the mother of (Folye) through too much niceneſſe increaseth to disease in deede: Wise Phisitions canne tell howe to cure such Patients, vnto whome is ministred golden Angelles, for daintye simples. The cause of these Feauers doe come of the aboundaunce of wealth.

Febris Ardens, This is a violent Feauer, hotte and firye, one of the worst, verye daungerous, this commeth of Cholar, differing but lyttle from the Feauer Tercian. For the matter is in the hollowneſſe of the lunges and liuer, and is cause of great dryneſſe in the mouthe. Vse Cassio Fistula, and the sirroppe of Violettes.

Squamule

Febris Emphisodes, this commeth of great heate, and after two or three fittes the Patient breaketh out into whelkes and scabbes aboute the mouth and nose. This commeth of the inflamation of the Liuer, to cure this Feauer, and also to preuent all other Feauers whatsoeuer, to preserue in men they⁹ naturall strength, and in women they⁹ beautie and youth. You must vse of Lycorys one Dunce, of Caraiwaye seede halfe an Dunce, of Cardamum halfe an Dunce, of Sage, Hisoppe, and Cardus Benedictus, of each halfe an handfull. Of Galingale minor, a quarter of an Dunce: then bruse your drugges, and binde together your hearbes, and seeth all in a Gallon of pure running water, vntill halfe a pinte bee diminished, and in seething lette it bee verye close couered, and sorlet it stande or euer you straine the same fire houres. Then lette your sodden Licorys and Cardamum, remaine in your strayned drinke, and so vse thereof Morning and Euening at your discreation, for fouretéene dayes, &c. Which obserued, I doubt nothing more, then that this medicine will bée too good for some, that maye chaunce to bée vnthankefull.

Febris Hemitricea, This Feauer commeth of a Cholarike humour mixt with fleame.

Febris Epialtes, This procéedeth of grose fleame, and maketh the interiour partes to bourne, and the exteriall partes of the bodye colde, there must bée medicines to dissolue the Fleame, the patient is thirstye, and the tongue furred and rough.

Febris Liparios, This is the Leprous Feauer or scurvye, and commeth of hotte Cholarike humour mixte with corrupte fleame, causing the inwarde partes of the bodye to bée colde, and the outwarde partes to bee hotte, first purge Flegma and Cholar: sweate three or foure houres, and refraine the open ayre. Drinke scurvie Grasse in white Wine, warme the supper, two dayes, two houres before meate.

Febris Tetrathea, This is a feauer bering euerye parte in the bodye, this commeth of rotten matter, and likewise of superfluous dregges indigested, and this Feauer

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ingendereth the blacke Iaunders, bꝛ that hath this Feauer is often yaning, pꝛouide to bē purged, but not rashly.

Febris Erretica oꝛ Commixta, the commixt Feauer, this commeth of two causes, thicknesse of bloud, the second of of Cholar and fleame not naturall, let the patient bloud in Cephalica, if of bloud: if of Cholar in Mediana: if of fleme in Sophena and Cardiaca, taking hed beth to ꝑ age, strength and youth of the patient.

Febris Pestilencia, oꝛ Epidimea, the pestilent ague oꝛ Feauer, this commeth of infection of aire, & many other waies, Mitridate in Barlye water is good to dꝛinke.

Thus haue I gathered the Feauers togethers, forth of sundꝛy Authours, to the end that they may be the better knowen, and foꝛ the same remedye of the diseased.

## Of fleame. chap. 42.

SOmetime fleame rotteth in the veines & pipes, and bꝛædeth a Feauers Cotidiane continuall. The signes & tokens thereof is continuall heat, and most by night, without warning of coming, heauinesse of head, and wearishnesse of mouth. Urine with light colour, it is thicke, and hath eightene houres in most trauaile, and fiue in false rest. And somtime Melancholy rotteth in the vaynes and pipes, and bꝛædeth a Quartane continuall. The tokens thereof is continuall heate, but most alway from the first day to the fourth day, and commeth without warning. with shiuering oꝛ grilling, heauinesse of head, soft heate, not full strong And the difference of this last Feauer is not lightly knowne by vrine. Also sometime fleme rotteth without, and Cholera within, & then commeth a Feauer that is called the lesse Enutritheus. The signes thereof be the same that be of a continuall Cotidiane, and then with the same signs late commeth colde, but namely the vtter parts were colde, the head is heauy, and the eie lids be ouer set with false slepe. And this Feauer hath eightene houres in most trauaile, and fiue in the meane, but that meane is in the Cotidian continuall. Sometime fleame rotteth within, and Cholera without, and bꝛædeth a Feauer, which is called the middle Enutritheus. The tokens thereof are continuall heate, but it is strongest from the third day to the third, and commeth with grilling and with shiuering, with head ach, and with thirst, and hath. 36. houres in most trauaile, and. 12. in false rest. The vrine is red, and some deale wan, & meanely thicke and thin Sometime Melancholia rotteth without, and Cholera within, and bꝛædeth the greate Enutritheus, that hath moꝛe heate, and all accidents woꝛse then the first. Sometime the vrine is grene somtime black, sometime wan & discoulored: And all these be tokēs of death: & hath 40. houꝛs in ꝑ most trauel, & .12. in ꝑ lesse trauell. An vncunning Phisition maye vnneth know & deme the kinde, & the diuersity of these double Feuers: foꝛ as Hippocrates saith in Aphor. There be not alway certeine tokens of euills that bē sharp, noꝛ of health, noꝛ of death, as Galen saith: foꝛ in such euills sometime a perfect Phisition erreth foꝛ s wiknesse of mæuing of the matter and the euill, and also foꝛ default oꝛ vertue of the patient, the which the Phisition knoweth not. And therfoꝛe to speake of these feauers, we shall make an ende. And that which we haue spoken of befoꝛe is knowen by the doctrine of Isaac, Constantine, Auicen, Alexander, & also Galen. And it is not vnknowen, that the lesse Enutritheus is cured with difficultie, and the middle vnneth, but sometime it is curable, and the greate neuer: but by Gods owne hande, as Galen sayth.

## Of rising or standing of haire, Chap. 43.

Horripilatio. The standing vp of a mans haire.

RIsing oꝛ standing of haire is a certeine shꝛewde disposition, that commeth in the bodye of feauerish matter, and commeth befoꝛe the ares, and sheweth of the comming thereof. And it commeth of colde smoake, that is resolued, & shed of colde flumatike matter oꝛ me-

lancholike

lancholik. And this smok al to sheddeth it selfe sodeinlye into the members of the bodie, and toucheth the sinewes and the brawns, and maketh with his coldnesse, that the skin shrinketh together. and so straining the mozes and the roots of the haires, closeth and stoppeth the pozes. And this cold smoake causeth the haire to arise and stande vp rough and straight. Therefoze Isidore saith, That the rising & standing of the haire with gastlye affraye, is called Horripilatio. And commeth when the haire of the head ariseth and standeth vp foz some feare and gastfulnesse. Foz sodein dread gathereth heat to the inner partes. And therefoze the vtter partes being without heat runneth & rineleth togethers. And so in the vtter partes of the skinne vnwilfullye the haire riseth and standeth. The same cause and reason is in rising and standing of haire and quaking and cold grilling and shiuering in them that haue the Feauers, as Constantine saith.

## Of loathing. chap. 44.

AT the members of feeding fall diuers passions and euills, as in the stomacke Fastidium, wambling and abhomination, chaunging of appetite, perbraking, and such other, as Constantine sauth: and Fastidium is vnwilfull abhomination and wambling of meate and drinke, and most greeueth the vertue of feeding and of nourishing. Foz as Isid. saith, Fastidium is sayd as it were making noise and disease. Foz a man that hath abhomination, hath noise and disease in things that another hath solace and liking. This euill abhomination commeth in three manner wise. In default of spirits oz of stopping of the sinewes of feeling, oz of to great repletion of humours hotte oz colde. The first is knowen, foz while spirites bee instrumets of vertues, to excite them to their doing and wozking, by defaulte of spirits, the wozking of the vertue of kinde appetite is lost. Also the second is knowen, foz the appetite of the stomach is called desire, & commeth of double vertue of the vertue of kinde appetite, & of influence, & helpeth the vertue of feeling. Then when the sinewes of feeling bee stopped, ỳ spirit of feeling may not come downe to the mouth of the stomacke to make appetite, and not causeleste when the principall cause fayleth the appetite faileth. The third is knowen, foz sith that appetite commeth because of lereneste & voidneste. Then when repletion commeth of humours, the appetite is let. These bee the tokens when the appetite faileth, foz default of spirites, Leanesse of all the body, that commeth of feuers, of to great fasting, of waking and of fire of the wombe. We knowe stopping of sinewes, by that the patient hath no liking in things that he taketh, and then the stomack hath great indignation and wambling: foz it is cooled foz default of spirits. Also foz the same cause, the meate fermeth colde in his passing. We knowe superfluitie of hot humours by bitterneste of the mouth, of drineste of the tongue with thirst, by hot fumositie and smoake, that hideth and strippeth the roufe of the mouth. Also there is sometime prolow spuing. We know when hot humours be the cause, by some vnsauozy oz stinking bolkings, by indignation, and by wambling and heauineste of the stomacke. Then if default of spirites be the cause, men must wozk against those things, which make default of spirits. Foz if default commeth of a feauer, men must wozke against the feauer: and if it commeth of fasting & of wast of the body, men shall restoze that which is wasted with meat, and electuaryes, which comfozt, and so of other aromatike things, men shall make sawce that restozeth the spirites, and that comfozt the mouth of the stomacke, as of Vineger and of Pintes, and other such well smelling things, shall be held to the patients nose. If stopping bee the cause: If nothing else letteth, it is good that the patient bee let bloud in the middle veine of the right arme, and men shall giue him hotte medicines that departe, and also hotte things that comfozt, as Dyacyminum, and other such: except to great

Disliking.

Emptines

heate be the cause, then men shall vse a sowre stroppe, and then the matter shall bee auoyded and purged with conuenable medicine. And if colde humoures bee the cause, then the stomacke shal be purged with Benedicta, or with other conuenable medicine, & with hot things it shall be comforted, diuers meats shal be profered to ỳ patient, though it be some deale greuous, if he desireth them, so ỳ the appetite may be excited, as Hippocrates saith, liking meat shall be set before the patient, & liking drinke, though they be somewhat worse then the best meate and drinke.

Addition. This impediment commeth of a colde fume, mixt with melancholy & fleame. Also of foolish feare of a faint heart, and of a foolish conceit.

## Of Bolismus vnmoderate appetite. chap. 45.

Bulimos. Hunger. BOlismus is vnmoderate and vnmeasurable, and is as it were an hounds appetite, and commeth of coldnesse of the mouth of the stomacke, and hath mastry with some humour. For strong colde by strength of thrusting & of pressing, thrusteth and beareth downe the meate and drinke that is taken downward to the neather parts, and so the stomack emptieth, by reson of voidnes & lerenesse, desireth and hath appetite. The stomack is cooled by many causes, as by too cold diet, and other such. And Galen saith that Bolismus commeth of too great heate of the nether members, whose veins draw from the liuer, & the liuer draweth from the stomack by certein veins ỳ be called Miseraice. Any therof commeth sodeine empting of the stomacke, & so commeth strong appetite, as it were of an hound, & vnmoderate. And is knowne by deepe vrine, for it commeth sone, & the vertue faileth not thereby. And colde medicines & grose diet helpeth them that haue this euill. These be tokens of this euill: A man hath vndue appetite, & eateth more then the common doing is: & yet of his great eating the bodye is not amended, but is rather made leane and wasted: With this euil oft commeth the fire of the wombe. Also sometime the appetite chaungeth & desireth noisull things, as coles, earth, salt, and other such. And it commeth of melancholike humour, or cholarike, ỳ infecteth the mouth of ỳ stomack, & maketh it as it were hairy: and so ỳ stomack infected by reason of likenesse, desireth such things, as it fareth in women that goe with child, and in them that withhold menstruall bloud. In thē smoake is resolued & departed, & cōmeth out of vncleane bloud, & infecteth the sinewes of feeling in the stomack, & changeth appetite & desire. Then against this euill Bolismus hot things shal be taken, ỳ comfort the stomacke, & also vnctuous meates, that be araied in great fatnesse, so that the fatnesse fleet in the mouth of the stomacke, & breede wamblings & abhomination And if a cold humour and fleamatike be the cause, as it happeneth oft: then the stomacke shall be cleansed within, with hot electuaries, & without comforted with hot ointments. In such a manner an inordinate appetite shalbe cured.

This greedie appetite is soone quēched, the cause commeth of a cold stomacke, good sauours and wholesome smells, be good to reuocat this impediment. Addition

## Of yoxing. Chap. 46.

Singultus Alexos, Lygmos In Arabia Alsoach, Hicket. YOxing is a sowne of a violent mouing of the stomack, and commeth of a crampy disposition of ỳ stomack: and it commeth of two causes. Principally of too great repletion or of abstinence & wasting, & somtime of cold: by these māner causes ỳ sinews of ỳ stomack shrinke & riuell, ỳ which being shronk, ỳ bottome of ỳ stomacke is araied vpward, & the vertue of ruling & gouernance laboreth to settle ỳ bottōe & bring it into his own kind place: and so of such mouing vpward & downward cōmeth a noise ỳ is called yoxing, as some men tel: or els as it semeth to me when ỳ bottome of the stomak is arered, ỳ aire ỳ is in ỳ middle palleth out, & voideth by strēgth of putting of ỳ lungs: & meeteth wt other aire, & palleth by straight passages, & maketh a

noise,

noise, which is called yoxing. When it commeth of repletion, it cõmeth with spuing of humoures, o2 of meate: and then commeth bolkinges of diuerse sauours, as the superfluitie of humours is diuerse. The disposition of bodie is plecterike, and also the great diet commeth before hand. If it commeth of abstinence and fasting, it is knowen by a feauer o2 by a stire of the wombe, o2 by bleding, and by other tokens that make the bodye leane and megre. But and it come of cold, it is knowen by coldnesse of aire, o2 else by colde diet used before, and by such other. Against yoring that commeth of repletion, men shall vse spewings and other doings, that voydeth and heateth, and dryeth. Against yoring that commeth of abstinence and fasting, if it bee without a Feauer, men shall vse things that restore and moyst. And if it commeth with a Feauer, it is the more perillous. Against yoring that cõmeth of colde, men shall vse things that be hot in themselues, and in working. Also sneesing helpeth, and it bee excited: and dreade is good if it come sodeinlye, o2 if some shamefull dooing be put against the patient. For heat gathered inward by shame o2 by dread, dissolueth & departeth the fumositie & smoake, that is the matter of yoring.

Sodeine disquiet.

This Alsoach commeth of a colde stomacke, or of some euill about the heart, it commeth of ouermuch drinkking. Aqua Composita and Licoras, is very good, and ginger brused grose, & mixt in clarified honnie, & so swallowed downe.

## Of Spuing. Chap. 47.

Vomitis, Emitos, Vomiting

Spuing is a violent casting of meat, and of drinke, & of humours, out of the stomack, and commeth in this wise: either by strength of kinde, o2 by some accident of sykenesse: and somtime superfluitie of hot humours abounde in the stomacke, and sometime of cold humours: And sometime heate maketh seething in the stomacke, and dissolueth and departeth humours, and putteth them out, and that out putting is spuing. As a strong colde in the mouth of the stomacke, by strength of pressing, putteth downeward meate and drinke, and is cause of out putting beneth forth, so heate that hath the maistrye, moueth meat and drinke and humours vpward, and is sometime cause of out putting aboue forth. And sometime is caused superfluitie of meate and of drinke, the which when kinde may not rule it and defie it, she putteth it awaye, and delyuereth her selfe thereof, as of thinges which grieue and noy her. And somtime it commeth of qualitie of meate o2 of drinke, and of sharpnesse & biting therof, that pricke and bite the sinewes of the stomacke, and excite spiewing. And somtime it commeth of feblenesse of vertue of with-holding, and strength of the vertue of out putting: so that the stomacke may not holde for straightnesse, fode that is receiued: and therefore it casteth it out. And sometime it commeth of strength and biting of medicine: and sometime spuing commeth when the heather partes of the wombe bee stronger, and putteth the superfluities therof vpwarde to the ouer partes. And kinde maye not holde them, but hath abhomination and abhorreth them, and putteth them out by spuing. Also sometime it happeneth by pressing and rearing of the stomacke by noyfull company of other members, when they bee by casualtie greeued, as of the mother. And so oft spuing is a token and a signe, that a woman goeth with childe, as Galen sayth. Spuing is good when it commeth of the vertue and working of kinde, o2 when it commeth as it shoulde, and when it must bee done by help of medicine: and when it commeth in the day of chaunging, and the patient is releeued thereby. Good spuing cleanseth the stomacke, and helpeth and serueth the vertue of digestion: and dischargeth all kind, and releeueth all the body of man of full many sicknesses and euils. And doth the contrarye if it be not good. And kindly before all spuing, generallye commeth moning and quaking of lippes, and forcing and anguishe of the spirituall members, wambling and

abhomination, opening of the mouth, ſtretching of the tongue, ſtretching of veines, of pipes, and of ſinewes, teares in the eyen, running out of ſweate, chaunging of the throate, and bitterneſſe and infection of the tongue, of the palat, and of the mouth. Then if ſpuing bee needfull, be it excited: and if it be to much and noyfull, bee it reſtrained and let. Againſt ſpuing that commeth of colde cauſe helpeth hot medicines and confortatiue, both electuaries and oyntments, as Diacetontem calidum, Dyaciminum, and other ſuch. And againſt an hot cauſe helpeth colde medicines and drie, withholding and conſtraining medicines, as Zuchara, Roſacea, Diaradon, Triſandall, and other ſuch.

Addition

Inuoluntarie comming of this diſeaſe, is by mallice of the ſtomacke.

## Of ach of the belly, and of the ſtomacke. Chap. 48.

Dolor. fretting in ỹ body

WOmbe ach commeth of many cauſes, as of heate that diſſolueth and departeth: Of colde that conſtraineth and wringeth: of winde that ſtretcheth and reaueth, of a Poſtume that ouerſetteth and thirſteth, of hotte humour or colde, that maketh the chambers and the dennes among the foldings of the ſtomacke gleamie. Whereas heate is the cauſe, the ach pitcheth and pricketh, the bolking is ſome deale hotte, the Urine is thicke, meat is well defied, the ſpittle burneth with bitterneſſe of mouth, cholarike durt, and yeolowe wine. And if colde with the humour bee the cauſe, the ach is grieuous, great meat is euill defied, and lyght and ſubtill better. Oft commeth ſpuing that is flumatike, and raw, hardneſſe of the wombe, and ſowre bolking. If ventoſitie bee the cauſe, it is knowen by routing and rolling, and hurling, and noiſe, and vnſauourie bolkings, by the which bolkings the patient raueth. If a Poſtume be in the ſtomacke it is knowne by a feauer that cõmeth therewith, and by pitching & pricking and by burning and indigeſtion, and by haling & ſtretching of the mouth of the ſtomacke.

Then if heate with humour bee the cauſe, the humour ſhall bee purged with his owne medicines, yea, & the ſtomacke ſhall bee comforted with colde electuaries, and baumed without with colde oyntmentes. And if colde with humour bee the cauſe, it is curable in the contrarye manner. And if ventoſitie bee the cauſe, it is curable with medicines that waſt ventoſitie, as with Diamaratum, Diaciminum, and other ſuch. Great ventoſitie in the body, and namely in the wombe, breedeth ach and gnawing, when ventoſitie putteth himſelfe among humours, as ſayth Conſtantine. And therefore it needeth to ſuccour with medicines that diſſolueth and waſteth ventoſities of the wombe. And therefore Conſtantine ſayth, That a cupping cuppe without garling ſhall be done about the Nauell, to drawe the ventoſitie outwarde from the inner partes. For as he ſaith, ventoſitie greeueth more in manye cauſes then humours, as it fareth in them that haue the dropſie: Of them he ſetteth an enſample in the ſame Chapter. Then who ſo will keepe continuall health of bodye: ſhall keepe the ſtomacke, that it take not to much meat, for perfect and chiefe medicine is abſtinence, as Conſtantine ſaith in 3. chap. De Faſtidio.

Fretting of the guttes commeth of emptineſſe of the body, to poore men for lack of meat, vnto the reſt by diſorder, many wayes. Addition

## Detortura torment. Chap. 49.

Torminum. Gnawing in ỹ belly

AS Conſtantine ſayth, oft in the wombe is ache and torment, that commeth of humours engleymed in the guttes and bowelles: As the ach that is called Ilacus and Colicus, Iliaca paſſio, and Colica paſsio, and other ſuch. Sometime theſe paſſions and euilles come of winde and fumoſityes, that ſtretch and hale the bowelles that bee folde and crumpled: Sometime of ſuperfluities of humoures, which grieue the ſubſtaunce of the bowells and guts: and

ſome-

ſomtime of ſame Poſtume, that hurteth and grieueth the ſubſtance of the bowells. Sometime of the great multitude of Wormes that gnawe the bowelles and guttes within: Sometime of company of other members, that breede ach in the bowells: Sometime of ſharpneſſe of humours, that fret and bite the ſubſtaunce of the bowells, and breed therin whelkes and botches. And theſe cuills & paſſions haue their owne proper cauſes and ſignes. Then rawe ventoſitie & thick reſolued & departed from humors, when it is cloſed with durt in the bowelles, it breedeth much gnawing and torment. And if the fumoſitie or winde be reſolued & departed frō bloudie matter, the ach ſhall bee ſtinking as the Commentour ſayth. And if it be reſolued of Cholerike matter, it is pitching and pricking. And if it bee reſolued of Flumatike matter, it is called Extenſiuus, ſtretching and running. And if it bee reſolued of melancholik matter, it is called Grauatiuus, ſore & grieuous. And if it be reſolued of glaſſie fleame, it is called Congelatiuus, freeſing. And if it bee reſolued of ventoſitie alone, then it is called Dolor deambulatiuus, wandering & walking, ſo ſaith the Cōmentator word for worde Super Io. and maſters and authours vſe theſe words. This paſſion and cuill ſhall be cured with medicines, that cleanſe and voide, and deſtroy and waſt winde and ventoſities. For when greate ſuperfluities and gleamie fill the bowells, they breede therein right grieuous paſſions and cuills. For the bowelles bee bounde and gleawed with gleamye ſuperfluitye, and therefore kinde may not deliuer it ſelfe of ſuperfluities: Therefore needs followeth ſtretting and gnawing of the inner parts, preſſing and wringing of the neather partes, and full greate diſturbaunce of the ouer parts by ſmiting of fumoſities, and of ſmoak. And ſometime death commeth & diſtruction of the bodie, as it fareth in Iliaca and Colica paſſione. Vſt in ſuch a caſe men laye to firſt, things that neſh and moyſt the harde matter: and then ſome deale biting medicines, and at the laſt needeful medicines that cleanſe and purge. And ſo when the inner partes bee diſcharged and purged, all the kinde ſhall bee brought into one ſtate and being. When a Poſtume occupyeth the ſtomacke or the bowells, of the matter and ſtretching of the Poſtume is great ach and heauineſſe in the ſtomacke, and alſo in the guts and bowels, and by the qualitie of the matter, and of ỳ poſtume, the anguiſh & ach is ſadder and ſtronger. For in the more ſubtile and ſmaller guts the poſtume is kept, the more grieuous and perillous is alwaye the ach, for the place and way of the paſſing of durt and of wind is more ſtraight. But heereto within and without ſuccoureth & helpeth medicine, that meanely coleth & ſwageth, becauſe of the Feauer, and by reaſon of the matter riping and cleanſings becauſe of heate and of healing, and ſowning, becauſe of the Poſtume, and of the Botch that commeth after, leaſt the place abide botchy not wel healed. All theſe and many other be knowen in Viatico, and in Plateario: but it were to much to ſet them all heere. When Lumbrici, wormes of ỳ womb be cauſe, then is moſt ach. Lumbrici bee long wormes and rounde, and ſharpe at the endes, breede in the inner partes of the bowells, of gleamie and rawe humors. And when they be in the ſmalleſt and longeſt bowels bred, they be called Lūbrici, for they be long as Conſtan. ſaith. And if they be nouriſhed and fed in the neather great bowels, than they be called Aſcarides & Cucurbini. And of theſe wormes be diuerſe manner of kinds and ſhapes, as they be bred of diuerſe matters, for of ſalt fleame commeth long Wormes, ſmall, and ſharpe. For the heate of that fleame, that moueth from the middle toward the vtter part, drawe-eth a long the matter and kinde of the worme. And drineſſe moueth towarde the middle, and may not ſpread the matter abroade, but drawe-eth it togethers, and rolleth it, and maketh it rounde. And therefore Wormes that be ſo bred be long and rounde. And wormes that be bred of ſwete fleame bee long and broade: they be long becauſe of heate, for heat drawe-eth a thing along. And they be

broad, for humour sheddeth & spreadeth abroade. And wormes that be bread of sowre fleame that is colde and drie, be short and rounde. For eyther qualitye moueth towarde the middle, and is contrary to length and breadth. And wormes that be bread of kinde fleame, that is colde and moyst, bee short and broad: short for the coldnesse, and broade for the moysture. And these Wormes be called Ascarides and Cucurbini. For they bee lyke to the sedes of Gourdes. Olassie fleame, for to great colde breedeth nothing that hath lyfe. These wormes breede hard ach and torments, and gnawing. Therwith commeth feauers, itching of nose, grisbating of teeth, abhomination of meate, sloming and raning, and lesing of wit, crieng in sleepe, quaking of bodye, putting out and gnawing of the tongue, when they haue nought else betweene theyr teeth. And this commeth for company that the guts haue with instruments of wittes and feeling, and with the cheekes. Then as Constantine saith, it needeth that these Wormes be sone put out, least they destroye and waste the body, and make the members soft. They bee not put out, but if they bee dead. For while they bee alyue, they cleaue to the guttes, and vneth goe out. But when they be dead, they bee horrible to kinde and abhominable, and so kinde casteth them out. But sometime they passe out, but they be as it were dead and dye anone. Also they bee slaine with bitter thinges, as with Wormewoode, and such other, as Constantine rehearseth in the same Chapter. And all such bitter thinges shoulde bee giuen with honnie, or with milke, or with some swete things. For wormes loue swet things: and when they take to them so swet things, they take bitternesse therwith, and slay themselues. For there is the hoke hid vnder meate. When the mother or the bladder is grieued, the bowelles bee grieued for company. For when the necke of the bladder is stopped, the bladder stretcheth through the vrine that is withheld. And when the bladder is stretched, ỹ gut that lieth thereto, is pressed and wrong, and let of putting out of durt: and so of ventositie and wind closed within commeth Colica passio. Constantine sayth, That this passion is bread in a gutte, which is called Colon, that is to say, hollowe: that gut is the bum, and is in the right side of the neather wombe, beclipped as a girdle euen to the left side. And this passion hath seauen manner causes, as Constantine sayth. The first is fyrye heate and cholarike, meddeled with feauers, and drieng and hardning the moisture of durte, and letteth outpassing and deliuerance of durt. The seconde cause is thicknesse and greatnesse of dry and stopping meates, that let delyuerance and out passing of durt. The third is gleaming slume, letting and stopping the wayes of the neather deliuerance. The fourth is thicke and greate ventositie and Winde, meddeled with gleamie humours, stretching and haling the gutte. The fifth is a Postume bread in the gutte, letting frée out passing of durte. The first is multitude of short and broad wormes, and of long and rounde Wormes, that bée dead, and cleaue togethers in this gut, & may not haue passage to voide out therof. The seauenth is vnfeelingnesse of the gut, that feeleth not the griefe of durte, neyther putteth it out. This passion, of what cause so euer it come, grieueth and tormenteth the body grieuously, & hath generall and proper accidents: For generally therewith commeth spuing, abhomination and wambling, fretting, and gnawing, passing ach and sore in that side of the wombe, and hardnesse of the wombe. And if it commeth of hot cause, it seemeth that the wombe is sticked & pricked with needles. And so the patient dyeth, but if he haue some remedye. And if it come of a colde cause: then is felt great grauaunce, but the ach is not passing but in one place. And if it come of winde and ventositie, the ach stretcheth and spreadeth, and chaungeth place with grinding and swelling. If it commeth of a Postume, there is heate with ach, and Feauers with thirst and with roughnesse of tongue: If it commeth of Wormes, there is torment and ach and

abho-

abhomination. And sometime he casteth out wormes at the mouth. And shortly to speake, the euill is pestilent and mortreyne, slaieng anone, but if there be hastely succour and remedie. Then first the causes of the euill shall be swaged, dissolued, shedde and destroied with bathings and beatings, which dissolue, departe, and melte the matter, & with oyntments, as Anacison, Irilion, and such other. If it ceaseth not by medicines that swage, then men shall take strong medicines, that dissolue, cleanse, and pourge: as it is contayned in Viatico.

This passion hath a cousin, that is called Iliaca passio, and hath that name of a gut that is called Ilion, and is a small gut and long, beclypping other guttes about, and he is vncouered and bare of flesh. Therefore therein is great swelling, and so this passion is called one of the euills, that is named Peracute, verye sharpe. For as Galen saith, it slayeth in one daye, or in twaine. And therefore it is more perillous than Passio colica.

But it is cured in such a maner as Passio colica, for it is bred welnigh of such causes, but most of a postume, as Constantine saith.

Addition

Lumbrici, or Elmitha are long white wormes in the mawe, stomacke, and guts. The remedie is to take garlike, and vse it with meate.

## Addition.

Addition

Of diuers kindes of wormes in the body, as Vermes, which the Greciens call Scolices, Lumbrici, Ascarides, and Cucurbiti. Lumbrici be long white wormes in the body. Ascarides be smal little wormes as bigge as an haire, and halfe an inch of length, and they be in a gut called the longation, & these wormes lye tickeling in the fundament, or fart hole. Cucurbiti, be square wormes in the body: some of the fashion lyke vnto maggets, of a swarte darkie coulour. Also there are oftentimes in young children, wormes like vnto Bombax, of halfe an inche long, hauing fiue feete, of a pale coulour, and some browne. There is also Sirones, which frette the handes, and in the feete termed Degges. Then is there also the Ring-worme, named Impetigo. There are Lettar wormes, eare wormes, and wormes in the teeth: Oyle of bitter Almonds dropped in the eares, and the iuyce of Rewe, and Oyle of Wormewode, killeth the wormes in the eares. To cure the verying of Astarides, Garlicke in meates, because they brede of cholar and flegmatike humours. For the dispatche of Lumbrici, take wormes sede bruised in Ale, or swete wines fasting. Cucurbiti, these wormes lyeng in the mawe, come of abundaunce of fleame. Aloes cicotrine is good to kill these wormes, and Garlike with the meates for nyne dayes.

Impetigo, Zerua or Zerua, called of the Greekes Lichen, of some Lichena. There are two kinds, the vlcerous scab and watrie is called a Ring-worme, the other is a drye Lettar: this is infectious, and is some taken by lyeng in an vncleane bedde. The drye scabbe commeth of melancholy, the wet commeth of putrified fleame and corrupt bloud. Sometimes there groweth wormes in the body of vnaccustomed formes, after the superfluousnesse of the humour, by ỳ which they are ingendered, some two, three, foure, fiue, sixe, or seauen yeardes long, some round, and some flat, and of the colour of ashes, and of Crickets without feete. There are that haue feete verye short, as the Caterpiller: whereof some be two inches long, and some more.

Forth of the secrets in nature procede many deformed and rare wormes, which sometimes amaze the beholders. To kepe the bodyes from such wormes, kepe temperate dyet, and when there is fealte within the body any vnwonted fretting, or gnawing, drinke the filyng of the Elephants teethe, made into a kinde of dusse, with the powder of the Leaues of Tamariske, or oile of the Pomegranate, in a temperate Aqua vitæ, and it shall spedely destroy all such impediments.

## ¶Of Dissenteria. Cap. 50.

Dissinteria, also called Exulceratio intestinorū. A flixe.

Also the wombe is grieued with slyding and slippernesse, and with sharp biting of meate and of drinke, and of humoures: as it fareth in three manner flixes of the wombe, which are named, Dissenteria, Lienteria, and Diarria.

These be three diuers flixes: for as Constantine saith, and Plato also, Dissenteria is a flixe of the wombe with fleing and shauing of the guts, and with bloudie dirt, and hath that name of Discendendo, to cut and diuide: for in that euill the guts be cut, and diuided. And commeth of kinde Cholera, of vnkinde: and fretteth and gnaweth, and slyeth & shaueth the guttes. And sometime of salte fleame: & somtime of Melancholia adusta: somtime of euil disposition of the liuer, & is called Epatica. For the lyuer is called in latine Epar epatis: Sometime of feeblenesse of the vertue of withholding, that may not with-hold the blood: sometime of to great plentie of blood, & namely of them that haue some member, or some lim cut of. For when blood, that is vsed to fed and to nourish ỳ member that is cut off, findeth not that member to feede, it feedeth superfluitie in the liuer, & is cast out for default of place to kepe it: and is called properlye Dissenteria. And commeth ofte of euill disposition of the guts: and then it feedeth three manners thereof. In the first, the fatnesse of the guts is resolued and shedde, and the dirt semeth as it wer washyng of flesh. In the second, the celles among the foldings of the stomacke be shauen, & is like to shauing of parchment. In the thirde the guts come out as small peces, and then be seene resolutions & departings, that be fleshly, fine wie, with pipes & wosen. The first manner maye well be cured, the second vneth, and the third neuer. Also Epatica may vneth be cured. Then of this flixe that is called Dissenteria, the signes be bloudie dirt, fretting and gnawing of the wombe, pinching & pricking ache: and sometime the ouermost guts be shaven, and sometime the middle, and sometime the neathermost. And by this diuersitie the ache is diuers nowe in the ouer-most wombe, now about the nauell, and now about the neathermost: and by diuersitie of the causes, the medicine is ofte diuers. When first men vse to clense the humor, where the default is in, and then to stint the flixe, and that with syrops and Electuaries, with plaisters and ointmentes which stoppe and constraine: and inward medicines helpe best, when the matter is in the ouermost guts: the viter medicine helpeth best, when the matter is in the neather guts. Then stopping medicines and constraining, shall be both medicine and diet.

This infirmitie commeth of vnnaturall cholar or of salte fleame, of Melancholy, as also by some impostumation from the liuer, and by vlceration in the bowells, and it may come by great straining. Addition

## ¶Of Lientaria. Cap. 51.

Lienteria is a flix of the wombe, without passing of meate & drinke, without digestion, and without any changing made in meate or in drinke: but right as it is taken, so it passeth out at ỳ neather ende. And commeth sometime of shauing of the bemes and foldings in the stomacke: and therfore the stomack may not with-hold meate and drinke. And sometime it commeth of gleymie and fleamatike humours, that cleane to the foldings of the guts and stomacke. And sometime of a postume, for then the stomacke is grieued with meate and drinke: and therefore by doing of kind, the stomacke is moued to put out meate and drinke, ere it be defied. This euill shall be cured as the foresaid euill that is called Dissenteria. Diarria is a simple flixe of the wombe, without passing of defied meate and drinke, without bloudie dirte: and commeth sometime of multitude of meate and drinke, and of fleeting and sharpnesse thereof: and sometime of Cholera, which hath default in quantitie more than in qualytie: for if the default were in qualitie, then the flixe shuld be called rather Dis-

Lienteria Imperfecta digestion Leuor.

senteria,

senteria, than Diarria. And sometime it commeth of humours, which runne and flæte from the head to the guts, and eyther biteth them or maketh them slipper: and then the patient shiteth foame with blowen bolles, as Hyppocrates saith, They that haue foamie dirte in the fire that is called Diarria, haue fleame running from the head: This fire is cured by scarce dyet, for multitude of meat and drinke is the cause. If it commeth of sharpnesse of humoures, men shall giue medicines that cole and moyst.

And if it commeth of humours that flæte from the head, men shall giue such as destroyeth Fleame, and maketh it stint.

Addition

This infirmitie doth come of sodain sliding of the meate out of the stomacke, the mawe and the guts, without perfect decoction and digestion.

## Of the Dropsie. Cap. 52.

Anasarca Ipostarca, a kind of Dropsie. ypostarca, Sarcites.

THe Dropsie is an errour of the vertue of digestion in the liuer, and brædeth swellyng of members as Constantine saith. For while the vertue of digestion is fæbled in the lyuer, much superfluitie is bred in the bodye, the which superfluitie is put out by strength of out putting, and brædeth blowing & swellyng of members. And the Dropsie commeth of three cause generally: Of vnkinde with-holding of superfluitie, and of vnkind running of moysture, of principall distemperance of qualyties of the lyuer. For while superfluities be withhelde against kinde, as menstruate bloud and corrupt, and other such, the withholding thereof ouersetteth vertues and brædeth superfluities: of the which commeth bolning and swelling of members. Of vnkinde running of moysture, commeth dissolution and departing of spirites, and fæblenesse of vertues. And superfluities that come of indigestion, bræde swellyng of members by distemperance of qualities.

The vertue of digestion in the liuer, erreth in foure manners, as qualities be ioyned in foure: and so commeth foure manners of Dropsies, by passing and excesse of foure qualyties.

The first Dropsie is called Lentoflumia: and commeth of distemperance of coldnesse and moysture, and hath that name of white fleame: for Lentos, is white. The seconde is called Hipposarca or Anasarca, and commeth of distemperaunce of colde and drincsse. The third is called Aschides, and commeth of distemperaunce of heate and of moysture. The fourth is called Tympanites, and commeth of distemperaunce of heate and drinesse.

These Dropsies come in this manner. While moysture and drinesse be distempered in the lyuer, the vertue of digestion is fæbled, and therefore when that is fæbled, many superfluities are bred, and the vertue of out putting putteth them to the vtter parts: and so therof commeth great bolning and swelling. When coldnesse and drinesse be distempered in the lyuer, then likewise ẏ vertue of digestion is distempered and fæbled, and also the vertue of out putting is somewhat fæbled. And therefore hæ putteth not out superfluities to the vttermost parts of the skinne, but the superfluities be helde in vnder the flesh. And therefore this manner Dropsie is called Hypposarca, that is to vnderstande, vnder the flesh, or fast by the flesh.

Of distemperaunce of heate and of moysture, by dissolution and shedding of spirites, commeth fæblenesse of eyther vertue of digestion and of out putting: and therefore superfluities be not put out of all the bodye, but they are with-helde within betweene the wombe and Siphac. And this Dropsie is called Aschites, for if the wombes of them hæ smitten, they sownde as a Flacket or a Bottle, for Arch is called a Bottle. By distemperaunce of heate, and of drynesse, spirites are dissolued and shedde: and so eyther vertue is fæbled. And then the superfluityes that come of indigestion, which commeth of heate, and of drynesse, tourneth into greate and thicke smoake, and are not putte out of all the bodye, but with-held about the wombe.

Aslites, kindes of hidrops in the belly.

And

Timpanitis, that vvhich causeth ye bellye to swell, and is cause of shorte breath,

And this manner dropsie is called Timpanitis, for if the wombe be smitten, it sowneth as a Taber or a Timbrell. Then in the first manner Dropsie, is boyling and swellyng in all the bodye: the vtter part is white and nesh, and if ones finger be thrust into the flesh, it maketh as it were an hole or a pit, and that pit ariseth afterward as high as the other flesh: the vrine is discoloured white and thicke. In the second manner Dropsie, is not so great swellyng, but their flesh stinketh, the vrine is discoloured and thinne. In the thirde, the wombe is blowen and swollen, & sowneth if it be smitten as a flacket, & the vrine, is red and thicke. In the fourth manner Dropsie, the wombe is straight and strongly haled, and sowneth as a taber or a timbrell, the vrine is coloured and thin, the necke and other parts bee made small, and the nosethrilles sharpe, the eyen hollow and round: the first two manner Dropsies be curable, ere they be confirmed and rotted: the seconde two, ere they be rotted and confirmed, be vneth curable, and after neuer. Then he that hath the Dropsie is swollen in the body, softe, grieuous and heauie, and is thirstie, and the more he drinketh, the more he thirsteth, and the more he drinketh, the more he sayleth little and little, & swelleth also. To thē which haue such diuers Dropsies, men must giue diuers medicines: But such medicines helpe them, the which destroy and wast bentosities, and winde, and humoures betweene the skinne and the flesh, & comfort the vertue, which destroyeth superfluities in the liuer. Of all these Constantine speaketh himselfe onely.

Addition

Abundance of salte fleame and waterish and ouer feeding of rawe and moyst meates breedeth the Dropsie.

## ¶Of the Iaundise. Cap. 53.

Hictericia or Isteritia, the Iavvnes.

THe Iawndes is a defiling of the skinne without vneuennes thereof. And there be three manner Iawndes, as it is said in Platearo: yeolow, which commeth of kinde Cholera, greene, and blacke. The first is called Aurigo, for it maketh a man yeolow as golde. The second is called Peganitis, which is to vnderstande, greene: For it is grieued with greene Cholera. The third is called Melanchyton, that is to say, blacke: for it commeth of blacke Cholera burnt. It commeth of strong heate and bathing of bloud, passing & chaunging into Cholera, and of passing heate that infecteth the bloud: and therefore this Cholera is borne with bloud to the vtter part of the skinne, and chaungeth and infecteth the skinne. Sometime it commeth of stopping of the ouer or the nether hole of the case of the gall: and so Cholera reboundeth to the liuer, and infecteth the bloud: somtime it cōmeth of a pestilence, or of a continuall feuer, which changeth and burneth the bloud. Somtime of corruption of aire, or of meate & drink corrupt: or of biting and stinging of a venemous worme which creepeth. In this manner the bloud is infected, and is sent to fading of members, and as the bloud is infected, so it infecteth and corrupteth the members. With most hot Iawndes commeth infection of all the bodye, beating of the right side, thirst, bitternes of mouth, ache of the forehead, ringing in the eares, vrine coloured, and the foame thereof yeolow, or greene, or blacke, and all that commeth out of the body, which is infected with the same colour. If it commeth of stopping of the ouer hole, it changeth and dyeth all the nether parts, so that they be all strongly dyed. And contrariwise, if it commeth of the nether stopping: all the ouer parts be more dyed, and the nether lesse. And if it commeth of a feauer, by vertue and strength of kinde, and after the seuenth daye, in some daye of chaunging, with slaking of the feauer, and with releuing of the patient, and with withdrawing of the accident, it is a good token: such colouring betokeneth that the matter of the Feauer is than purged. And if it cōmeth by strength of accident, as it fareth ofte before the seuenth daye, it betokeneth perill. For it is a signe and a token that the matter commeth vpwarde, for lyknesse, or for sumositie, or for sharpenesse and biting, as Galen saith openly vpon

Aphor. And oft ſuch a paſſion and euill is cured by bloud letting, and by medicines, which cole and chaunge, layd to: and namely vpon the region of the lyuer, for there the bloud is moſt infected, as in his owne well. Alſo men giue them inward in dyet, & in medicine thoſe things, which ſwage and cleanſe bloud, and chaunge euill diſpoſition of bloud. And if it commeth of ſtopping, men giue medicines which ſhed and open: but not to hot, as it is ſaid in Viatico.

Addition

These three kindes of Iawnes. Agriaca yeolow, of ſome Penateleon the greene ſickneſſe: Melankyron, the blacke Iawnes. The yeolow Iaundes, commeth after long ſicknes or thought. The greene Iawndes commeth of yeolow cholar, mixt with putrified fleme. The blacke Iawndes commeth of coulour aduſt, or melancholy and putrified bloud.

## ¶Of Emoroides. Cap. 54.

Hamerrhoides. Emerodes and piles

EMoroides be fiue veynes, which ſtretch out at the arſe, of the which veynes come diuers paſſions and euills, as bolning & ſwellyng, with-holding, & fire. And ſomtime by vertue & ſtrength of kind, ſuperfluities be ſent & drawn to the ſaid parts, & the ſaide veynes boeing broken, the ſuperfluities be thruſt out, & the body is deliuered of many ſickneſſes and euills. But if the fire and running paſſeth meaſure, then come many euils. And when they be held by cuſtome, then followe full great ſickneſſe and euilles, as Dropſie, Miſſe, Madneſſe, Melancholy. Theſe veynes ſwell in this manner. The forſayde ſuperfluities & dyete commeth downe to the mouthes of the veynes, and ſtoppe and make the ſayde mouths thicke: and thereof commeth ſwellyng. Sometime the mouth of the veynes, be riuen togethers, & made boyſtous and thicke, with ſtrong drineſſe. And ſometime they be burnt of Chirurgions for to great running, and ſcarres of the burning are ſeene, and then they are vnneth opened or neuer.

Sometime the heads of the veynes be ſtopped by thickneſſe of bloud: and ſomtime opened ouer meaſure, by ſharpneſſe and fleeting of bloud. With to great holding commeth theſe ſignes, heuineſſe of head, paleneſſe of face, & wanneſſe, heauineſſe of loynes and of ioynts, diſpoſition to Dropſie and to Miſſe. With great fleeting and running, commeth feebleneſſe and leanneſſe of body, changing of colour and of hiewe, ache & gnawing in the neather part of the body. And if it be continuall and paſſing meaſure, it bredeth full great paſſions and euills. And if the mouthes of the veynes runne to ſwiftlye, they ſhall be ſtinted with medicines that ſtint by lyttle and lyttle. But namely if the Euill be olde, leaſt the bloud, be ſodainlye ſmit to ſome member, and then a worſe euill is bred thereof. Therefore Hippocrates ſayth, To them which heale olde Emoroides, but if they leaue one vnhealed, it is perill. And if they be to lyghtlye cloaſed, they ſhall be opened with medicines that ſoften and open.

Addition

Emerodes or pyles, be veynes in the extreame parts of the longation, to whom doth happen diuers times two ſundry paſſions, the firſt is lyke teates, and they will bleede, they be very Emerodes, the other be lyke wartes, and they will itche, and water & ſmart, and they be named the Pyles: and in the ſame place doth breed other infirmities, as the falling out of the fundament, fiſtels, feſtures, and Poxe.

Theſe impediments commeth of malitious humours of the mawe, and in the guts.

The powder of ginger, and of a gall, wherewith inke is made, mixt with linſeed oyle, & put to the place, is very good.

## ¶Of ache of the reynes. Cap. 55.

Nephroi, Rines, the reynes, of a mans backe

AChe of the reynes in Greke is called Refreneſis, the which ache hath affinitie with the euill is ỹ called Colica paſsio. But they be diuers: for Colica paſsio chaungeth and is vnſtable, for it chaungeth euery daye from that one ſide to that other. The ache of the reynes is ſtable and ſtedfaſt.

The loynes and reynes haue ache and paſſion, that come ſomtime of ſwelling, Sometime of repletion of humoures, ſometime of winde and ventoſitie, and ſometime of the ſtone. All theſe bréde full great ache and griefe, and namely if heate be the cauſe: and the ſigne thereof is the high coulour of vrine, ſharpe ache and prícking. If colde be the cauſe, the vrine is rawe, and the ache ſlowe. The ſtone and grauell, and other diuers ſuperfluities bréd oft in the reynes: & that commeth namely of drinke of ſlimie water, and of groſe dyet. For therof commeth ſtoppings in the reynes or in the bladder, and ſometime chaungeth into ſubſtaunce of ſtones or grauell, by working of ſtrong heate. They ý haue the ſtone, haue manye diſaduauntages, that is to wit, difficultie of pilling, with Colica paſſio, and other ſuch: for by ſtopping of the ſtone, the wayes of pilling be ſtopped, and then commeth Stranguria, when a man palleth with difficultie dropping meale. Sometime the wayes be all ſtopped, and pilling is all forbode, and that euill is called, Diſſuria: for of gleymie humoures in the reynes and in the bladder commeth the ſtone, in young men, namely in the reynes, and in children in the bladder, for the necke of their bladder is ſtraight, and letteth the paſſage of the matter, and ſo the ſtone is bred, as Conſtantine ſaith. Alſo in children the vrine is thicke, becauſe of gleimie dyet, and gleymie things is more able to be ronled & to cleaue togethers: and therefore ofte the ſtone bréedeth in ſmall children. And if the ſtone or the matter be in the reynes, it is knowen by ſléping of the foote and leg on the lefte ſide. And if it be in the bladder, the ache is about the ſhare and twiſte, betwéne the genitours, and the hole at the ridge bones ende. Alſo the grauell that commeth of the reynes be redde, and if they come of the bladder they be white: and a ſtone that is bred of gleymie humour, is eaſely diſſolued and brought out: and if it be bred of grauell, it is hard to diſſolue and to be broken. And in women the ſtone bréedeth more ſeldome than in men, for the wayes be more large, and heate and drineſſe more feéble, to make the humours rotlewe: and alſo oft purgations, for they be purged of many ſuperfluities by méſtrual bloud. He ý hath this euill, ſhall be purged in this manner: They ſhall be ofte bathed in hotte baths, that diſſolue, and open: and they ſhall be fed with meate and drink that is eaſie for to deſie, & cõforted with medicines, that diſſolue, and open, & cleanſe: and they ſhall be occupied with ſome buſineſſe: and ſometime they ſhall be taken to ſurgerie, and namely children, and then young folke, for in age cutting is perillous, for after fortie yeare this Euill is incurable, as it is ſayd in Aphor. After fortie yeare, be that hath the ſtone is not ſaued. Sometime commeth vnwillyng pilling, and that euill is called Diampnes, or Diabethica paſsio. And Conſtantine ſayeth, that it commeth of default of vertue of with-holding: for there is great ſtrong drawing of humours to the reynes, and great ſuperfluitie commeth to the bladder, the which the bladder not being able to ſuſtain, putteth out with pilling. Alſo ſometime it commeth of ſoftening of ſinewes, and of ſlaking of brawnes in the necke of the bladder. Sometime of heauineſſe of ſléepe, and of multitude of humours, as it fareth in children that vnknowenlye pille in their beddes, and in dronken people: and it is the propertie of them that haue this Euill, to bée a thirſt alwaye, and maye vnneth haue water inough, as Conſtantine ſayeth: and therefore as they drinke the water, ſo they pille it. Sometime it chanceth of a humor that ſtoppeth ſodainly ý wayes of the pille and wringeth out by ſtrength of preſſing the moyſture that is therein conteyned. To them that haue this foule euill, things that ſlake heate be nédfull, and ſharpe ſauouring things, that comfort and quench the heate of the reynes, and bringeth the ſinewes that be ſoftened to their owne due ſtate, and this is done by drenches, electuaries, plaiſters, & oyntments. But a wiſe leach and a redie, ſhall alway beware, that he lay not in this caſe, medicines that be to moyſt, for they making it more ſofte ſhoulde

Cony or quauie.

Diampnes a paſſiõ in the bladder: this diſeaſe muſt bee cured with skilfull medicines, and not with haſty corrections.

Diabetica paſsio, immoderate pilsing.

grieue: Nor to dye things, for suche should sharpe the heate, but they shall laye to, now these, now them, that the sore place be moisted and cooled by cold things, and that the moysture be constrained by drye things, & the sore member comforted. Ouer all things the dyet shall be temperate: for to hot things grieue the reynes and loynes. Also to colde things let the vertue of digestion, in substaunce and hollownesse of the lyuer. It is good to giue to such men temperate and compouned medicines: for ofte the mater is such and the cause also.

Addition Diuers impediments are in the back, the cricke, aking, straining of powers, abundaunce of reume is the cause of paine.

## ¶Of Hernia. Cap. 56.

Kyli. Ramex. HErnia is a skinne in the wombe, and is called Siphac, and breaketh sometime. Siphac is a skinne that departeth the bowels from the gendring members: as Diafragma is a skinne, that departeth and is set betweene the bowelles & the spirituall members: and so Hernia is as it were the neather midriffe, and Diafragma the ouer midriffe. And for Hernia the neather midriffe holdeth by the bowells, if it hap that this Hernia be broke, a great deale of the bowels fal downe into the codde of the genitours. Then if it happen that this skin, that is called Hernia be broke, by stretching and reaching, or working of heate constrained, or slaked and softened by moysture: then it falleth that the bowelles slide downward into the codde of the genitors, and that not without great sorenesse. This skinne is dealed or slaked, sometime by an outward cause, as by to great trauaile of bodye, or by great strogling and wrastling. Sometime by smiting or by falling, or by such other. And sometime by to great wayght and weying downewarde of the other members, and by forcing: as by to great singing and crieng.

Sometime by an outward cause, and by great strength of heate and sharpnes of hot humours cutting and slitting the skinne. Sometime by to great moysture, slaking & stretching the sinewes and brawnes, and in what manner it befal, it is more easely curable in the beginning, and namely in a young man. And if that breach be great and old, and with breaking of the sinew, it is soudred vnneth or neuer. For it is healed with great difficultie, as Constantine sayeth. But ofte it is saued by dyet and medicine: and sometime by cutting and surgerie. Then Authours tell, that stopping things helpe such men, and medicines that soudreth, both in meate and in medicine, as Electuaries taken within, and baulmings, and bathings, and Dyntmentes without. Ouer all things it is saide, that scarce dyet is best, and continence, namely of the seruice of Venus, and of all mouing. And such men should ouer all things beware of things that breede ventositie, and winde, and swelling. For as the Commentour sayeth, Ventositie and winde, grieue most Hernious men that be so broke.

Addition There are three speciall kindes, Hernia aquosa, Hernia ventosa, Hernia carnosa, watersh, windy, & fleshy. These impediments be ingendred in the coddes. Also there is Enterocele, Epiplocele, & Hidrocele. The first of these is, when the guts fall out of the bodye into the codde: the second is when the Pellicle or small rime falleth downe with the guts into the codde, the third anoyeth the stones. There is also Parocele, Sarcocele, Circocele, Flesh groweth in the codde about the stones, the swelling in the veynes, and the stayeng of the rupture.

## ¶Of Arthetica Passio. Cap. 57.

Morbus articularis the goute in the ioynts. ARthetica is an ache and euill in the fingers and toes, with swelling and sore ache. And when it is in the fingers, it is called Ciragra, and in the toes it is named Podagra. If it be in the whirlebones and ioyntes, it is called Sciatica passio, and commeth of cholaricke blood, and fleamaticke humour, and commeth most of reumaticke cause.

If bloud be the cause, it is knowen by rednesse of the place, and by heate and swelling of the veynes of the sore place, and of all the bodie, by hot dyet had before: and most by age, and by a region like, for it moueth most in spring time. If cholaricke humour be the cause, it is knowen by full strong ache, and sorenesse, and by stretching and halyng, and drynesse of sinnewes, by heate of his owne place, by colour redde, meddeled with yeolow, and by swelling. And moueth most in Summer, and most by hot dyet and drye, and in such a countrey, and ofte many cholaricke superfluities are cast out by spewing and shiting. Hot things grieue, and cold things helpe and comfort. And if fleame be the cause, it is knowen by disposition of fleame; contrary dyet, by like ache, by swelling of the place, by sore ache and strong, by little rednesse or none. If it commeth of rumatike cause, it is knowen by heauinesse of the head, by mouing of humoures, tinglyng and fleeting in the ridge boane, and about the shoulders.

This euill is worst, for it drayweth togethers & maketh the sinewes of the fingers, toes, and the sole to shrinke together, and drayweth out and wasteth substantiall humours in the handes, and maketh them drie, and clighted, and closed, and vnmightie to be opened: also it maketh the ioyntes of the fingers vnseemely with knottie bunches. But this sickenesse maye some be healed, & when it is olde, vnneth it is curable, namely, when it is tourned into knottie hardenesse: and so the matter that is in default, shall be pourged with couenable medicine, and the patient shall be lette bloud. If bloud be the cause, the heate shal be smit againe with cold medicines. Sometime colde humour is the cause, and then it shall be dayntied and comforted with hotte Playsters and Oyntmentes. And the patient shall abstaine from great meates, and namely from such as breede winde and swelling, for ofte benkostie and winde maketh this euill more grieuous.

Addition. Chiragra, Podagra, Sciatica, is the goute in the handes, feete, & hippes. The cause of this infirmitie, commeth of corrupt bloud, as also of fleumatike humour, or els of a cholericke humour. If it come of bloud or rumatike flume, the place will swell and be redde, and the veynes full. If of cholar, the place swelleth not, but is drye, smooth, and leane, with pricking and burning. If this disease haue continued, after fortye yeares it will be hardly cured. The remedye is to auoyde contagious meates and drinkes, as winesthat bee pearcing, newe beere, and ale, hotte bread and cakes, all shell fish, and water foule, Pigeons and Eeles. Vse Bathes, such as the learned Phisitions shall appoynt, Oyle of swallowes, Oyle of Frogs, Oyle of leate, & to conclude, Oyle of Patience.

## ¶Of Gutta Sciatica. Cap. 58.

GVtta Sciatica is an euill that commeth of humoures, which fall downe into the great sinnewe, that is betweene the greate brawnes of the haunche as Constantine sayeth. And commeth of gleymie humoures gathered together in the hollownesse of the ioyntes, and of the haunche. Sometime of bloudie humoures meddled with cholar. And all these are cause of ache, the which ache stretcheth into the legge, and anone to the hele, and also anone to the lyttle toe.

The cause thereof is, as the Commentatour sayth, that from the whirlebone in the middle of the haunche, & of the legge, passeth a sinewe to the vtter ankle bone of the foote, and from those to the lyttle toe: and this is cause, why in this euill, ache stretcheth to that little toe. And therefore it is, that they that haue the stone in the reynes, sore in that place tinglyng and gaping for stopping of the sinnewe, wherefore the spirites maye not come to that place in due manner. And the ache is sometime in one side, and sometime in either: but it is worst in the lefte side, than in the right side.

And the cause thereof is, for in the right side is more heate than in the lefte side, and therefore it dissolueth and defieth the matter there gathered more easelye: and in the lefte side is lesse heate, and the matter is more sad and thicke, and worse to defie and destroye. In this Euill is little ache, quaking, pricking and burning, namely in young men of hotte complection, and namely if heate be the cause: and in that cause it helpeth and profiteth to be let bloud in the veyne which is called Sophena, and that veyne is vnder the ancle bone. Also the Patient shall be purged and healed, as in the euill, which is called Passio Arthetica. Also euery one which hath this passion Sciatica, as he that hath Passio Arthetica, shall beware of to great repletion of meate and of drinke, and namely of the workes of Venus: for it sharpeth most runne, and letteth digestion, for losse of spirites and of pure bloud and cleane, as Constantine saith. Also the body shal be first purged and cleansed within, and then men shall laye to playsters without, as the place asketh. For medicine helpeth and profiteth lyttle without, but if the matter, which is ỳ cause of ỳ euil, be withdrawen within, as Con. saith. Also he saith ỳ Dioscorides saith, that it helpeth them much, ỳ haue this euil that is called Sciatica passio, if the sore place be comforted with hot dirte of a Cowe. For it dryeth mightely, namely if it be tempered with Galbanum, and frankencense, and with vineger.

## ¶Of Podagra. Cap. 59.

COnstantine saith, that Podagra is a sore euill in the feete, and namelye in the wrestes and soles, with stretching of the sinewe and quaking, and commeth of euill humoures, which fall downe to the wrest of the feete. And if the humors be colde and thicke, then is great stretching and swellyng, but the ache is not full pitching, nor great swellyng maye not be, for the feete haue but little flesh, and therefore they maye not stronglye swell, for swellyng breedeth in fleshly members.

This euill breedeth in them, which lyue easely and softe, and trauayle but little: and cleanse not the body of superfluities of humours, namely if they eate much and drinke. For of such thinges, come superfluities of humoures, which breede reumes, that drop downe to the feet, and namely when they be feeble, and may not put off the kinde of superfluitie. And that commeth most of the seruice of Venus: for that seruice moueth and shaketh all the ioyning & ioyning of the bodie, as Constantine saith. Also it heateth, and therefore it moueth humours, and slaketh & breaketh sinewes. And therefore it happeneth, that gelded men haue not Podagra, for they serue not Venus: nor likewise children nor women but seld, and that is because they be purged with menstruall bloud. Therfore Hpocras saith, that women haue not Podagra, except in case that menstruall bloud fayle. If this euil commeth to young men in Spring time, it is curable: but if it commeth in Haruest, and indureth to Winter it is hard to heale, as it saith in Aphor. And the Commentour telleth the cause thereof, by some of Astronomie in this manner. The first age of the Mone he saith, is hot & moist: The second, is hot & dry: The third, is colde and drye: The fourth, is cold and moyst. And in the first age, by heate, the matter is departed, and by moisture, shed: In the second age and the fourth, the matter is kept, and is perfectlye defied. In the first age of the nerte Mone thereafter it is perfectly defied. And so in the seconde age of the hot Mone and drye, the matter is all walked: & within fire weekes, which containeth xl. dayes, the euill is full cured, & namely in Summer, for in Haruest and in Winter the matter is thickened & sadded, and is not obedient to digestion. Then first, the matter of this euill shall be purged, and after in the beginning it shall be smit againe with colde medicines laid to without: hot medicines which dissolue and shed, shal not be laid to in the beginning while the cause is reumatike. And if the matter be colde, the reume must be the more excited and stirred.

The age of the Moone.

And therfore in the beginning, men shal vse strong Repercussiues in a hot cause, and lesse strong in a colde cause, least the matter were hard. Then he shall haue stewings and balming, and oyntmentes hot or cold as the matter requireth. The patient shal vse lyght and temperate diet, and he must beware ouer all things, of the seruice of Venus, and he shall vse lyght and also meanly trauaile.

## ¶Of a Postume. Cap. 60.

Apostema. Postume.

A Postume is gathered of superfluitie of humours in some member, and maketh rotting and swelling as Constantine saith. It falleth sometime, that a member impostumeth through an outward cause, as Constantine saith: as of smiting, of a wound, of falling, of breaking, and bruising, and boysshing, and hurteling: for of all such things, humours moue ofte and come to the fore place, & putteth and hurleth euery each with other, and wereth hot and rotteth. Sometime a postume commeth of an inward cause, as of superfluitie of corrupt humors, that oft runneth and commeth togethers to a certaine place, and that in two manners: for sometime by gathering of matter in their owne member: & somtime by running of matter out of one member into another: and such running hath many causes, as Constantine saith. The first is strength of the member, that putteth off noysfull things: for some principall and noble members discharge themselues of superfluities, as the braine dischargeth himselfe of fleumaticke humour, and of fumositie. The second cause, is feblenesse of the member that receiueth: for feble members receiue superfluities, which come downe from the ouer and stronger members, as the skin & the flesh. The third cause, is multitude of humors, the which, when great superfluitie of them is in the more veynes, they be shed into ỳ lesse veynes, & enter into the substance of members, which be of parts like: and that which is more than is needful to ỳ sed, runneth to the member, and the way is closed, & maketh a postume. The fourth is largenesse of the veynes, by whom those humors run easely from member to member. The fifth cause, is moysture of humors and subtilnesse, the which of easie moving be easely shed: and when they be shed, they are gathered in some member, and there they be holde and thrust by straightnes of the member, and hurled, and defiled, and disposed to rotting. The first cause, is the disposition of the members: for kindly the nether members receiue superfluitie of the ouer members, as the members of the head put downe their superfluities, somtime to ỳ brawnes and veynes of the throte, & so commeth Squinancie. Sometime to the members of the breast, and so commeth botches & postumes in the lungs. A postume commeth in this manner: While humours haue default in quantitie, and maye not be wasted by heat, nor put out by strẽgth of vertue, they be receiued in the hollownes of members, & ther boyle & putrifie, & as paast set in an ouen, & dryed by fire, receiueth a manner crusting in the vtter side, vnder the which crust the paast is softe: so the humour gathered, by heate boyleth and maketh a manner crust aboue, vnder the which crust rotted humor is hidde, and swelleth: and such a swelling is called Apostema. And somtime it commeth of ventositie and of winde, and is called Bubo. Sometime of a simple humour, as of bloud, and is called Fleugmon. The tokens thereof, be rednesse which commeth of the colour of bloud: hardnesse commeth of multitude of matter, and of heate, which wasteth and consumeth watry matter: quapping and leaping, by reason of ventositie and of fumositie: shifting & puting, sore ache, by reason of stretching: heate, by reason of hot matter: & swelling, by reason of multitude of matter. In this manner is made a Postume of simple Cholera and red, and is called, Herisipila, that is, holy fire, Per Antifrasin, that is to say, by contrary manner of speaking.

And another maner postume commeth of pure Cholera, and gnaweth and fretteth ỳ member ỳ it is in, & is called among Phisitians, Herpes Esimoneus,

as it were gnawing and fretting it selfe. In the same manner wise a postume commeth of fleame, and is called Zima, or Palus. For right as in mores and in maraise, is much superfluitie of slyme & of wose, so in this postume is much superfluitie. And if thou thrustest thy finger therevpon, it denteth in: for the running matter withdraweth, and letteth not the finger to enter, and then in the middle is a pit, as it were the vore of an hole, and when the finger is awaye, the matter commeth againe, and filleth all the place. The tokens of these Postumes be whitenesse, for the matter is white: softenesse, for the matter is fleeting: and soft ach, for the matter with his colonesse swageth the feelyng. In a postume that commeth of red Cholera, the signes be as it were contrarye: for the heate is strong, because that ỳ matter is full hot: it is redde with yeolownesse, for the Cholera is not red, but yeolow: great ache and pricking, for the matter is sharpe. Of Melancholia commeth a postume, and if the matter be all without, the postume is called Schirosis. And if the matter be some within, and some without: then commeth a postume which is called Cancer, a Canker, to the lykenesse of a Crab. For in lykewise as a Crabbe is broad by the ridge, and the armes stretche by the sides: so in this postume is a manner swellyng in stede of the ridge, and the braunches of humors stretch hether and thether in stede of armes. Also it creepeth little and little, gnawing and fretting the flesh and sinewes slowly to the sight as it were a Crab. The signes therof be, great hardnesse, for when the matter is earthly and melancholike, it is full thicke and sadde: the colour is wanne, for the matter is not all blacke: the ach is scarse or none for vnfeelingnesse thereof, for the matter hath two slayeng qualities, coldenesse, and drynesse: and it gnaweth and fretteth alwaye, and corrumpeth the flesh anone to the rotes of the sinewes, and infecteth the bones that reach thereto: and therefore this euill is as it were pestilence euill. Among these gnawing & fretting postumes is such an order. For Noli me tangere is a cankrie postume in the face, and fretteth little and little, and lesse then other: and the Canker fretteth more than the postume, which is called Lupus. And Herisipila the holy fire, fretteth most. And Fistula the fester fretteth not, but rotteth within, and maketh the flesh rotlewe, & the sinewes shrinke, and draweth them to quitter, and corrumpeth sinewes sometime, and maketh the bones to fall. And it commeth often and many times of a wound, which is euill kept, when the bone, which is there vnder is infected with quitter, and so the seeding that commeth thereto, tourneth into this manner, for because the vtter part breaketh and the wound runneth, sometime the wound is closed, and sometime it breaketh againe, and if the Fester be full colde, vnneth it is curable. Ofte about the wound, be manye open holes: For a fester hath a deepe wound within, and a straight and a narrowe without: and the Canker in contrariwise hath a wide wounde without, and straight within: and therfore it is more harder to helpe. Sometime a fester commeth of a reume, or of an olde wounde, & sometime of a postume euill healed, & namely if the postume and the wounde be made too moyst, and hath many holes, out of the which holes issueth water of diuers colours, now white, now yeolow. And ofte these holes be cloased in one place, and breake out in another. Other postumes there be, which come of contrary matter, as it fareth in a postume, which is called Antrax, which Constantine calleth Carbunculus, for it burneth as a coale: and it commeth of full wood matter and venemous, & of matter that is compowned, & it is knowen by those lynes, which be therein of diuers coulours: and is shaped lyke vnto a rodde, and therein be some lines red and bloudie, and some yeolow and cholaricke: some be somewhat white and fleumatike, and some wanne and melancholicke: Some cleare, and come of salte fleame, and so of other vnkinde humoures. The tokens of that Postume Antrax, be passing ache, burning and pitching, and pricking in the ground.

Hellevve or coule. Matter.

In the head of the postume breadeth a whelke or a blaine, which betokeneth and signifieth, that heate followeth the humour that hath masterie, and hath in a gathering a shape lyke vnto a rodde, distinguished with lynes of diuers coulours, and it semeth that it is drawen to the grounde therof with a manner thred fastened to the vtter parte of the bladder in the middle.

To heale and to saue postumes, men vse in the beginning, Repercussiues, but if the matter be woode and venemous, as it fareth in Herisipila, holye fire, and in the postume which is called Antrax: for in such, men shall not laye Repercussiues to ẏ sore, but rather those things that swage and ease, least the venemous matter be smitten inward to the inner members, and so cause more griefe and disease. Then when the Postume is in state, men shall vse tempering things and shedding, and softning, and cupping. And when the postume is opened, or els broken, and the matter brought out, then men shall vse medicines that close and sounder, & that breed good flesh. To other postumes, which haue worse accidents and stronger, men shall vse such medicines, as men doe vse against the Canker and Fester, & other such, for there as kinde sayleth, the patient shall be first cleansed within. And men shall ordaine therefore remedye as the place asketh. Against the Canker, men shall minister medicines, which burne and fret the dead flesh. Against a Fester men shall vse medicines, which drye, and wast, and cleanse, and washeth of the quitter. And if these profite not: then he shall be put to Surgerie. For it is more safetie, that one corrupt part of an whole body be burned or cut away, then all that other deale be spilte and corrupt and vtterly destroyed. Furthermore afterward against venomous postumes, as against postumes, which be called Antrax, men shall ordaine a remedie warely and sone: for he slayeth sone, but if succour come redely & sone. Then it is good counsayle, but some other things let, to let bloud in the beginning, in the same side, in ẏ next place to the gathering of the postume. For it is not sure in such a case to lette bloud in the contrary side, least the matter be drawen into the body, & to noble mẽbers, while the matter is venomous, and than it is needfull and good to drink Triacle with hot wine, and to annoynt therewith the sore place. For if the triacle be proued, and it be a very Antrax, the Triacle shall drawe out the matter that is drye and venemous, and he shall dry it so, that thou mightest make powder thereof, as it were ashes: and then Triacle shall be layed to fresh oftentimes, till the postume breake, and when it is broke, it is no dread of perill. The yolke of an egge baked with salt, worketh the same, if it be often layde to the postume, for it swageth and easeth the same, and breaketh the postume, as the Commentour saith.

Triacle in a plaister.

Antrax is a felon or whitflavv

Apostumes be of diuers causes, and breede in sundrye places: the inwarde Apostumes be most daungerous, which are in the head, stomack, lunges, splene, and bowells. Flegmon, commeth of bloud. Zimie of fleame, or Zimia. Herisipila commeth of cholar. Cancri or Scliros, of melancholy, or cholar adusted. Byles, botches, blaynes, and such lyke, be lesse daungerous, so that in the comming foorth, for want of skill, they bee not sunke in againe: for where there is not sufficicient heate of bodye to force them foorth, they stop the powers, and suffocate to death.

## ¶Of Blaynes. Cap. 61.

Vlcera be called some blaynes, that spring all about in the bodye, and commeth ofte of the humour that is betweene the skinne and the flesh: and are called Vlcera, as Constantine sayeth In fine Viatici: For in the vtter part of the skinne, by sharpnesse of humour, they make departing of continuaunce.

Vlcera, Water blaines & flockes.

The matter of them is subtil moisture of bloud, or of cholar, that cõmeth from the inner parts to the vtter, & anone to the vtter skin of the bodye by vertue &

strength

ſtrength of kind, or of accident of euills. Such blaines defyle the ſkinne, and they make it vnſeemely and loathſome: And breedeth tickeling, itching, and biting in the fleſh, and reaueth the ſkinne from the fleſh. And ſometime if they be continuall, they bee meſſengers and pronoſtike the perill of Leperhode. Who that deſireth to bee free and to be deliuered of them, ſhall not leaue to be purged within of hot ſuperfluities of humours, which infect and corrupt the body. Then he ſhall vſe dry bathes, which conſume and waſte meanelye the humours, that make theſe blaines in the fleſhe, and in the ſkinne: as quantitie and qualitye aſketh. And hee ſhall ſpare dronkenſhippe, and to laratiue dyet. And he ſhall withdrawe him from trauayle and buſineſſe.

## Of Puſtules. Chap. 62.

Puſtule. Wheles or puſhes

PUſtules be called gatherings of Poſtumes and ſuperfluitie in the vtter parte of the bodye: and bee bred little and little, and in ſundry wiſe. For kinde putteth off noyfull ſuperfluityes to the vtter partes of the bodye: the which blaynes come often and ſpring of ſuperfluitie of meate and drinke: and nouriſhing of the bodye. And therefore ſkilfully wiſe and diſcrete men call them Puſtulas, & Pabulas alſo, as Remigius ſayth. And therefore they hight and bee called Puſtule. For they bee ſmall and little blaines of venimous and burning quitter, and of rottennelſe, which is conteined within them, as Iſidore ſayeth. And Conſtantine ſayth, that thoſe foreſayd blaines bee called Variole: the pore in children: and alſo ſometime in men of age. In ſmall children ſuch blaines bee healthfull: and is a good token of health, that commeth afterwarde, as the Commentour ſayth.

There the Pore breede of corruption of rotted bloud. For in children and in young men, if the pore breake not out, it is dread that Leaperhod commeth afterward. For it commeth in children of menſtrual bloud, which they were fed with in the mothers wombe. The which bloud is put out to the vtter parts, by vertue and ſtrength of kinde. And the children be deliuered of perill, ỹ ſhoulde haue fallen afterward. Alſo it happeneth in men of full age, and in olde men in Feauers about the time of chaunging, that ſuch blaines breake out by vertue and ſtrength of kinde putting out of the kinde of the Feauer to the vtter partes. And therefore neither in theſe, neither in the other, ſhall be Repercuſsiues laide to, leaſt the matter be borne inward: for it is ſomewhat woode. Neuertheleſſe about the eien in this caſe men ſhall laye ſome light repercuſſiues, leaſt the quitter of blaines hurt ſome curtill of the eye, or the blacke of the eie.

Of a peſtiler force.

In all other places a readie Phiſition draweth ſuch kinde to the vtter partes, as farre forth as he may, except the place about the eyen. For there the matter ſhall be ſmit againe, and brought into other places, leaſt the matter that is wood and violent, grine and hurt the tender ſubſtance of the eyen. Alſo a readye nurſe, and a readye Phiſition both in a child, and in a man of age ſhall be ware, that ſuch blaines be not broke nor opened before, namely about the face: neither for itching nor for any other cauſe, leaſt vnſeemely and foule pittes abide in the face alwaye. Of many other cauſes ſuch blaines and Pore breede in the body: Now of flumatike matter commeth white and ſofte and running: nowe of cholarik matter commeth ſharp pitching and hard. For cholarike humour ſhedde betweene the ſkinne and the fleſh, openeth and biteth the ſkinne by heate and ſharpneſſe, and breedeth many blaines, in the vtter parts of the ſkinne, but they bee very ſmall and lyttle, as it were the ſeedes of Milij. And therefore among authours this euil is called Herpes, or Milij, or Granuloſus, an euill full of greynes. Of what matter ſo euer it be that ſuch bleines come, if they come oft and continually, it is good, that the matter which the defaulte is in, be pourged with due medicine. And then if the body be full repleate, he ſhal be let bloud, or be cupped or horned. And the patient ſhal bee holpe with due bathes, which drye

and waſt huomurs, and alſo with conenable ointments.

Addition If the puſhes or poxe be white, of fleame, if red, of ill bloud, if drie and harde, of Cholar, if blacke, then of melancholye, which is a token of death.

## Of Scabbes. chap. 63.

Pſora. Scabies. Scabbes. A Scabbe is corruption of the ſkinne, and commeth of corrupt humoures, which bee betweene the ſkinne and the fleſh, and hurteth & noieth, and greeueth and defoyleth the body. For as Conſtantine ſayth and affirmeth, Kinde putteth out euill humours, and voideth them to the vtter partes of the bodye, to cleanſe and purge the inner partes. And if thoſe forſayde humours bee ſubtill and ſmall, then they be eaſily and lightly diſſolued and waſted by fumoſities and ſweate. And if they be great and thicke, they be vnder the ſkinne, and breed ſcabs in the bodie. And humour ſo cloſed betweene the ſkinne and the fleſh, if it bee cholarike, and ſome deale with helde, it breedeth a drye ſcabbe and not quittery, with chinnes and cliffes, with itching & pitching. And if the humour be fleamatike: oft it maketh great ſcabs & white, with ſcales, and without great itching: for wet ſcabs with quitter and ſcales, with lyke itching, ſheweth and betoketh, that the blond is medled with Choleca: And commeth oft of great repletion of the bodye, and alſo oft of ſickneſſe that came before: by the which ſickneſſe the vertues be oppreſſed and ouerſet, and ſuperfluities increaſe. Alſo in ſome men is an olde ſcabbe, that commeth of default of the ſpleane. And ſuch a ſcabbe though it paſſe, it commeth lightlye againe. Scabbes bee curable with medicines that drye and conſume, and waſt and cleanſe within and without.

Addition Scabs be diuerſe, as Scabies furfurea, and Scabies ſabina, ſome ſcabbes are like Hoppes, ſome like branne.

## Of a drie ſcabbe and itch. Chap. 64.

Impetigo A kind of Ring-worme A Drie ſcab is corruption of humour betweene the ſkinne and the fleſh, that chaungeth and griueth the bodie, and maketh it itch. For ſome Cholarike ſuperfluitie, that is ſmoaky, is put and throwne from the inner partes to the vtter part of the ſkinne, and infecteth the ſkinne, and maketh it full of ſmal pimples & ſcabs, as though it were ſprinkeled with Branne. And than the ſkinne is infected with ſmall chins and itching. And ſometime this infection commeth of to ſtrong Cholarike matter: or of melancholike, as Conſtantine ſayth. And this euill is called Impetigo. For it letteth and griueth the ſkin and the fleſh, namely with tickeling and itching. Alſo this euill is called Serpigo, as it were a creeping euill. For it creepeth into all the ſkinne, as it were a Serpent or an Adder, and infecteth the ſkinne, and defoyleth it with ſmall ſcabbes after ſcratching and clawing. Sometime this euill beclippeth the ſkinne of ſome lim all about, as it were a girdell, and ſuch a ſcab is called Herpes Cingulus among phiſitions. But Impetigo is an other euill then Serpigo. For Impetigo commeth of moze riſing, and of moze firie matter: for it commeth of Cholar. And therfore it maketh euenlong boles, ſtraight, and full ſmall, and moue alway vpward as fire: But the other manner ſcab that is called Serpigo, commeth of matter that is leſſe firie: And therefore it moueth not vpward, but it beclippeth the members all about. Therefore it is ſayd as it were creeping all about. This euill ſhal be cured with ſtewes and baths, ỹ open, conſume, and waſt, cleanſe and wipe, and alſo with ointments. He ſhall be annointed with ỹ iuyes of Ebuli, Sambuci, Iappatij, Fumiterræ, and other ſuch. Afterward he ſhall vſe baths of ſweete water, as Conſtantine ſayth. And men ſay, that the ſpittle of a faſting man helpeth againſt this euill. Alway this euill hath fellowſhip of paſſing biting and itching, and of deſiring of froting, rubbing, ſcratching and clawing. Thereof commeth a manner falſe liking and qualitie, ỹ is reſolued of hot ſmoake and ſharpe, ỹ biteth

and

and fretteth the ſkinne, and that ſmoak is reſolued of hot matter. And ſuch a liking is falſe and grœuous. For it maketh the ſkin diſcõtinued & ful of blains, and aketh and ſmarteth full ſore at the laſt end.

## Of Lepra Meſelrie. cap. 65.

Lepra. LEpra, meſelrye, is an vniuerſall corruption of members & of humoures, and hath beginning of the veins, and full increaſing without the veines: for when the humours be corrupt, the members ỹ be nouriſhed and fed with humours bée ſone corrupt. Conſtantine ſayth that euery each Elephancia or leperhood hath beginning principallye of corruption of Melancholia. Therefore Conſtan. ſaith, that Lepra is an euill cold and dry, and commeth of blacke Cholera and ſtrong, rotted, & is ſœne in the vtter part of the body. And it cõmeth of foure rotted humours, that were ſtrong and be corrupt & chaunged into blacke Cholera, as bée ſaith ibidem. Humours with the which Melancholia is medled, may not rot at the full in the veines, & for that melancholy is colde & drie and ſo contrary to rotting: And ſo the humours meddeled therewith may not rot full, ere the melancholy be incorporate. And haue abiding in the members, in the which is full rotting. And of that rotting commeth Lepra meſelry. For the humour melancholy by reſon that it is hard, ſad, & ſalt: it may not rot but in the abiding of time. And if it hap in any wiſe, that it rotte in the veines, it ſhoulde rather bréd a feuer then Lepra. In foure manner wiſe Lepra is diuerſe, as the foure humours be paſſingly and diuerſly medled. One manner Lepra commeth of pure Melancholia, and is called properly Elephancia: & hath that name of the Elephant, that is a full great beaſt & large. For this euill grieueth & noieth the patient paſſing ſtrongly and ſore. Therfore this euill is more harde and ſalt, and worſe to heale then other. The ſecond commeth of melancholy and of fleme, & is called Tiria, as Serpentina: and hath ỹ name of an adder that is called Tirus. For as an Adder leaueth lightlye his ſkin and his ſcale: ſo hœ that hath this manner Lepra is oft ſtript and pilled and full of ſcales. The third manner Lepra commeth of melancholy, infecting of bloud, and is called Alopicia, and Vulpina: For Alopes in Greéke, is Vulpes in Latine, a Fore in Engliſh. The Fore hath a propertie, that his haire falleth in Summer for heat of bloud in the liuer: So oft his haire that hath this euil, falleth from the browes, & from other places. The fourth manner leperhood cõmeth of red Cholera, corrupt in the mẽbers with melancholy, & is called Leonina, and hath name of the Lion, that is moſt hotteſt beaſt, fierce and cruell. And this manner Lepra commeth moſt of feruent humour & paſſing malitious: And therefore it fretteth as a Lyon, and deſtroyeth all the members. Then principally of corrupt Melancholia commeth Lepra that is called Elephancia. Of corrupt fleme commeth Tiria, that is called Serpentina: And of corrupt bloud commeth Alopecia, that is called Vulpina alſo. Of red Cholera commeth the worſt of al, that is called Leonina. Theſe foure manners of Lepra haue ſome common ſignes and tokens, & ſome ſpecial ſignes: by the which their ſpeciall diuerſitye is buſily known. Vniuerſally this euil hath much tokens & ſignes: In them the fleſh is notably corrupt, the ſhape is chaunged, the eyen become rounde: The eye lidde bée riueled, the ſight ſparkleth, and namely in Leonina: the noſethrills bée ſtraighted and riueled, and ſhronke: The voice is horſe, namely in Elephancia: Swelling groweth in the bodye, and many ſmall botches and whelkes, harde and rounde in the legges, and in the vtter partes: Fæling is ſome deale taken awaye: The nayles bée boyſtous and bounchye, as they were ſcabbed: The fingers ſhrinked, and croked: and the handes bée as they were drye: The breath is corrupte, and oft whole men be infected with the ſtench thereof: The fleſh and ſkinne is fattie, inſomuch that they may throw water thereon, & it is not the more wet, but the water ſlideth off, as it were of a wet hide:

Alopecia

Leonina.

Elephãcia

Tiria.

There is also itching, sometime with scabs, and sometime without scabs, also in the body be diuerse speckes, now red, now blacke, now wan, now pale. In the legges be many specks and wheiks, and bee now seene and anone vanished: and now broken out, and nowe shrinken in againe. And among the wheikes of the legges, if thou findest one that is more and fowler then the other, it is a token that the lepra is fastned and confirmed, The tokens of Lepra bee most seene in the vtter partes, as in the feete, legges, and face: and namelye in wasting and minishing of the brawnes of the body. Aboue all these conditions of Lepra euery each manner Lepra hath his owne proper and speciall tokens, by the which he is knowne. For they that haue that Lepra that is called Leonina, their couloure is more yeolowe and citrine then other: And also their eien be more sparkling, and more strouting out, and moouing, and the skinne more rough, with more chinnes and cliftes oft times: And they haue more fretting and itching then other, and bee more fret and gnawen in all the members at the last. In them that haue the Lepra that is called Allopicia, all the haire of the eye liddes, and of the browes fall: and the eyen swell greatly, and bee full redde: In the face be redde pimples and wheiks, out of whom oft runneth bloud and matter: In such the noses swell and be great, the vertue of smelling fayleth, and the breath stinketh right fowle: and in the gums is full great infection and corruption. In them y haue the Lepra that is called Tiria, be soft swelling pimples & wheiks: The skin is somewhat whitish & swolne, and somewhat shining with manye lice and wormes. In them be these conditions & many other full euill that come of corrupt fleame and vncleane spittle, gleamy and quittery: The nosethrills be stoppey, and other such diseases there be. The eyen weep and run, for resolution and shedding of superfluitie of moysture, the lippes and gums rot, the woisen of the voice is rough, and the voice is hoarse. If they bee let bloud, the bloud turneth into fleeting substaunce, and the parte thereof that is sadde, is white or whitish. And if it be washed, it renleth anone, as milke doth, with running, and that in greate quantitie. In them that haue the Lepra that is called Elephancia, the colour and hiew is emulous following & seming: the face is leadish, the haire of the browes falleth, the eyen be round and the nosethrilles straight: The brawnes bee wasted: and that is commonly in all drye Lepra, more then in moist. Feeling faileth, namelye in the biggest fingers, it increaseth slowly: but when it is increased, it maketh chappes, chinnes, and cliftes: If they bee lette bloud, the bloud is wanne, or browne, and the more it is frotted, the blacker it is, and the harder. In the middle of that bloud be as it were white veynes, and braunches and bowes of sinewes, and that is common in all Lepra. Lepra commeth of diuerse causes besides the forsayde humours, as of dwelling and inhabiting and keeping companye, and oft talking with leprous men. For the euill is contagious, & infecteth other men. Also it commeth of fleshlye lyking, by a woman sone after that a leprous man hath laye by her. Also it commeth of Father and mother: and so this contagion passeth into the childe as it were by lawe of heritage. And sometime it falleth when a childe is conceyued in menstruall time: And also when a childe is feede with corrupt milke of a leprous Nurse: and sometime it commeth of an outwarde cause, of infect and corrupt ayre. Sometime of euill dyet, as of melancholyke meate, to colde and drye, as of flesh of Motheren, of Asses, and of Beares, & of such other. And sometime it commeth of to hot meates, as of long vse of strong pepper, and of garlike, and of such other: And sometime of corrupt meates, and of meates that be some corrupt, as of meselyd Hogges, of flesh that haue pieces therein, and is infected with such poison and graines. And of vncleane wine and corrupt: sometime of biting of a venimous worme, that infecteth & corrupteth the substance of humours and of members. In these manners and in many other the euill of

Leprosie infecteth

Barren kine often bulled. Asses & Beares flesh.

Meselid Porke

Lepra bræðeth in mãs body: but howsoeuer it be gendered, vnneth it is curable, but by the helpe of God, if it bee confirmed: But it may be somewhat hid and let that it destroy not so sone. The patient shall beware of hurtfull meates, & specially of those that bræde melancholy, and also of meates that ouer heateth the blood. Then he shall vse small and couenable diet, & meats that be not corrupt, neither able to be corrupt sone: And if blood be the cause, as in Allopecia then he shall first be let blood: and then be purged with due medicines. In other manners of Lepra it behoueth first to take medicines, and then to be let blood, if it nædeth, and else not. For it shoulde græue, if it neded not, as Constantine sayth. Then hee shall vse due medicines within, and couenable plaisters and ointments without, to withstande the accidents. To heale or to hide Lepra as Plato saith, best is a redde Adder with a white womb, if the venim be away and the taile and the head smitten off, and the body sod with herbes, if it bee oft take & eaten. In the same wise swine, in ỳ which it rotteth, if the patient drinketh ofte thereof. And this medicine helpeth in many euills: as appeareth by the blind man to whome (he saith) his wife gaue an Adder with garlike in stede of an Ele, that it might slay him, and hee eate it: And after that by much sweate he recouered his sight againe.

Snakes flesh.

A Snake.

## De Morbo Gallico.
## Of the French Poxe. Chap. 66.

Morbus Gallicus.

This chapter added.

IN times past they were called the Spanish Pore, about the yeare of our Lorde God. 1493. This pestiferous euill crept among the people, it first appered at Naples, in ỳ french mens host, (whereof it toke the name,) afterward the French men loathing the name of French Pore, teamed it the Euill of Naples, sithence which time, it is become the euill to manye Countryes. Notwithstanding it was diuerslye called, as Iobs scabbes, Lingers Euill, Liuers sickenesse. The wiser sorte of people did interpreate this disease to bee the wrath of God, a disease of much filthinesse, it is to be taken by drinking with those that haue this Euill, with vsing to their stooles of ease, and Prines, and sweet with lyeng in theyr beddes, of the cause of this disease. Into what disease the French Pore are tourned, howe men sought to preuent the same, and of the discription of Guaiacum. Reade the booke Tituled Morbus Gallicus, sette forth by Nicholas Massa, Doctour of Phisicke, a Venetian. Anno. 1532. and translated by Thomas Poynell of Marten Abbeye Chanon. Anno. 1533. It may easily bee perceiued that Bartholomeus neuer knew of this euill, nor a multitude of other woodes, trees, plants, hearbes, stones, wormes, fishes, birdes, seedes and peoples, which in this worke thou shalt finde, as the place requisite shall declare. Also of this Morbus Gallicus, or Variole Maiores, of some named Mentagra, the French Pore, there bee diuerse, some be moyst, some bee weasing watrishe, some bee drye, some bee like Ringwormes, some be fistuled, some be festered, some cancarous, some bee lyke Wennes, some bee lyke Biles, some bee knobbed and knurred, and some bee bitterous, hauing a drye scabbe in the middle, some haue ache in the ioyntes, and no outwarde signe of the Pore, and there is smal Pore. The abhominablest and filthiest taking of this disease, is by carnall copulation with those ỳ haue it. The diet made with Guiacum is the approued remedy. Vse counsaile of the phisition.

## Of the Morphew. cap. 67.

Morphea

MOrphea is speckes in ỳ skin, & commeth of corruption of meat & drink: And ỳ which is leper in ỳ flesh, is Morphea in the skin. Also some Morphea is white, & cõmeth of fleme, & some is black, & commeth of Melancholia, & some is red & commeth of Cholera or of blood. The Morphea ỳ commeth of Melancholia & of fleme, is hard to heale: And ỳ Morphea ỳ commeth of blood is more easie to heale. Morphea is curable, if the skin of the place be pight and pricked with a nædell

and

A sauce flume face, is a priuye signe of leprosie.

and bleedeth not, and if it bleedeth then it is curable. And Morphea is all in the skinne, and Lepra is both in the flesh & in the skinne. This infection differeth but little from the infection that is called Gutta rosea, that infecteth the face with small and soft pimples, and commeth of gleamie, bloudye, and cholarike humours that bee betweene the skinne and the flesh. In this passion, first the patient shall be let bloud, and the inner humours shall bee purged, and bee holpe with stewes and baths: And so the face shall bee comforted, and the pores shall bee opened, & the matter shall passe out: then the sore place shal bee washed with medicines that cleanse and drye, and annointed with couenable ointmentes. Also Constantine sayth, that annointing with the warme bloud of an Hare is good against this infection. For it departeth and smiteth againe, and wasteth the bloud that is betweene the skinne and the flesh. Above all things against such an Euill which commeth of humour, that is betweene the skinne and the flesh, Fimus terræ is best in bathes and in stewes, in diuers seethings of stroppes and ointmentes.

Bloud of a Hare.

In drinke it purgeth and cleanseth pimples, whelkes, scabbes, and itching, and drieth superfluitie of humours betweene the skinne and the flesh, and helpeth and succoureth them that bee disposed to Lepra.

## ¶Of venemous Wormes. Chap. 68.

OTher and beside the foresayd euills and passions, which bee rehearsed and described before, most perilous death and euills happen and come to mankinde by wicked venim. And for that all kinde of venim is contrary to the complection of mankind, it slayeth sodeinly, but men haue the soner helpe & remedy. Some venim commeth of corruption of meate and drinke: And some of biting, of creeping wormes and of adders, and of serpents, and of other beasts, of whom their humours and saith be venimous to mans body Also some venim is hot and drye, as the venim of an Adder, which is called Tirus, and of an Adder that is called Vipera, and other such. And some venim is colde & drie, as the venim of scorpions: and some venim is cold & moyst, as the venim of Spiders. The venim of Serpents & Adders is diuers in malice, as Auicen saith in Ca. de venenosis. For the venim of males is more sharp and strong then the venim of females. And yet the female Serpents haue moe teth then males, and therefore they be taken for ỳ worse, as Auicen saith there: Also the venim of the olde Serpents is worse then the venim of the young: And of great and long, worse then of ỳ short of the same kinde. Also the venim of them that abide in hills and wodes is worse, then of them which bee nigh cliffes and banks of waters. Also ỳ venim is worse that commeth of one that is fasting, then the venim that commeth of one that is full. Also venim is sharper in Summer then in winter: And adders and Serpents sting soner at the middes of the daye, then in the morning: And soner by day then by night. For by heat the venim is shedde into the vtter parts, and is in time of coldnesse as it were froien in one place. The venim of the Adder that is called Tirus, and of the Adder that is called Vipera, and of all other Adders though it be hot, yet it happeneth, that of theyr biting commeth heuinesse and coldnesse, by reson of slaieng & quenching of kinde heat, by contrarynesse of venim. For kinde heate by shedding and sprinckling therof heateth the body, when it is ouerset: And as it were queint by strength of venimme, it heateth the vtter partes. Notte venimme gathereth not togethers the hot bloud of the heart: but it departeth and shedeth kinde heate, and slayeth it.

Looke in ỳ 18. boke Tirus.

Of the poison of Spiders & of Scorpiõ.

Venim of a Cockatrice is so violent that it burneth all thing which is nigh it: And so about his denne and his hole nothing wareth greene. It slayeth sodeinly birdes and fowles that flye afore his denne. All beasts that come nigh be astonied and mone not, but fal down, and so die, onely by his venimous sight, or breathing or whistling And he that

This is of no assured testimonye, but by cõiecture.

is bitten of him, melteth and ſwelleth, and caſteth venim, and dieth ſodeinlye. Venimme of the Cockatrice is ſo violent and ſtrong: that if it be touched with a ſpeare the toucher ſhall feele the violence of the venimme. Auicen telleth of one that touched ſuch a worme with his ſpeare in Inde, and ſtraight with fell downe dead, and his horſe alſo. He that is hurt of a Cockatrice hath ſuch a token, the body chaungeth ſodeinly into greene coulour & hiew, and ſodeine death followeth. And there within the place where ỳ Cockatrice dwelleth, the venim of an adder that is called Aſpis is worſt, for it ſlayeth within two houres or three. The tokens of his biting bee theſe: Sodeine chaunging coulour of the chiere, great poring, ſodeine colneſſe of members, ſleping, and deepe cloſing of the eielidder, great and ſtrong thirſt: ſo that the patient thinketh that he dieth onely for thirſt. The venim of another manner adder, that is called Aſpis, and is called alſo Spuens, ſpitting, by reaſon that he ſlayeth with his ſpittle, his ſpittle is ſo violent, that it ſlayeth al thing that hath lyfe, if it toucheth that ſpittle. It ſlayeth and it be felt. But he that is venimmed feeleth at the firſt ſore & great ach about his bowels and guts, and hath darkneſſe of eyen and cloſing, and ſtrong ſleepe, with the crampe and wrething of the necke and pulſe inordinate. And againſt that venimme helpeth no medicine, but onely cutting off, or burning of the member, in the which the venim is caſt. For burning ſodreth and cloſeth and ſtopeth the waies that the venim may not paſſe vnto the heart. Alſo the venim of a Dragon is full malitious, & his venim is moſt in the tayle, and in the Gall. With that venim commeth moſt heauineſſe of bodie, ſwelling of lippes, and giddineſſe, dimneſſe and darkneſſe of the eyen, deſtroieng of reſon, inordinate moueing and feblenelle of vertue. Venim of a Scorpion flaieth, but if men haue remedy the ſooner: Thereof commeth burning & prickyng about the member that is ſtung. And when it commeth to the heart, the patient ſwoneth, and breaketh out, & ſweateth: And it cloſeth the heart, at the laſt, and freaſeth the body with his colneſſe, & thereof commeth death and deſtroieng of lyfe. Speke afterward of the propertie of the Scorpion in the laſt booke.

Among all the venimous beaſtes, a lier is moſt pernitious, for he is as a canker to himſelfe, a poiſon to his neighbours, and the duell before God. Addition

## Of the biting of a madde dogge. Chap. 69.

Alſo the biting of a wode hound is deadly and venimous. For as Conſtantine ſaith, an hound is cold and dry, and in him blacke Cholera hath the maſtrie. And when that Cholera is altered & rotted, it hath maſtrie in the body, and maketh the hound wod. For the fumoſitie that commeth of blacke Cholera is ſtrong, and infecteth the braine: And ſo when it commeth aboute into diuerſe partes, it infecteth the ſayde partes, and then maketh them venimous. Therefore when he biteth anye man, and the venimous ſpittle commeth into the wounde, the humours and ſpirites be infected: and the venim that is therein is drawne to the place, that is lyke to the place, in the which the venimme was bread, that is the braine, and then the man is wod. And if he bite another, he infecteth him, and maketh him wode alſo. And ſuch venimme is perilous. For it is long hidde and vnknowne, and increaſeth and multiplieth it ſelfe, and is ſometime vnknowne to the yeres ende, and then the ſame day and houre of the biting, it commeth to the head, and bredeth phrenſie. By feeling of kinde other hounds know and feele a wode hounde: and barke at him, to make him a feard, as ſaith Conſtantine. For they feele and knowe, that he is contrarye and noyfull. This venimous wodneſſe falleth moſt in Harneſt. For then, becauſe of liheneſſe, Cholera increaſeth, and alſo in ſpringing time. For then heate is ſhedde, and not waſted. And ſo by moueing, it waxeth ſtrong: and commeth out by kinde. For a wode houndes tongue is ſo venimous, that it maketh the hound to reple and

danger, as he were dronken, and to goo about yanning and gaping, with the tongue hanging out: and if his dryuelling fall into the water, it infecteth the water, and who that drinketh of that water, shall be Idropicus and wode. Take other properties of a wode hounde afterward in the Chapter of a dogge. They that be bitten of a wode hounde, haue in their slepes dreadfull sightes, and be fearefully astonied, and wodly without cause: And they dread to be serue of other men: and barke as hounds: And they dreade water most of all thing, and be afeard therof full sore, and feerfull also: And then is this euill venely curable, Hoc vque Constantinus. Also there be manye other venemous things, and perills of venim: but of such as holy writ maketh special minde, we treat of. Wherfore touching this worke, the other shall passe at this time. But onely I thinke and hope, that men shall take heede and know that venim worketh in the bodye full many diseases without number. For all the kinde of venim is contrary to the kind and complection of mankind. When it hath mastery in the body, it distempereth all the kinde, and corrumpeth and changeth the spirits and humours with his malice and sharpnesse. And first venim assaileth the nobleste part of the body, that is the place next about the heart: and smiteth with sharpnesse the spirites of feeling in the braine, and disturbleth the limmes of the wits, and of feeling: and feebleth sodenly their working and their doing: and sinketh and woundeth the sinewes, and infecteth the veins and the vaines: and maketh them rough and rugged: and breedeth in the inner partes sore torment, burning, gnawing, and biting. And now it burneth, now it freseth, now sheddeth, departeth, and resolueth: Nowe it wasteth at full, and sodenly the substantial moysture of the heart: while it burneth the inner parts, it coleth the vtter partes, and againewarde, it maketh the vtter parte of the bodye full hotte: And yet with his coldnesse it slaieth, and constraineth the blood in the veines of the heart. By breeding of venim in the membres, his body swelleth, and loseth nowe pale, nowe ghastning, nowe sodenly grene, nowe blacke and by diuers speckes, and sodenly defyleth the body without: his malicia hideth in within, and breedeth in the stomacke abhomination, and horrible and horrible vomiting. Now within sharpnesse it perceth, rifleth, and gnawth the membres of life. Therfore to suffer it within his rule, kinde is vnbridled, and faileth and is ouercome in the last, and the venim hath mastery in the body, and infecteth the humours to bitternesse, and maketh them venimous and noysful and greuous. And therefore it is perilous to touch such bodyes or the infectes body vnbrid. For by euaporation and oft handling, after such bodyes infect and corrupte all thinges nere vnto them. Also though venimous be horrible and enemy to kinde, often it happeneth that venim is desired of kinde, not for himselfe, but for some finer thing medled therewith, which is friend to kinde: For oft the strength of venimme is hid vnder swete things and swoote. Therfore Constantine teacheth, that a man that dreadeth venim, should not only beware of drinkinge and bitter things, but also of swete things, sowre, and salte, and swote, and of other such. For oft the malice of venimme is hidde vnder such things as kinde desireth. Also Constantine teacheth for to know by effect and doing, when venim is taken in meat or in drinke: and sayth, That if a man feeleth burning in meate or in drinke, and the Crampe followeth thereupon a none or swelling in the fingers or in the nailes it is venimous and mortall. And thereof commeth tokens in the fingers & in the nailes, which be made and bread of fumositie of the heart: in token that venimme hath mastery about the inner parts, and sheddeth it self vnto the vtter partes. And farther it followeth there also if he gapeth and yaketh, and the lippes smart and tingle; and if he feeleth heat in the tongue, and sweateth, and is vered straight about the heart, & the eyen dim and darke: it needeth him to haste with medicines, or els he dyeth hastely. Then against venim taken into

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the bodye, it is a generall medicine to excite spuing, to voyde and put out the venemous matter above the spuing, eyther beneth with a clistery: Then with Wine, that howthistle is sodde in, he shall take Triacle that overcommeth venim: then he shall be purged and bathed, as it nedeth against the venim, and shall bleede at last: His diet shal be ordeined, that he be fed with fat meates, and meate that stoppeth the veines, that leadeth to the heart: that the venimous vapour and fumositie come not to the heart. In this cause great nuts and Auellanes, and drye Figges helpe. For they drawe and consume, and wast venim. And therefore they be good before meate and after. Also Constantine saith, that Balsamus with womans milke helpeth right sone against the burning and sore aches, which commeth of venemous things. Also there it is sayde, That no cause was of making of Triacle, but onelye to destroy venimous things: and that it doth in three manner of wise: for it forceth and wasteth venimme: for therein be many thinges that have vertue of drying. Also by his vertue it putteth out venim. For therein be many things that be privye properties contrary to venimme. Also it comforteth the members: and therefore against venim it giueth the members might and strength to withstand. For therin be many things that comfort, and if it be perill to abide and Triacle maye not be found: Then as Galen sayth, Garlike shall be brused and sodde anone to dissolution, with a fat hen, and then men shall give the patient the iuyce to drinke. For it is contrary to venim, and swageth inward burning in a wonderful manner. Therfore Garlike is called Tiriaca rusticorum, Triacle of vplandish men. Also as Constantine saith, without Garlike the iuyce of a hen helpeth. Also liber de simplici medicina, it is sayd, that some things be contrarie to venim, and drawe it out from the inner parts by heate and subtiltie of their owne substance: as a Cocke and an hen slitte, and layd to the venimous biting. Also some thinges be contrarye to venimme by lyghtnesse and subtiltie of their owne substaunce, and strive against the substaunce of venimme: and therefore by their owne lyghtnesse they drawe venim to themselues of a privie property, as ꝑ flesh of an Adder that is called Tirus, is contrary to venim. And some by double or simple working and vertue strieue against venimme, as Calamunte, iuyce of Caule, Orobi Grana, Citra Ipericon, Nasturcium, Rew, Salt, Lek, Aristologia, nuttes eatn with Rew, the rot of Aspiragi, and the seede thereof also, Balsamum, vineger, bloud of an Hare, the milke of an Asse, childrens pisse, an Irchins stones, gendering stones of an Hart, and of an Asse, dried and broken, Castorem, Garlike, Gencian, mint, Diptanum, and many other without number. For because the perills of venim be many, therefore the godnesse of God ordeined passing many Triacles and remedies: but for cause of ensample, these shall suffice now at this time.

Venemum is called Ios, a subtill matter that nature abhorreth. In times past at Rome they would poison soules with Idolatry, and mens stirops & saddles with a venimous villany. Addition

## The remedye against the biting of a madde Dogge. Cap. 70.

Against the biting of a madde hound, and of other venimous beastes, wise men and ready vse to make the woundes bleede with fyre or with yron, that the venimme maye come out with bloud that commeth out of the wounds. Men vse to doe thereto wormes that are called Leaches, and bloud suckers, and also Cuppes and hornes, to drawe the venimme from the inner partes. Men vse to give inwarde thinges, that be contrarye to venimme, whether it be simple or double. Triacle and other such thinges, be made in a playster, and layde to the woundes without, as Nuttes stamped together with Garlyke, Rewe, and Salte And also Nuttes chewed, and layde vppon the bitten place. Digma. Morsus. Biting. Horse-leaches.

And with these forelayde thinges,

Dioscorides saith, That crabs of riuers haue a prinie vertue against this venim. And therefore Constantine teacheth to giue to such men Triacle with water of a crab. Also ashes of crabs with Genciã, is a perticular remedy against such biting of a wood hound And against this biting helpeth specially the iuyce of Capritoli, Onions, Rew, Nuts, Garlike, Salt, the twigs of a fig tree, Mint, Orobum. All these, or some of them with vineger and honny, be wholefully laide to such bitings For as Constantine saith, all these draw to themselues venim, & with their heate and drinesse they dissolue, destroy, and consume it Against biting & stinging of a Scorpion the chiefe remedy is oyle, in the which a Scorpion is drowned or sod, and laide to the place that is stong. Also if the same Scorpion or another be brused and laied to the wound, it is the wholesomest remedie, for the venimme of stinging turneth againe into the body that it came out of. Also Constant. saith, That Butter of the milke of a cow, helpeth much against the venim of a Scorpion. Butter by his fatnesse stoppeth and dissoluеth, and washeth by heat, and clenseth, and wipeth by cleannesse and moysture. Then Butter eaten ascendeth to ỳ heart and stoppeth the waies, that the smoake of venim may not come to the heart. Also crabbes of riuers helpe, if the ashes of them be eyther by themselues sod or roasted and burnt vnto ashes, and mingled with milke of an Asse, as sayth Constantine. Also as he saith, Castoreum and Brimstone helpeth, for either is hot and drie in the fourth degrée. And therefore they helpe against venim. For they dissolue by heate and wash by drinesse. Against bitings of adders and serpents, and against the biting of an Adder the which is called Vipera. First the venimme shall be drawne out with cups, or with hornes, or in some other wise sodeinly: And he shall take Triacle with water of the seething of Gencian, of Rew, or of Mint. And the Triacle shalbe laide about the place, and vppon the wound: or garlike broken with salt and rew, if the Triacle faileth. In the beginning the member that is bitten or stung, shall be straightly bound, that the smoak of the venim, may not freely breake into the inner parts, and men shal help within with things that be contrarye to venim. Also Constantine saith, that against such venim the braine of an hen & lambes dung, & the iuyce of ỳ twigs of Pomgranates helpeth well. For as the Cõmentour saith, these dissolue venim & maketh it ready to be washed.

Lay vpon the place where the Hornet, Waspe, or Bee stingeth, a gadde of colde steele. Addition

## Of medicine. Chap. 71.

TO giue conenable and true medicine against diuerse sickenesse and perils, a good Phisition nedeth to loke well about, and be full ware and full wel aduised: For nothing letteth more health of sick men, then vncunning and negligence of Phisitions. On the Phisitions side, it nedeth, that he forget nothing ỳ belongeth to the euill. Also that he be diligent & busie in things that belong to the crafte of medicine: and he must be ware & aduised in all things. Also to heale & saue effectually: him nedeth to know & vnderstand the complections of men, compositions, mixtions, & medlings, both of the humours and of the members, & to vnderstand and knowe the dispositions of times, the conditions of male & female, and age. For one manner medicine nedeth in winter, & another in Summer: And one manner in the beginning of the euill, and another in the full, and another in the passing thereof: One in childhood, & in youth, another in full age, another in olde age: one in the males, another in females. And him nedeth to know causes & occasions of euills, & tokens, signes, and accidents of all manner euils. For medicine may neuer be sikerly taken, if the cause of the euill is vnknowne. Also him nedeth to know complections, vertue & working of medicinable things: For but he knew what medicine is simple, what compowned, what cold, & what hot, what worketh and amendeth the bodie, what kepeth heale, and healeth sicknesses: What hardneth and constraineth, and Pharmaria, or Accesis, Medicina Medicine Schatophagos. Truely.

soft-

softneth and lareth: he may neuer safely passe forth and worke in medicine. Also therefore it needeth to knowe the qualities of hearbes, and of other medicinable things, and diuersitie of degrees, what is hot and drie, what is colde and moist, in what degree, if he will not erre in his office. And therefore him needeth to knowe the during contrarinesse, simplenesse, quantytie and qualitie of ỹ patient, & his vertue and strength, and feblenesse. For a chaunging euill, that is long indurīng, needeth stronger medicine, then an euill that is new, and hath not long indured. Also a simple euill shall be healed with a simple medicine, and an euill that is compowned of contraryes, shal be healed with compowned medicines. For selde a simple medicine heleth a sickines that is compouned. Also against an hot cause needeth a colde medicine: and against a colde needeth an hot medicine: and against a medled cause needeth a medled medicine. And therefore a Leech and Phisition that is wise and ware, and knoweth the euill, tempereth the qualitie, as the quantitie and qualitie of the euil asketh. Also when he seeth that the euill commeth of repletion, he helpeth it by bolding of the matter, and by scarce dyet. And if it commeth of abstinence, he healeth it with repletion. Also the office of a good Phisition standeth in inquisition and searching of the causes and circumstaunces of the euill. For he searcheth and seeketh the cause, by sight, by handeling, and groping, by vrine, and by the pulse: When the cause is knowne, if the matter be hyde deepe within, the he vseth drawing medicines. And if the matter be in the fore parts, and without, he laboureth to drawe the matter to the stomacke, that he may the easilyer bring it thence. And if the matter be hard and sad, he giueth medicines that dealeth and distributeth, and all to hitteth, that the matter may be soft, and made ready and easie to voydaunce. Also when the matter is defied and drawne, he vseth the third time laratiue medycines, that the matter that is defied & drawen, may be lead out by a conuenable region, by spuing, or by shiting, or by sweating. And when the matter is conuenably voided, he vseth the fourth time certeine medicines to comfort kinde that is wery and feble by violence and strength of medicine. And when kinde is comforted, he vseth certeine medicines resumptiue and restoratiue to that, that is lost by strength of the euill, or of medicines. And the restoring shall be made and giuen little and lyttle, and not sodeinlye, by conenable and temporate dyet. For in them, which are so purged and cleansed, often kinde desireth much, and so many times the patient taketh more thē he can digest, without he be refrained, in gouernance of diet by a phisition, ware and wise. At the last when kinde is restored and brought into the former state, he teacheth to vse certeine medicines, preseruatiues, least he that is healed and recouered, fall into a worse sickenesse. For such things be conenable, bathes, bloudlettings, electuaryes & moderate trauell. For such things awaketh kinde heate, and discharge kinde of superfluitye of humoures, and helpe and comfort digestion. And if the matter be fleting or softe, or thinne, then he vseth constraining and dryeng medicines, and repercussiues. And when the matter is restrained and with-holde, a wise Phisition vseth to giue conenable laratiue medycines, to bring out humours that be dissolued before, and now constrained: least they abiding still there, eyther fleting to some other parte, doe putrifie, and so breed a Feauer, or else ingender another disease: and restraining is wont to be made little and little, least the matter be smitten sodeinlye and fall to some noble member, & breed a more greuous sickenes: also purgation is wont to be made then and then, that it be not sodeinlye done. When medicine is wont to be made in three manner wise, eyther dissoluing and vnbinding, constraynīng and bindīng, or restoring. For other bodyes which be full, be dissolued, or those that be vnbounde, be constrayned, or that which is lost in the bodye is restored: Wilily laratiue medicines ye lats and vnbinde, as with Scamonie: Wilily binding medicines ye binde, as

with Achacia: and with medicine which stoppeth, we restore, as with meate and drinke that nourisheth and fædeth, and with Electuaryes arrayed therefore.

Prepared.

¶Then consider thou shortly hereoff, that a Phisition visiteth ofte the houses and countreies of sicke men: And seeketh and searcheth the causes and circumstaunces of the sickenesse: and arraieth and bringeth with him diuers and contrarye medicines: And he refuseth not to grope and handle, and to wipe and cleanse priuie members and woundes of sicke men. And he beholeth to all men hope and trust of recouering of heale: And saith that he will softly burne that which shall be burnt, and kitte that which shall bee kitte. And least the whole part should be corrupt, he spareth not to burne and to kit of the part that is rotted: and if a part in the right side aketh, he spareth not to smite in the lefte side.. A good Leach leaueth not kitting or burning for weeping of the patient. And he hideth and couereth the bitternesse of the medicine with some maner of sweetnesse.

Few Phisitions and Chirurgions vse in these daies such diligence.

He drinketh and taasteth of the medicine, though it be bitter: that it be not against the sicke mans heart: and refraineth the sicke man of meat and of drinke: And letteth him haue his awns will, of whose health is neither he nor trust of recouering. He doth away rotted & dead flesh, that is disposed to corruption, and with bitter and fretting medicines, and cleanseth running scabs with drieng medicines. And after medicines that slay and burne, he cureth the ach of woundes with comfortable and liking medicines: and when a wound is cleansed he healeth the place thereof. And for inward euills greeue more then outward, a wise Leach taketh hed to cure & expel first outward aking, and cureth the matter that is harde and corrupte within, with medicines of digestion, as with Oximell, and with sowre sirop: And first he dealeth it, and hitteth it, and maketh good to digest, and maketh it readye to the outpassing and voidaunce. For as it is said in principio Aphor. It nedeth by medicins to put off that thing that is defied, and not that thing that is rawe. For when the matter is digested and defied, and made able to voidance, drawing medicine draweth the matter so defied, out of the inner and further parts to the vtter partes. And hereto helpeth some bitter things, as Irapigra, and Ieralogodion, and other that smacketh of Aloe. For such bitter thinges pearce & come more soner to the further partes, and cleanse more the vtter parts then other medicines. The third time conenable medicine voydeth and putteth out matter that is so voided and throwen, but that is done warily, least there be to great auoidance: for it grieueth the body, that it is febled therewith. And sometime is more voided of good humours then of euill, according to that Hippocrates sayth: it is crumpe to kinde and deceiuable, to voide and to put out much sodeinlye, or to heate or to cole. A good Phisition taketh hed to the matter of the euill, and of the place of the matter: and also of the might and of the strength of the patient: and thereby he parteth his medicine: for if the matter or humour that is in default be voided, it helpeth much the sicke man: and if it help not, the sicke man is more greeued, as Ipocrates saith.

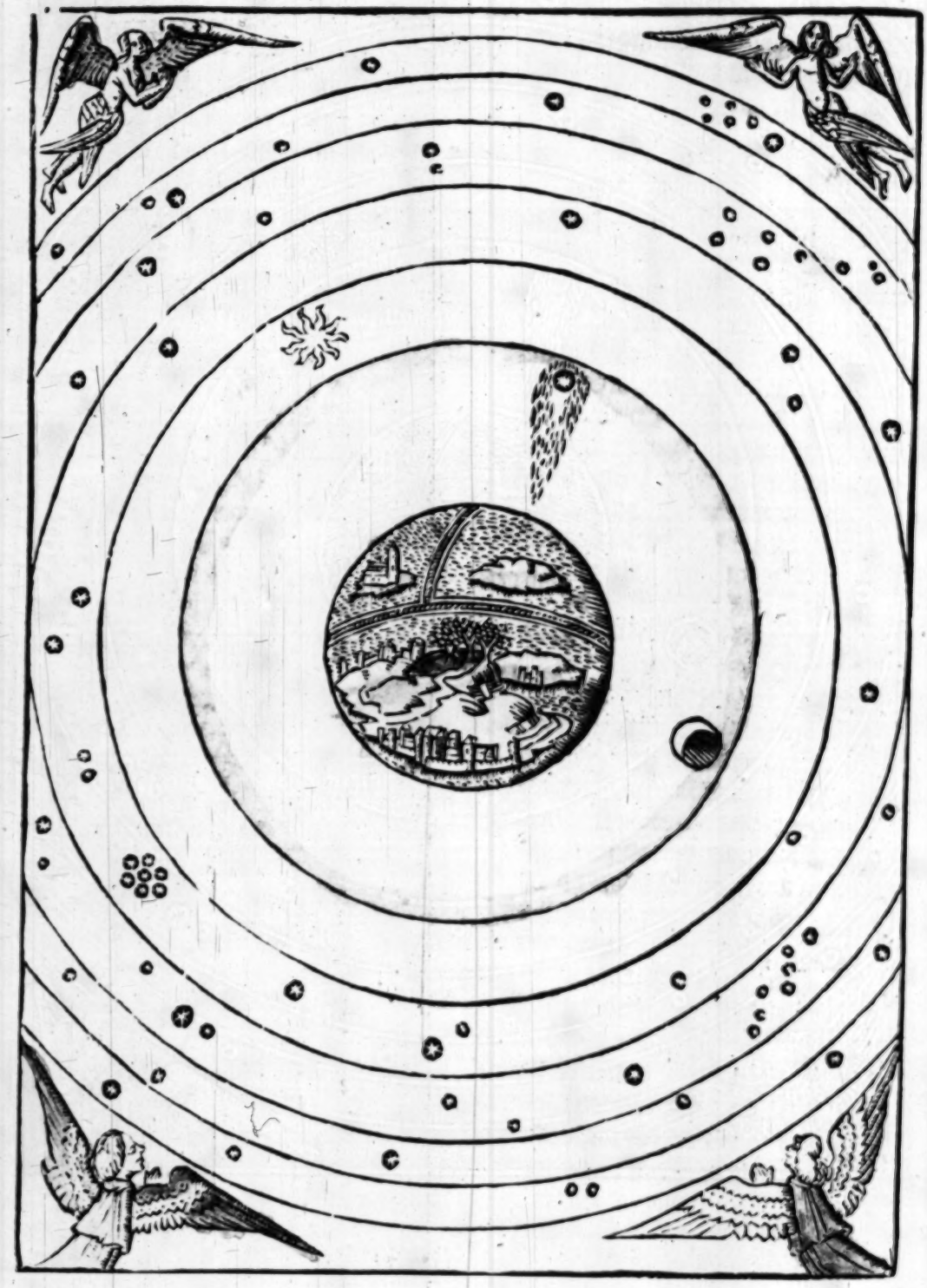
Addition

Medicines doth consist of two things, in Theorike which is speculation, and in practise, how to frame the medicine to cure and hasten health, and to turne the complections into theyr kindly order and operation, the science is honourable so the Phisition be honest, and such a one as will not disdayne the poore in theyr necessitie.

## ¶Of drawing medicine. Chap. 72.

Soketh into ỳ inner parts.

Drawing medicine worketh by subtiltie and heate of substaunces. By his subtiltye it thirleth, eateth, and by heate it drawyeth vpon and many other thinges that sticketh within, and humours that be farre within.



Also medicines of digestion be nedefull when the matter is full harde and sad: for it cutteth and dealeth the matter, and so maketh it able to be put out, and therfore it worketh by cutting and departing, and maketh it thinne. And by the subtiltie of his substaunce, and by helpe of heate, it departeth one part of ẏ matter from that other, as it fareth in medicines, which nesh the matter. Also sometime lavative medicine purgeth matter which is defied, and dissolueth and draweth, as Scamonie, taken in the stomack sendeth from it selfe subtill smoke, which thirleth easely and dissolueth humours, and maketh them abhominable to kinde, and draweth them by helpe of the vertue of out putting: and when they be drawen, she casteth and putteth them out of the body, and some lare with their gleyminesse and make slipper, as Mercury and Hockes, and other such: and some perce humors with their sharpnesse, as Euforbium: & some with their fatnesse and glewing, thrusting and pressing, as Mirabolanis: and some with their saltnesse biting the guts, as ẏ seede of Attriplex: some with their swetenesse and moystare by shedding ẏ guts, as Casia fistula. Also binding medicine worketh by colde and boystous things in substaunce: for the colde parts be gathered togethers, and be let to pearce by the greatnesse of the parts. Sometime they bind great humours: and therfore they constraine and stop, and comfort the vertue of with holding, as Esculus some constraine and stint blond, as Corallus, Bolus, Emachites, Plantago, and other such. Some binde the wombe, as Ciconia, Mora, Rosa, and other such manner. Also hardning medicines reuleth ẏ matter and maketh it thicke, and that they doe, by things that be full colde & drye, either moyst, as by Sillium, Semper viua, Portulaca, Solatrum, and other such. Also softning medicines worke by things which be meanly hot, and much moyst, and so doth ripping medicines also. Also opening medicines haue vertue of burning and of making thin: for they open the wayes which be stopped, and make thin humors that be gleimie and thick, and doth that by hot things and drye. Also a cleansing medicine worketh either by vnbinding, as Calamentum, or by softening, as Casia fistula and Mallowes: or by clensing, as wiping away filth and hoare, by his eat thinesse & dryenesse. Also there be many other diuers medicines, as slaieng, fretting, gnawing, & burning, Diaforetica, repercussiues, mitigatiues, swaging, and other such: Of whom it is treated in hb. De Simplici medicina. But here we shall make an ende of the seuenth Booke of this present Volume, which sheweth the infirmities, euills, and diseases of mans body, and of the other part, of medicines and things nedfull for those infirmities.

Soften

Coleleth

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## DE COELO ET MVNDO.



String that we haue by the help of God, full ended the treatise of mans body, of God & of the properties of Angels and of men, & of accidents, & conditions of men: now we shall speake of the properties of the worlde that we se & fele, by the helpe of God, which is sent to vs from above: that we may haue occasion to the praising of God, for the properties of working of the maker & conditor of all things: for visible things of God, be seene and knowen by thinges

that be made and vnderstood, as the Apostle saith, Rom. 8. We looke not on the things which are seene, but on the things which are not seene. And therefore we shall shortly put to this worke, some properties of this world and things that be therein, that we may by lykenesse of bodely properties the more easily vnderstand mystike & spirituall mening in holy Writ. And we shall begin at the properties of the world.

Rom. 8.

2. Cor. 4.

## ¶What is the world. Cap. 1.

The world bering the platform of all. The Celestiall vvorld. The Elementall vvorld. The lesser vvorld.

As Marcianus sayth, the world is said in three manner wise. For Divine understanding is called the world, that is to wit Mundus Archetipus, and is bodilesse, vnseene, and everlasting. And to the ensample thereof, the world that we see and feele, is made and wrought, as Boetius saith: Thou bringest forth all things of high ensample, thou fairest, beerest in thy minde, the fairest worlde, and makest and workest by a lyke Image, &c.

¶In the seconde manner, the world is called all things that is contained in the roundnesse of heauen. As heauen, in the which the starres shine: and fire in which all things heate: aire, by the which all things that hath lyfe breatheth & proueth: & water that beclippeth the sides of the earth: earth, that sustaineth and holdeth vp, and feedeth all these lowe things of this worlde. Of which it is sayd, The world is made by him, Ioh. 1. In the beginning was the worde, and the word was with God, and God was the word. The same was in the beginning with God. All things were made by it, & without it was made nothing that was made, &c.

Iohn. 1.

In the third manner, man is called, the lesse world, for he sheweth in himselfe likenesse of all the world. And so the first world is everlasting & during in thought and minde of God. The second world is everlasting by the wil of God, and taketh everlasting being and springing of him. The third world is somewhat everlasting, & some deale passing, bearing in it selfe likenesse of all things. Before it is treated of the first worlde, and of the seconde: Now of the world that we feele and see somewhat shall be spoken. Then Marcianus saith, the world is an vniuersall gathering together of things, which be made, and is all round, as it were a sphere or a ball: for the vtter parte of the world hath shape & likenesse of a sphere, and of a circle. And as Marcianus saith, ther was no shape neither likenesse so conenable to the world, as a round likenesse and shape, and that for perfection of all things: and for the likenesse that the world hath in everlasting being with his worker, that is without ende and without beginning. And Philosophers diuide all the worlde in two parts: of ỳ which twaine, the more noble and simple is the ouer parte, that worketh and stretcheth from the circle of the Mone to the region of planets. The other part is the lower, and suffreth and stretcheth from the circle of the Mone downwarde to the middle poynt of the earth. Marcianus describeth ỳ lower part of the world in this manner wise: The world he saith is a circle of foure Elements, which be found all round, in the manner and forme of a sphere: and the earth is placed in the middle: and the other deale is ranished about the mouing of heauen, to the making and forming of this world. The vertue of God made & ordained Primordial matter, in ỳ which as it were in a massie thing, the foure Elements were potentially, and not distinguished in tale and number, as they are now: but they were meddeled. And that Massa and lumpe Plato calleth Yle in Thimeo. And thereof the wisedome of God made and brought forth all the Elements, and all that is made of Elementes, & ordayned them in their owne qualyties & place. For that which was hot and dyry, in that manner passed into kinde of fire, and because of lyghtnes thereof, the wisdome of God set it aboue other. And such as was most colde and dry, passed into kinde of earth: and for heauinesse and sadnesse thereof, he set it beneth that was hot. And moyst he put into kinde of aire, and such as was cold and moyst, passed into kinde of water.

And as these two Elementes be more light, cleere and subtill, he set them betweene fire and earth. In Timeo, Plato as he might, described this first matter, in this manner. Yt the first matter he saith, was without qualitie and quantitie, without colour, and shape, and lykenesse, without place and time, betweene some substaunce, and no substaunce, &c. These words be full hard to understand, but they be in this manner expounded: for it is said, that that matter was without quantitie: not for that they were cleane without all quantitie, but for it had no certaine quantitie knowen to vs: as men saye, that a Giaunt is endlesse much, for he passeth ẏ quantitie of men. Also that matter is said without qualytie: for it had no name specially of any qualitie, for it could not be sayde, more hot than colde, nor againward: and so of other qualities. And he sayth, without colour: for it had no colour of kinde of any Element. It was without time, for as yet was no time, nor passing of time, when this matter was made. It was without place: for it had no certaine place, more vpward than downward, nor more breadth than length. It was by substaunce, and no substaunce was before this matter, but some substaunce, was thereafter. Then the materiall beginning of the neather world, was that vnsæne matter, that is the first matter that is common and able to receiue all lykenesse of shapes and qualytie.

And is also kept and saued, vnder diuers kindes and shapes: for this matter abideth not corruption, touching the substaunce thereof, though it be continually chaunged, touching the qualyties that chaungeth. For this matter that is now rarefied and made thin, abideth vnder the forme and shape of fire, and vnder fire, shall by and by, by thickning doe on kinde ȩ matter of aire, that was before vnder the shape, and forme, and matter of fire. Hereof it followeth, that the first matter, of the which the world is kindly made, is ingenerable and incorruptible. And of that matter all materiall things begin, and turn again to that matter, as into the Mother. And so the world is made of many composed things and contrarious, and yet in it selfe it is one world: for the world is one in tale and number, and not many worlds, and that is for the vnitie of matter, as it is said in lide cœlo & mundo. The world occupieth all his matter, as it saide there in eade mundi eternitate. Then the world, of the which we speake at this time is not diuers in it selfe: neither departed in substaunce, though contrariousnesse be found in parts thereof touching contrarinesse of the qualities: for the world hath most nædfull accorde in all it selfe, and as it were accorde of musike, though it seeme that it hath vnlikenes in some of his parts for contrary qualities, as Aulen saith openly, super Gen. This world (he saith) shal passe touching this passibilitie and kinde and shape that it hath now, but it shall abide euermore touching the substaunce and kinde, as it is sayde there. And the Glose saith there: Heuen and earth shall passe, &c. Mat. 5. Hereof it followeth, that the world is wonderful because of changing thereof. But neuertheless, for the nobilitie of his matter, vertue ȩ working of his shape, ȩ so for casse might of breeding, and of generation of things: the world is not to be praised so much, as God the maker of the world, is to be praised ouer all things. Nothing in the whole fraume of the world is so vile, nor so low, nor pertykell, in ẏ which shineth not praising of God in matter and in vertue, ȩ in shape: ȩ the matter ȩ shape of the world is some difference, but that is with accord ȩ most peace: for ẏ parte of the world that is most pure ȩ cleane, ȩ simple ȩ noble, hath ẏ more vniforme inclination ȩ appetite to receiue ẏ more noble forme ȩ shape: ȩ the more spirituall the matter is, ẏ more inclination ȩ appetite it hath to spirituall forme ȩ shape, ȩ so the matter of heuen, requireth ȩ nédeth the more simple ȩ noble forme and shape, then ẏ matter of ẏ Elements. Also ẏ matter of heuẽ is more noble ȩ simple in ẏ more noble body, as in ẏ Sun, thã in ẏ mone, or in Mercury, or Mars, ȩ the matter of elements, is more noble in fire, thã in ẏ aire, or in other elemets.

And

Multiplication.

And so the matter is more great & boystous in earth, than in other Elements, for therein be more parts of matter gathered, as Aristotle saith. Therefore (he saith) that of an handful of earth is made ten of water. Also the matter of one Element is more cleane and pure in one part, than in another, as it is said in pri. Metho. For the ouer parts of fire, be more noble and simple than the nether: and the middle partes of the earth be more great and sad, and lesse cleane and pure. And for that the medled bodyes be made of the Elements, all the partes of the Elements be more pure and noble: the medled bodies be more simple pure and noble: and as it is againtwarde in Elements, so it is againtward in medled bodies. Also more noble matter of the world, nedeth more noble forme & shape, and therefore the matter is disposed, as the forme and shape aſketh. For if fire shall be made of earth, it nedeth that the greatnesse of matter of earth be made subtill and pure, and more spirituall and simple: that it may be clothed in a more simple forme, that is forme and shape of fire: and shortlye to speake, it nedeth that the matter be arayed & disposed, after the propertie of forme and shape. Also men take hede of the nobilitie of the world, by the more noble and worthy partes thereof: and also by the more noble workings and doings. And therefore the ouer part of the worlde, is counted more noble and worthy. For the matter ther is more clere and pure, and the shape is fairer, & the vertue is more in the ouer parts than in the nether. For the world at all is the more faire & semly, by as much as the nether foule part of the worlde, is arayed with the more fairnesse and blisse of the ouer parte, as Austen saith. Some perfection of vertue and of charitie, that palleth in the ouer parts sheddeth it selfe continually toward the fairnesse and perfection of the nether parts. Also things that seme and shew, that the nether part of the world, hath lost in fairnesse & in light, that that part recouereth in grace & vertue of plentousnes. For no lesse wonder is of vertuous plenteousnesse of the earth, in bering and bringing forth of hearbs, trees, and of fruite, and in diuers gendring of beasts, and of creping wormes, in diuers breding and gendring of mettall, & of pearles and of stones: then it is to wondring of the clernes of heauen with diuersitie of circles, and roundnesse and starres thereof. And though the worlde be arayed with so many noble and worthy differences of things by might of the vertue of God: yet touching the nether part thereof it is subiect all about to many defaultes and wretched conditions. For though the world seme father and forth bringer and feder of bodies, yet it is prison of spirites, and most cruell criling of soules, and is place and stede of full many wretchednesse and paines: for the world is place of trespasse & of guilt, the habitation of pilgrimage, & of woe, of weping and of teares, of trauell and of faintnes, of fearfulnesse and of shame, of moning and of chaunging, of flowing and of ouerturning, of palling and of corruption, of insolence and perturbation, of violence and oppression, of decript and of guyle. In the worlde is nought els found but danitie, wickednesse, couetousnesse, anguish, foyling & age. The world draweth to him, and loueth those that he knoweth: and putteth away and despiseth them that he knoweth not. The world is noyfull to many men, and profitable to fewe at the last. The louers thereof the worlde deceiueth and beguyleth: For the world promiseth manye things, but at the last it payeth few or none, and reseth not to sewe and to take them that dispise it, and that in the maner of a shadowe: and is brike and intendeth to flye his sutours that followe him. And therefore ofte times those that it most beareth vp with riches and worship, it maketh most pore, and beareth them downe at the last. And to vse Gregories words, We shall flye the world, though it please vs with wealth: for he that knocketh with so much woe & sorrowe, what els cryeth he, but that he should be forsaken? And this of the properties of the world in generall, shal suffice at this time.

## ¶ Of the diuision of heauen.

NOw putte we our handes by helpe of Christ, to destribe some propertees of heauen, & of the parts therof. Heauen is the place and dwelling of Angels, and of good men, as the Psalmyst and holy men tell, one heuen is same, and another heauen is vnsame. The heuen that is same, is euery where vniforme, as the Olde saith, super Deum tuum, celi, celorum est heuen is the Lord thy Gods, and heuen of heuens. Heauens be seuen, named in this manner, Aereum, Ethereum, Olimpeum, Igneum, Firmamentum, Aqueum, Empireum celum, heuen of Angels. The heuen that is called Aereum, is the middle place of the roundnesse of the aire, that is not full of great & hye ouer vapours of water and of earth, and so that part of the aire, that is more pure and clene, and lesse medled with the wether qualities: for the purenesse & clennesse thereof, and thernesse of kinde, it is called heauen, as it is said Mat. 13. The fowles of heauen came it, &c. Celum etherium, as some men say, is it ỳ is called, the ouermost part of the aire, ỳ is nigh ioyned to the fiers roundnesse, and is called Etherium: for it is bright and shining. For that part betweene the fire and the aire is nigh the fire, and receyueth of the fire light and shining, for Etherem in Greke, is named brightnesse, either shining, as Isidore saith. And Celum igneum, fiire heauen, as some men meane, is the middle of the roundnesse of the sphere of fire: and that is for the purenesse, subtilnesse, highnesse, and working, that the fire hath passing other elements, and for other properties, that the fire hath for nighnesse to the roundnesse of the Planets. And Gregory saith vpon that place of Iob. Behold and se Etherea, &c. By that name Etherea is vnderstood all the space ỳ is from ỳ Mone, euen to the stars ỳ be pight, in ỳ which space be roundnesses & circles of ỳ seuen Planets. Seke within De Ethere, what Marcianus meaneth therupon. Alexander ordeineth the seuen heauens, & saith in this manner: The first heuen giueth light in one manner wise, & is not moued, and is called Celo stabilem: the second also lik saith, giueth in one manner wise light, and is called Celum Aqueum ỳ is of a substance vnmeuable, as it were of kinde of water, as of christall stone. The third heuen giueth light, not like bright in euery part, & is moued as the heauen of starres. The fourth heuen receiueth light without hete, and is called Olimpeum. The fifth receiueth light in heat, and is called Celum igneum, as ỳ fourth heauen. The sixt receiueth light, and is ioyned with the other part, and is called Celum Ethereum, bright shining heauen. The seuenth receiueth light, and is ioyned with the nether part, & is named Celum Aereum, of the kind of aire: and so it seemeth, that they call Olympeum the space of the roundnesse of the Planets: for that space is alway light and shining. And the firmament they cal the first heauen and the last, as philosophers meane: in the outermost part wher of be the bodies of starres. For philosophers set but onely one heauen. But as Basilius saith in Exameron, the philosophers would rather gnaw and fret their owne tongues, then they would assent, ỳ there be many heauens. Aristotle in libro de causis elementorum, describeth that heauen that is called Firmamentum, in this manner. Heauen (he saith) is the fift Element, seuered from the nether Elements, and distinguished by propertie of kinde: for it is not heauie, for then it might come downward: nor light, for then it should flye and moue vpwarde. For if it wer one of ỳ foure elements, or compowned of the foure, then corruption might come therin in all, or in some part therof. And as it is sayd there: He creator set it to be well and cause of generation and corruption. And therefore that heauen is kindly mouable without rest: and the moning thereof is rounde about the middle, vpon a lyne that is named Axis, that standeth ther pight vnmouable betweene two starres, that be called Polys, that be the most South starre, & the most North starre: the which North starre we call the shipmans starre.

And

And that heauen hath ende touching lengthe and bredth, & stretching of place: But it is endelesse touching mouing, for it moueth by a mouer of endelesse might: that is by God himselfe, that is most high and glorious without ende. Hetherto speaketh Aristotle lib. de causis Elementorum. And also he calleth these Poles, two starres, in the highest endes of heauen, set in the middle thereof, one aboue, and another beneth: the one thereof, is set aboue in middle of ỳ heauen, northwarde, and is called Polus Articus: and that other is set against him southward, and is called Polus Antarticus, as it were set afore the starre, that is called Polus Articus. Betweene these two Poles, as it were betweene his two endes, heauen moueth: so that the greatest Circle of heauen commeth not euen round ouer our heads: For they two Poles be not lyke high to vs, and heuen moueth from the East to the West, and from the West againe till he come to the East, and all that ways like swifte, lyke as a wheele moueth about the axeltree. And therfore Aristotle vnderstandeth a certaine line that stretcheth from that one Pole to that other Pole in straight length, and about that line, all the roundnesse of heauen moueth lyke swifte: and that lyne he calleth Axis, as the Commentator sayth there. Of the kinde of this heauen, it is treated In libro de cœlo & mundo, secundum nouam translationem. Heauen (he saith) is one thing compowned of matter, for it containeth the kinde, of the which heauen is named, which is the last passing of all. And it followeth in the same booke: There be not many heauens, nor wer, neither shall be, for heauen is one perfect and complete at full, and nothing is lyke thereto: and without heauen is neither place nor body, nor widenes, nor fulnesse, nor time, that is number & mesure of mouing. Therefore there is stedfast life, that is to wit beyond the last, & that life is endelesse: For that lyfe neither faileth, nor endeth, and that is very lyfe. Also he saith there, that heauen is not made nor gendred, but it is simple, and the mouing thereof is euen, and therin is no diuersitie: & the moving thereof, is singular, and round about: and the mouer thereof is a spirite, that moueth it by his owne will: and the beame of heauen is continuer with the beame of fire, and ioyned therwith to profite of lyfe of the men which abideth. Also the firmament is called heauen, for it is sad and stedfast, & hath a marke, that it may not passe: and so for full great abiding of his stedfastnesse, it is incorruptible & vnchaungeable both in substance and in shape. And the shape thereof is rounde about, and hollow within to vs ward: and round about toward them which be aboue heauen, but the roundnes bendeth from them ward. The mouing thereof is kindly round about, and a stonte, and round about from the East to the west, and rolleth about, & drayweth with him by simple mouing, and lyke swifte in the space of a night and a daye, all that is there vnder, rusn to the place of the fire: and so he rauisheth and leadeth about with himselfe, the roundnes of the seuen Planets. And Rabanus saith, all that is there vnder, is obedient in one manner order, and not disturbed to the vertue of mouing thereof. Also he saith In expositione super Genes. The vertue of mouing therof stretcheth euen to these nether Elements. And so men suppose, that it drayweth about with himselfe the ouermost fire, and also the working of ỳ vertue of mouing therof, commeth euen to the aire, and also euen to the waters: in the which waters touching ebbing and flowing, it maketh in the most part increasing & decreasing, & these three Elements, Fire, Aire, and Water be obedient to some manner moning of heauen: but they follow it not in one manner wise, nor in one order, but some lesse, and some more, as it is said before. That which is more lyght and pure, is more obedient, and that which is lesse light and pure, followeth more slowly, & is lesse obedient. The earth is not obedient to the moning of the vertue of heuen, to take thereby chaunging of place, though it be obedient, and receiueth diuers impressions, to bring forth of it selfe, diuers manner of kindes. Then as

Bias ouerthwart

Rabanus

Rabanus saith, there the firmament hath touching, mouing, lyke swifte passing, ordinate, and not disturbed, and is swiftest of all mouings. Therefore lest the shape of the world should fall, by the swiftenesse of the mouing thereof, it is tarried by ordinate mouing of the Planets: and so the strong swiftnesse of his mouing, is made moderate by contrary mouing. Also it moueth without trauayle: for the parts chaungeth place and stead, the whole heauen chaungeth no stead nor place: and though these nether things be disturbed, and happely vnstedfast, heauen with his roundnesse and circles forsaketh not, nor leaueth not the sad tenour of his order, namely in a poynt. Therefore the mouing of heuen, is the first subiection of all time, & manner and rule of all other mouings. Also the firmament by his mouing is principle working and doing of generation and corruption in the lower world And as Rabanus sayth, the cause thereof is, for the firmament sendeth the vertue of his lyght, that is effective cause of generation to the earth, as to his owne middle, and gathereth his owne beames, & ioyneth them in the vtter parte of the earth. For as it is shewed in Scientia Perspectiua, euery each round body and hollow, and bright in euery each poynte thereof, sendeth a beamie lyne into the middle of that bright body: that is to vnderstand the vtter part of that middle: and the nerer euery beamie lyne is to other lynes, which goe out to the middle, the more stronger he is to print in effect thereof and doing. And their strēgth commeth of nighnesse of one lyne to an other: and thereof it followeth, that for the bodye of heauen is round, hollowe, and also bright. And this earth in comparison to the greatnesse of heauen, is accounted but as it were a poynt: for the earth is the middle point, that therin is ful great gathering of heuenly beames: and of the vertue and touching of those sayd beames, commeth full great generation and forth bringing of things that are bred in earth, which is the middle of the firmament.

And though heauen be Principium, and Well of generation: yet in it selfe it receiueth no generation, nor corruption, nor decreasing nor increasing: for heauen in his ful staunce hath much simplenesse and likenesse, clearnesse & pureneſſe: and hath no departing nor contrarinesse in the parts, of the which it is compowned, and therefore of it selfe it hath no might to corruption. And Aristotle argueth, in li. de cœlo & mundo thus, All corruption (he saith) commeth of contraries, and nothing is found contrary to heauen: wherefore heauen is not corrupt.

Also though heauen in it selfe be lyke in partes: yet needeth it to haue manye diuers roundnesses and circles in shape and greatnesse, that differ in length and breadth, and that of diuers habitations, which be needefull to things that shall dye, as Aristotle saith in li. de causis Elementorum. For if the neather worlde should receiue influence of beames in one manner disposition and measure, seeing of them that should dye, and generation of all the neather things should faile: and therefore it is needefull that heauen moue a stond, that by arising and going downe of Circles, now cold, now heate, Bias may be bred in the middle. For if heauen moued straight towarde vs, all things that be there we dwell, should be consumed and wasted with heat or with colde, as Aristotle sayth. Also men take not only heed in heauen of purenesse and incorruptiblenesse of matter, but also of fairenesse and clearenesse of shape. For as Aristotle saith in li. de sensu & sensato, Heauen in his owne kind is bright, but in the parts thereof is diuersitie. For in stars is more gathering of light, than in other parts of heauen. Wherefore in shape heuen hath roundnes, hollownes and vtter roundnesse, with clearnesse and brightnes, and cuennesse in the hollow heauen, and diuersitie in parts. Wise men tel, that of meting of roundnesses, and of contrary mouing of Planets commeth a swete harmony: wher of speaketh Macrobius in lib. Ciceronis, expounding the dreame of Scipio: In putting & mouing of these round worlds commeth the swet sound and accord, &c.

Also it is saide in libro de cœlo & mundo, in fine: that heauen with continuance of his moūing setteth a light flame on that thing which it moueth vppon. Therfore the aire is set a fire, with mouing of heauen. For mouing is cause of heat. Therfore there it is saide, that it is perceiued, that of moūing commeth heat kindly, & of rest commeth coldnesse. And therefore heate softneth matter & departeth it, & coldnesse gathereth & bindeth it. Therefore the parts of the Elementes, which be nigh to the mouing of heauen, be more hot then the other parts of the neather world, as it fareth in fire & aire. And in ỳ third Element, ỳ is the water, mouing is feebled. And therfore therin is coldnesse, but not in the vttermost. In the fourth element, that is earth, because it is far from the heauenly mouing, is constraining to the vttermost, through absence of heate & mastry of coldnesse. And therefore the earth abideth resting, and euerlasting, that it moueth not, as Arist. saith there. Also men take hēd of the nobilitie of heuen in simplicitie of his substance, in purenesse & euerlastingnesse, in brightnesse & clērenesse of shape, in roūdnesse, in euennesse of mouing, & swiftnesse, & vertues in highnesse of place. For touching the place therof it is most farre from the middle of the earth in stretching of quantity: For the greatnesse thereof passeth imagination and measure of reason. In might, for it ruleth & gouerneth and ordeineth and measureth all that is there vnder: And that is more wonderfull, heauen ordeineth and measureth, & amendeth and chaungeth all the neather things, that taketh neuer chaunging of thing which is lower then it selfe, nor that thing which is vnlike thereto in kinde, confirmeth it selfe in anye vertue to the heauenly body.

## Of the Christalline or watry heauen. Chap. 3.

The first heauen is watry or cristallin. And is made by the might of God of waters, which be set aboue in the firmament. For authority of holy writ telleth vs, ỳ waters be set aboue heauens: which be so light & subtil, ỳ they be turned into heuenly kind. And therfore they be pight there. But Beda saith, ỳ those heauenlye waters be hanged aboue the firmament, not by the thinnesse of waters, but by ỳ clēre & subtill vertue of God: and that to temper ỳ swiftnesse of the firmament, or to swage the heat ỳ commeth of ỳ swift mouing of the Firmament. For Bedas opinion was, ỳ heauen is firie kinde, as Plato and his followers say. Therefore Beda sayth, that heauen is of subtill and firie kinde, round, and set lyke far from the middle point of the earth. And therefore it semed to Beda, ỳ therfore it was nede, ỳ there were waters to bring that heauenly heat to temperatnesse: and that the nether world shuld not take domage of the burning of heauen. Some say that Saturnus, that starre is colde, and that he hath of cold kind of those waters, which be set aboue the top of heauen: and that because ỳ the place therof is nigh to the firmament. Also they say, that the firmament by vertue of those waters is colde and coleth the roundnesse which Saturnus is in: for it is nert thereto. But how this might be reasonably done, it is not clērely knowne to them that vse reason. For seing that watry substance, by reason of both his qualyties, moisture and coldnesse is contrarye at all to firie substaunce: It is not clēre inough to Philosophers, how betweene bodies that be so diuerse and contrarie, might vnitie and accorde be found in any wise. And neuertheless it is written. Iob. 38. He that maketh accorde in his high things. Iob. 38. ver. 19. Where is the way where light dwelleth, and where is the place of darknesse. Verse. 24. By what way is the light parted, which scattereth the East winde vpon the earth. Verse. 33. Knowest thou the course of heauen, or canst thou sette the rule thereof in earth. Verse. 36. Who hath put wisedome in thy reines, or who hath giuen thy hearte vnderstanding.

Therefore Philosophers that search and inquire, as I thinke the inner point of Philosophy more clergealy, and inner to the grounde, haue another opinion,

and

setteled.

Gods

Diuinely.

and meane otherwise. For Alexander sayth, that those waters, which are aboue heauen, be not set there as colde flowing, and moyst, nor as hot, froze, and heate: for these be properties, and haue contrarietie among themselues, and be contrary either to other. But more verely by the ordinaunce of the wisedome of God, those waters that be vpon or aboue the firmament, be in the most noble condition of their owne kinde set in that place by Gods owne doing: inasmuch as they be next to heauenly kinde. And this propertie of kinde of clearenesse and brightnesse is properly and kindly found in kinde of water. And by reason thereof it hath whitenesse, and accordeth with Cœlum imperium, and also with the firmament: therefore our Lord hath set water beneath, vnder the reason of colde & moyst, with other needfull conditions to generation and corruption: but he set waters aboue by reason of clearenesse, as it was needfull to the conseruation of the world. And therefore he saith, that heauen is called watrie and christalline, because of ablenesse to mouing, & clearenesse: for it is clere as christall, and receiueth light and fulnesse of light of the ouer heauen, which is called Cœlum imperium, and sendeth that light, which it receiueth, to the nether heauen: and it is called heauen, for it is vnseen & vnseene of vs: and it is called christalline, for it is hard as Christall, and not onely therefore, but because it is euenly bright & clere: it is called Aqueum, watrie: for it hath mouing as it were water of his subtiltie and moueablenesse: and it is moued, and moueth the next heauen thereto, and the said heauen moueth forth the heauen that is next thereto. And therefore that heauen that moueth the nether mouable things saueth principally the nether mouable things, as Alexander saith.

Gods seat

## Addition.

Addition

The varietie of opinions concerning the Heauens, doe manifest the incertaintie of humane skill: neuertheless wise men espie, that where ther is cause of learning, so long laborious studies are not spent in vaine, as appeareth by these three seuerall, p. C. Carlile.

The number of spheres, as the truth is, and as Plato and Aristotle describeth them.

Nouus iste orbis, qui & Firmamentum dicitur, Aristotele vocatur primum mobile, seu supremus orbis.

The first (for lacke of the figures) is the seate of the holy and blessed Trinitie, God the Father, his Sonne Jesus Christ, and the Holy Ghost the three person, the Archangells, Powers, Potentates, and Angelles, the soules of the Elect, which are departed in the Lorde and Sauiour Jesus Christ.

The second, the twelue Signes. The third, the seauen Planettes: these containe seauen heauens. Then followeth the foure Elements: whereof the earth is lowest. The twelue Circuites are vnder, and inclosed of cœlum Emperium.

Some of the Mathematicians, omit the burning heauen, and adde the tenth, which they call Primum mobile, and the ninth, which they call, Secundum mobile, as thus: Primum mobile, Secundum mobile, Firmamẽtum, Saturne, Iupiter, Mars, Sol, Venus, Mercury, Luna, Ignis, Aire, Aqua, Terra.

The Schole men omit the seate of God, & in the place of it, they put three more, as appeareth in this rehearsall. The ninth Cœlum Aqueum, or christallinum, or Adamantium, the watrish, or pele, or harde heauen, as harde as an Adamant stone. The tenth Primum mobile. The eleuenth, Coelum Emperium, the burning Heauen: Coelum Emperium, Primum mobile, Coelum Aqueum christallinum Adamantium, Firmamentum, saturne, Iupiter, Mars, Sol, Venus, Mercurius, Luna, Ignis, Ayer, Aqua, Terra.

## ¶Of heauen Emperio. Cap. 4.

COelum Empereum is the first and highest heauen, the place of Angells, the Countrey and habitation of blest

sed vien. And hath that name Empireum, of Pir, that is fire; For it is fully called fire, not for burning, but for light and shining, as Isidore sayth. For this heauen is most bright and shining, and giueth lyght and shining vnto the heauen Chrystalline, that is next thereto. And this heauen of his owne kinde is in parts lyke without starres, and shapen all rounde, as Damascenus sayth.

And it is round, for to contayne spirituall and bodely things, and it is kindly quiet, immoueable and vnmoued. And so that heauen is not needfull for continuance of generation of lower thinges: but, as Alexander sayth, For complection and full perfection of the worlde, and of bodyes, as certaine endes alike, which are ordayned according to the middle: The one ende is most darke, as the Earth: The other most lyght as Cœlum imperium. Either bodye, vtermost, and highest, and lowest, is for it selfe vnmouable and quiet.

Rabanus describeth the properties of this heauen, and taketh the wordes of Basilius in Exameron, and sayth in this manner: Cœlum Emperium, is the first bodye, most simple in kinde, and hath least of rotpolentnesse: for it is most subtill in the first firmament, and foundation of the worlde, most in quantitie, bright in qualytie, round in shape, highest in place: For it is farthest from the middle point of the worlde, and containeth spirites and bodyes, seene, and vnseene: and is the highest dwelling place of God. For though God be in euery place, yet it is sayd specially, that he is in heauen: For the working of his vertue shineth most ther. And therfore heauen is specially called, Gods owne seate: For in the bodye of the worlde, the kinde of heauen is fayrest, as Damascene sayth, and in heauen the vertue of God worketh most openly.

## ¶Of Ethere shining. Chap. 5.

ETher in Greeke is shining, and Isidore sayth, The ouer parts of fire, & of aire are called Ether, where is euerlasting shining of lyght and of brightnesse. And Anaxagoras sayth, that that name Ether, is the name of fire. And as Aristotle sayth, he troweth that, for the burning, which commeth of the swiftnesse of the moning thereof: and so Anaxagoras meaneth, that all thing which burneth is called by that name Ether. And Marcianus sayth, that Ether is the place, which is departed from the nether worlde, and is vnlerne in comparison to ꝑ nether, which suffereth many manner diuersitie and chaunging. For in Ethere, in that place is day euerlasting, no night commeth after day light, and no wonder: for the shadowe of the earth, which is cause of the night, commeth not in so high a place, as is that place, which is called Ether, as in 1. Metheororum Arist sayth, that Ether is nought els in kinde, but one element, & is none of the foure Elements: For all thing which is aboue ꝑ roundnes of ꝑ Mone, is of kinde departed from the kinde of the nether elements. Therfore Ether is neither heauie nor light, nor thinne nor thick: nor may be departed by thirling & boling of another bodie. For no corruption nor alteration may come and enter into the kind which is called Ether, neither into all nor into part thereof: and if it came, as bad composition of the Elements, then corruption shoulde come therein. But yet Anaxagoras sayth, that Ether is the aire, which is set a fire. And he sayth, that sometime it cōmeth downward, and is bid within the earth: and for the subtiltie thereof, it is ruled now vpward, now downward: and therfore commeth earth shaking, of the vertue of Ether closed in the inner partes of the earth. But Aristotle sayth, that this saieng is erronious: For a subtill thing moueth not downward: and also though it moued downwarde, yet it should not make such working. And as Macrobius sayth, The shining of Ether vnder the roundnesse of heauen, blaseth and shineth into all the roundnesse of the worlde: and containeth in it selfe the roundnesse of the seuen Planets, which moue agaynst the moning of the Firmament. And the neather parte of the

aire,

aire with ſwiftneſſe of his mouing, ſetteth on fire the ouer part of matters Elementall: and of that ſetting on fire, the roundneſſe of fire is gendred and bred, as it is ſayd, in libro de cœlo & mundo in fine. And Æther is not ſet on fire, by the matter that is ſo ſet on fire. For it taketh no chaunging of the neather things, though thoſe neather things take chaunging thereof.

## ¶Of the ſphere of heauen. Cap. 6.

Sphæra. THe ſphere of heauen as Iſido. ſayth, is a certaine kinde ſhapen all round, and moueth all round about the middle thereof in euen ſpace of times, from one poynt to the ſame. Philoſophers tell, that this ſphere hath neither end nor beginning: and therefore becauſe of the mouing about thereof, it is not ſone knowen, where it beginneth, and where it endeth, and no ſhape is ſo according to heauen, as the ſhape of a ſphere, both for the ſimplicitie therof, and for conteining and receiuing, and alſo for likenes and accord, as Iſido. ſaith. Alſo Alphraganus ſayth, that the ſphere is the round vttermoſt part of the heauenly body, in the which the fired ſtarres be contayned. And this ſphere goeth about vppon two Poles, the one thereof is by North, and goeth neuer downe to vs, and is called Polus Articus, the North pole: the other is Polus Antarticus, that is, the South pole, and is neuer ſene of vs: and that is, becauſe it is farre from vs, or els becauſe the earth is betwæne vs and it. Betwæne theſe two Poles, as it were betwæne two endes of ỹ world, the ſphere of heuen moueth and turneth round about, and with the mouing ther of, the ſtarres that be pight therein, are Drawen. borne & rauiſhed about, out of the Eaſt into the Weſt, and againe out of the Weſt into the Eaſt, in mouing of a day and a night, in the ſpace of foure & twentie houres. And the ſphere of heuen moueth about with ſo great ſwiftnes, that but if the Planets met, and letted the ſwifte mouing thereof, and made it moderate: the ſhape of the world ſhoulde fall. And therefore as Alphraganus ſaith, the ſeuen roundneſſe of Planets, be vnder the ſphere, euery one meeting and croſſing other. By the which roundneſſe, the Planets paſſe with conuenable meeting, and meete and come againſt the rauiſhing of the firmament, and withſtandeth and tarieth the ſwiftnes thereof. And all the body of the ſphere, moueth a ſtont about the middle, that is about the lyne that is named Axis, and Axis is a certaine line vnderſtode, that ſtretcheth ſtraight by the midle of a bal, or of an other thing from one Pole to another: by ſuch a line vnderſtod in heuen, the roundnes of heuen moueth as a whæle moueth about the axiltræ. The endes of this line that is named Axis, be called cardinales cœli, and be pight in the foreſaid poles, and are called Cardinales, becauſe they moue about ỹ hollownes of the Poles, as the ſharpe corner of a dore moueth in the herre. And thoſe cardinales be hollowe and crooked inward, as Iſid. ſaith. And halfe ỹ ſphere is called Emiſperium, that is, the parte which is all ſene of vs, and for defaulte of our ſight, it ſeemeth that it toucheth the earth: and the Circle, to the which the ſight ſtretcheth and endeth, is called Orizon, as it were the end of the ſight, as ſayth Iſid. Then knowe thou hereof ſhortly, that the ſphere of heauen is a bright ſubſtance, and ſhineth euen to the middle thereof, that is to the earth, and the roundneſſe thereof is moſt farre from the middle poynt of the earth: and therfore the ſubſtance of theſe things, which be full great in heauen, ſeeme full little to our ſight: and that is for they be far off. And this ſphere containeth all the nether things, and ordaineth and informeth them all, and is cauſe effectiue of generation and of liuing, and rauiſheth and draweth to it ſelfe contrary things: for by violence of his mouing, it draweth after him the Planets, which mette with him, and paſſeth forth with harmonie & accord. For Ari. ſaith in lib. de proprietatibus Elementorũ, of ordinate mouing of the ſphere, and of the contrarye meeting of Planets, in the worlde commeth harmonie and accord.

And so Macrobius saith: in putting & moving of the roundnesse of heauen, is that noyse made, and tempereth sharpe noyse with lowe noyse, and maketh diuers accordes and melodie: but for the default of our hearing, and also for passing measure of that noyse and melodie, this harmony and accord is not heard of vs. In likewise as we may not perceiue and see the Sunne moue though he moue, for the clearenesse of beames ouercommeth the sharpnesse of our sight.

## ¶Of the circles of heauen. Cap. 7.

Addition

Circles of heuen be many: of ỳ which twaine be seene, the which twaine bee called Galaxias and Zodiacus.

Zodiacus, an ouerthwart circle deuised to be in heauen by the Astronomers, to declare the course of the Sunne alway, betweene the Tropikes of Cancer and Capricorno. To which poyntes when it commeth either in the deepest of winter, or in the highest of Summer, it declyneth by little and little backe againe toward the Equinoctiall. This Circle hath the name of the figures of beastes, that are imagined to be in it, to expresse the natures of the twelue Signes, which are within the compasse of the same.

The other are vnseene, as the Circle that is named Equinoctialis, that departeth heauen in two partes euen like: the which two parts be called Emisperia. And that Circle Equinoctialis, toucheth the Circle that is called Zodiacus, in two Signes, that one is named Aries, and that other Libra, the weigher and the Ballaunce. The other Circle is called solsticialis estiualis, that is, The stinting of the Sunne in Summer: for when the Sunne is therein, the Sunne is stinted in the Summer, and the daies begin to were shorter. This Circle toucheth Zodiacus, in the signe that is called Cancer, the Crabbe: and is as it were the ioyning of our dwelling countrey.

And another is called Parallelus, or the Circle Septemtrionalis, and is named Articus also, and is as it were the departing of our dwelling place. And the Circle that is towarde the Circle, which is called Torrida zona, which is as it were the ioyning of Torrida and of our habitation, toucheth the Circle which is named Zodiacus, in the Signe which is called Capricornus: And this Circle is named Solsticialis Hyemalis, of stinting of the Sunne in Winter.
For when the Sunne is in that Circle, the Sunne stinteth in Winter, and the dayes beginne to were long. Another Circle there is, that is called Parallelus.

(*Paralleli, lines in the sphere of the world, equally distaunt, whereby the Sunne passing, causeth variation in the houres of the day) and is called Antarticus also, and is in the South, afore the North Circle, which is called Parallelus Articus. And these fiue Circles are called Paralleli, as it wer Circles lyke farre a sunder. Beside these be two Circles, either called Colurus: ỳ one is named Colurus septentrionalis, the North Colurus, and beginneth from the North Pole, and passeth round by the Signes that are called Cancer & Capricornus, & tourneth againe to his owne beginning. That other is called the South Colurus, (*Coluri, are two great Circles in the Sphere, which doe declare the time called Aequinoctia and solstitia, that is to saye, when the daye and night be equall in length: also when the daye is longest, and the night at most length) and passeth by the Signe Libra, into the Signe that is called Aries, and tourneth also againe to his owne poynt. And Coluri are sayde as it were Colla Tauri, and haue that name of the tayle of a wylde Ore, that arreareth his tayle, and maketh an vnperfect Circle: And Collurus is said as it were an vnperfect Circle.

*Additiõ

*Additiõ

The tenth Circle is called Orizon, that is, making ende of the sight: In that Circle it seemeth, that heauen and earth be coupled togethers.
And there is a South circle that betokeneth and marketh that part of the circle, and is called Zodiacus, in the which part

it seemeth that the Sun, is like far from the East & frō the West. And these two last circles be not in the sphere, but vary and be diuers, as diuers aspects alketh. Huc vsque Isidorus, li. 3.

Addition

Orizon is the furthest parte of the firmament that mans eie can discerne, or determine.

## Of the circle Galaxia. Chap. 8.

GAlaxias is a circle of heauen, and is more faire and bright then other circles of heauen, and passeth by the middle of heauen, and beginneth from ỳ East and passeth to the North by these signes, which are called Cancer & Capricornus, and turneth againe to his owne point. And this circle is called the milky circle: For among all circles of heauen, that circle is most bright and clære, and most notable. And therefore by night it ruleth and leadeth ship-men, and waye-faring men. And the more clære the weather is by night & cold, the better is the perceiuing of this circle. By the opinion of the common people, the circle Galaxias is ỳ vore of the passing of the Sun, that the Sun leaueth after him when he passeth in that circle. But Aristotle sayth ỳ this is false. For if Galaxias were of the imprinting of the passage of the Sun, then must this printing be in the signes, in the which the Sunne passeth with other moueable starres. And we see that this is false. For it passeth the boundes of the circles, which are called Zodiacus, wher the Sunne commeth not nigh: as it is sayde in Libro Meth. Therefore Anaxagoras and Democritus sayde, that Galaxias is of reflection and rebounding of light towarde the ayre, as it were in a mirrour. But this is false, as Aristotle sayth. Therefore if it were so, Galaxias shoulde chaunge place, as the lyght chaungeth, and this is false. For wæ see, that Galaxias is alway in one place, and passeth not thence. Therfore Aristotle sayth in this manner. Fire, which is nigh to the roundnesse of heauen, is shining and bright. And in the place where Galaxias is seene, bee many small starres and bright, and in those starres shineth that brightnesse. And therefore that place seemeth most bright with beames of light, and passeth not out of one place of the roundnesse of heauen. Huc vsque Aristoteles liber. pr. Methreorum. cap. 2.

## Of the Zodiake. cap. 9.

ZOdiacus is a circle that passeth a-slont, & is departed euen in twelue partes, the which twelue partes Philosophers call signes. And these signes shewe to vs in what parte of heauen the Sunne and the Planettes are in. Then the twelue signes bee twelue spaces distinguished in like much, knowen of Astronomers by notable starres, and euery each signe is departed in thirtye degrées, and euery each degrée is sixtye minutes, and euerye minute is sixtye scruples. So that sixtye scruples make one minute, and sixtie minutes make one degrée, and thirtie degrées make one signe. And these signes bee called by their owne proper names: As Aries, the Weather: Taurus, the Bull, and so of other. They be called beastes, not for that beastes be set in heauen: but for in effectes and doing they present some propertie of such beasts: as it shall be said heere following.

Among these twelue signes, foure bee Cardynall signes, as Isidore sayth: as Cancer, highest, and Capricornus, lowest, Aries and Libra in the middle. The first twaine bee called Signa Solsticiaria, those bee the signes in the which the Sunne stinteth. For in Cancer the Sunne stinteth, and commeth no nearer to vs warde: And in Capricornus hee passeth no further vpwarde. In the first hee maketh most long daies and short nightes: And the seconde againewarde: and in the other two signes the daye and night bee lyke. And in Libra is euennesse of daye and night in Haruest: and then in eyther time dayes and nightes bee lyke long: also in these signes there bee three fyrye, that bee Aries, Leo, and Sagittarius: and there bee three earthye,

The Sun is in the highest.

The Sun is lowest.

Fire.

Earth. that be Taurus, Virgo, Capricornus. And there bee three ayre, that bee Gemini, Libra, Aquarius. Aire. And there bee three watrie, that bee Scorpio, Cancer, Pisces. Water. Among these signes, they that bee fiery and ayrie, bee hotte and male, and daye signes. And they that bee watrie and earthie, bee colde and female, and nightish signes. Also among these, foure bee moueable, that bee the foure cardinall signes, that bee Aries, Cancer, Libra, and Capricornus: for in these signes time chaungeth. And foure bee pight, in the which time is pight: that bee Taurus, Leo, Scorpius, and Aquarius. And foure be common, in the which they bee meddeled: that bee Gemini, Virgo, Sagittarius, and Pisces. And these signes bee called houses: for they bee the home and dwelling places of Planettes. And of these houses, some bee called the houses of Triplicitie, and some of exaltation. For those signes that accord in one kinde, make a Triplicitie, and haue one name, & so they be ordeined in foure parts of heauen. For in the east part bee the fiery signes, Aries, Leo, & Sagitarius: East. The earthy signes be Taurus, Virgo, & Capricornus in the South. The airie be South. Libra, Gemini, Aquarius, in the West. Watrie bee Cancer, Pisces, Scorpio in West. the North. And among Triplicities of North. houses, those that be in the East be stronger in their working and doing than the Weasten, the Northern, or the Southern: For more noble planets haue mastrie therin. For the Eastern Triplicitie, that is the first, hath the Sunne by day and the Mone by night, and Saturnus is partener with them by daye and by night. And West in Triplicitie hath Saturnus, Mercurius, and Iupiter. And the Northen Triplicitie hath Venus, Luna, & Mars. And the Southerne Triplicitie hath Saturnus, Mercurius, and Iupiter. Also signes bee called houses of exaltation and rising. For as Planettes be more or lesse enhaunced in degrees of signes, the more vertuously and perfectly they worke. For the Sunne hath his vertue & exaltation in ỳ eightene degree of Aries: and his falling in the degree of Libra, Venus hath her blisse in Piscibus, in the eight and twentie degree, & her falling and her discomfort in such a falling of the signe, that is there afore, that is Virgo. Mercurius ariseth in Virgo, fiftene degrees, and falleth in Piscibus in as many degrees. The Mone ariseth in Cancer in the third degree, and falleth in Scorpion in as manye degrees, Saturnus ariseth in Tauro in one and twentie degrees, & falleth in Aries in as many degrees. Mars ariseth in Capricornus, in seuen and twenty degrees: and falleth in Cancer in as many degrees. Iupiter ariseth and Caput draconis in Geminis in three degrees, and falleth in Sagittario, in as many degrees. Cauda the taile of a Dragon ariseth in Sagittario, in three degrees, and falleth in Geminis. Beside these euery each signe is departed in three partes, the which partes bee called Facies. The beginning of which is from the first degree of Aries, and dureth to the tenth degree: the second dureth to the xx. the third dureth to the thirtye. The first part that is called Facies is giuen to Mars, the second to the Sun, the third to Venus.

The first Facies of Taurus, and is giuen to Mercurius: the second to ỳ Mone, the third to Saturnus. The first Facies, of Geminis is giuen to Iupiter: The second to Mars: the third to the Sonne. The first of Cancer to Venus: the seconde to Mercurius: the thirde to the Mone. The first Facies Leonis is giuen to Saturnus: the second to Iupiter: the third to Mars. The first Facies of ỳ signe that is called Virgo, is giuen to the Sunne: the second to Venus, the third to Mercurius. The first Facies of Libra, is giuen to the Mone: the second to Saturnus, and the third to Iupiter. The first Facies of Scorpio is giuen to Mars, the second to the Sunne, and the third to Venus. The first Facies of Sagittarius is giuen to Mercurius, the second to the Mone: ỳ third to Saturnus. The first Facies of Capricornus, is giuen to Iupiter, the second to Mars, the third to the Sun. The first Facies of Aquarius is giuen to Venus, the second to Mercurius, the third to ỳ Mone. The first Facies of Pisces is giuen to Saturnus, the second to Iupiter

piter, the third to Mars.

Then a Planet that is in his house, hath fiue starres: in degree of exaltation and arising, he hath foure: in the house of the Triplicitie, he hath three: in ỳ part that is called Facies, he hath one or two. And among the Planettes hee that is most abundaunt in number, passeth most in strength. And euery each Planette is more strong in his owne house, than in anothers house. And so by strength of the signe that a Planet is in, the Planet is strengthened: and is feebled of feblenesse of the signe that hee is in. As a strong man is more strong on a strong horse than a feeble. And therefore as Misael sayth: Astronomers in their domes and in their iudgements take heed of the houses ascendents. That is to vnderstand of arising of signes, and dignitie of Planets, that they may deeme and gesse what shall befall by participate and mallerie in houses, in Angles, or ascendents angles either falling from angles.

The whole art resteth on deeming & aming

And also some signes bee called Domus angules, as the Cardinall signes: of the which we haue spoken before, that be Cancer, Libra, Capricornus, and Aries: And some signes bee called Domus succedentes, following Angulus, as Taurus, that followeth the signe that is called Aries: and Leo, that followeth the signe which is called Cancer: and Scorpio that followeth the signe which is called Libra: and Aquarius, that followeth the signe, which is called Capricornus. And some bee called Domus cadentes ab Angulus, falling from Angelis, as Gemini, Virgo, Sagittarius, Pisces: as it is seene in Misael his figure. And by rising and going downe, Oppositions and Coniunctions, and aspects of these signes diuers and contrarye things fall in this world. For as the same Authour saith, they be in strength of kinde, and both gendered vnder a strong signe, male, ascendent, and arising: and vnder a strong Planet, with good aspect therin, be of strong and good dispution in their kinde: and againeward.

Also houses that bee called Domus Angulj, the first house is Casterne, that is the signe which is called Aries: and the Northerne house is Cancer: and the West Angule is Libra: and the Angule of the earth is Capricornus. These foure Angules signes be of most vertue: and the Casterne more than the Westerne: and the Northen more than the Southern. And the angle of the earth is lesse strong than the other angles, as the same Authour sayth. The signes that bee called Domus succedentes, be of meane effect and vertue: and the second signe, that is to witte, the second signe from Aries ỳ is Taurus, and the fourth signe, the fifth, the eight, the eleuenth: and among these signes or houses, the eight is worst working and betokening: and therefore Astronomers call it Domus mortis, the house of death: and the other signes bee called Domus cadentes, falling houses, that bee the fourth, the fifth, the first, the ninth, and the twelfth, and bee of feable effect, and of worst betokening, and namelye the first and the twelfth: and the cause thereof is, as the author sayth, for in the signe that is called the first house, Mars is Lorde and Master: and therefore it is called the house of sicknesse and of feblenesse of all things: and in that signe is the ioye of Mars, and in the twelfth is the ioye of Saturnus: and therefore it is called the house of enmitie, of sorrow, & trauaile: also signes that be called Domus, beholde euerie other, and haue aspect euery each to other: so it is sayd, that there be three principall aspectes, that bee called Sextilis, Trinus, & Quartus. Aspectus is called Sextilis, when a Planet in any signe ascendant arising, hath aspect to the thirde before him, and to the thirde after him: and that from the third to the leauenth. Exlample. If any Planet be in ỳ beginning of Aries, hath aspect to the Planet, that is in the head of Gemini before him: and to him, that is in the beginning of Aquarius, after him that is in the leauenth signe: and this aspect is called Sextilis: for it holdeth the first part of heauen, that is sixtie degrees, and such aspect is laudable, fortunate, good, and gracious.

It is the signe of meane loue as Astronomers tell, as the foresayde Author meaneth. The third aspect is from ỹ first signe to the ninth. Ensample. A Planet that is in the beginning of Aries, hath aspect to him that is in Leone before him and to him that is in Sagittario, after him, that is the night signe. And this aspect is called Tercius, and Trinus also: for it conteineth the third parte of heaven, that is fire score degrees, & this aspect is best. For it is in the signe of perfect friendship and loue, as the Author sayth.

Notes requisite.

The fourth aspect is from the fourth signe and the ninth. Ensample. A Planet that is the beginning of Aries, hath aspect to him that is in the head of Cancer before him, & to the Planet that is in the head of Capricornus after him, or behind that is the tenth signe. And this is called Quartus, the fourth: For it conteineth the fourth parte of heaven, that is foure score degrees and tenne. And this aspect is euill: for it is the signe of wrath and enuye, and enmitie, and in perfection, as the foresaid Author sayth. And coniunction & apposition be not aspects: but sometime they be called aspects, by misusing & chaunging of that name aspect. Then when the first signe hath aspect to the seuenth, as Aries to Libra, it is called Aspectus oppositus, and is worst: for it is the signe of perfect enmitie, & signifieth and betokeneth worst hap, & namely if Mars haue such aspect to Saturnus or to the Sunne: And when a Planet commeth with a Planet in ỹ same signe ascendent, or in the vert signe there before, or behinde: then it is called Coniunction. And this Coniunction may be good, if that the Planets be good. And againeward euill, if the Planets be euill, as the Author saith. And all this is said in figure, that the Author maketh and setteth.

Sapiens dominabitur astris

## Of Aries. chap. 10.

GAther we kinde of all signes arowe, and by order, taking beginning of the signe, that is called Aries. Then Aries is an Casterne signe, as it is said. For as a Wether in lieng vpō one side, turneth & chaungeth by equall times, to the Sun being in that part of the circle Zodiacus, that is called Aries, maketh euennesse of day and night, and maketh the artificial daies and nights like long. And Misael sayth, that Aries is a fire signe, male, and a dayes signe and moueable, and the house of Mars. The Sunne is Lord thereof by day, & Iupiter by night, And Saturnus is partener with them. And this signe Aries is of the first Triplicitie. The first Facies is giuen to Mars, the second to the Sunne, the third to Venus. And of mans bodie Aries hath maistrie in the head and face, & maketh much haire in ỹ bodie, & maketh ỹ body and face crooked and beadie eyen, short eares, and long nethe, and is the house of Ilye, and of the birth of man: For as that signe goeth vpwarde from the nether parte of the earth toward the ouer partes of heauen, & turneth againe from darknesse to light: so doth a childe that is borne passe out of darknesse. And by vertue of that signe the thing that is hid commeth into light, and priuie things be knowne to wise men. And as Albumasar telleth in libro de motibus astrorū. In going downe (he sayth) of the third or of the fourth degree of Aries, the signe ariseth that is called Libra, and moueth the aire. In the tenth degree ariseth the starre that is called Almureth and Alpheta, and maketh the aire clere and bright. In the 25. degree Phades the seuen starres goe downe, when the Sun, or the Mone, or any of the Planets commeth into the first, second, or third degree of Aries, then shall be clowdie weather, & winde of the South colde and tempest. In the second degree of Aries, or in the ninth shall be great heats.

Shape in Aries.

Pleiedes, the seuen starres.

## Of the signe Taurus. cap. 11.

TAurus, as Misael saith, is an earthly signe, colde, night, and a nightye signe, the house of Venus, the second, exaltation of the Mone in the fourth degree: Venus is Lorde thereof by daye, and the Mone by night. And Mars is partener with them: and of the Triplicitie

Al herbs, stones, fruits, serpents, & seeds, of ỹ operatiō, in the 4. degree of this coniunction.

Taurus are vncurable poisons swet or fresh in tast, these haste sodein death.

plicitie he is the second. The first Facies is giuen to Mercurius, the second to the Mone, the third to Saturnus, and hath mastrie of mans body in the necke and in the throate, and giueth large face and crooked, beauie nose and long, large nosethrills, beauye eyen, haire standing, and blacke and a greate necke, and maketh a man shamefast, and to walke honestly, and neuertheleese in vaine & in idleneese.

Shape in Taurus.

And he is the house of substance, and of riches, and possession, of receiuing and giuing, and is called Taurus, a Bull, for a Bull earing maketh the land plenteous and rich. Also when the Sunne is in Tauro, land may be eared, and is conuenable to be tilled, and to beare fruite, as saith Albumasar. In the first degree Taurus, ariseth the starre that is called Paluit. In the first degree ẏ constellation that is called Orion, goeth downe, and the aire chaungeth. In the eight degree Pliades, the seauen starres arise and distrouble the aire. In the 16. degree, the starres that be called Hiades arise, and distrouble the aire.

## Of the signe Gemini. cap. 12.

As Misael sayth, The signe that is called Gemini is airie, male, meane, and a day signe. The house of Mercurij, exaltation of Cauda Draconis, the star that is called the Dragons taile, is in the third degree thereof. Saturnus is Lorde by daye, and Mercurius by night. And Iupiter is partener with them, & of the third Triplicitie. The first Facies is giuen to Iupiter, the second to Mars, the third to the Sun, & hath mastry in mans body, of the shoulders, armes, & handes, & maketh a man faire, conuenable, and of meane stature. And if Mercurius be coniunct thereto, and be fortunate: he disposeth a man, and maketh him able to letture and to writing. And is the house of kinred, and nigh sibnesse of counsaile, of religion, and of truth. Of good meat and of sleepe, as Albumasar sayth, when the first degree of this Gemini goeth downe, the starres arise ẏ be called Hiades, and change the aire, and thereafter Archites & Echites, that be called Aquila, the Eagle in eightene degrees, & Delphini in ẏ fire & twetie degree. This signe is called Gemini, that is to meane twins, as Ysi. saith. Fables of Poets meane, that these twins were Castor & Pollux, two brethren borne at one burthen, and were ful strong men. And because of them it is sayd, ẏ the Sun is then in Gemini. For when the Sun is in ẏ part of heauen, ẏ vertue is doubled to make the weather world plenteous. And then sometime be many warres and strifes betweene kinsmen & cousins. Also Isid. telleth another tale, & saith, ẏ when Castor is ouer & ruleth the neather things, then Pollux is ouer & ruleth the ouer things, & againeward. And Marcianus sayth, that that is feined. For sometime in Summer, when nights be most short, one part of the constellation goeth downe, & the other part, that is ẏ forth, ariseth and goeth vp. And therefore it is saide, that the one brother oweth heauen, and the other hell.

Shape in Gemini.

(*Castor and Pollux, as Poets haue feined were two twins, begotten on Leda, ẏ wife of Tindarus king of Laconia, (with whō as it is feined) Iupiter in the likenes of a Swan, did accōpany, for in those daies inchātment & witchery, holpe to further much iniquity, & the childrē so begotten, felt Gods vengeāce secretly, she is said to hatch two egs, of ẏ one came Pollux & Helena, which was rauished by Paris, for ẏ which came Troies destructiō, & of ẏ other came Castor, & Clitēnestra, ẏ wife of Agamēnon, king of Micene in Greece, now called Peleponnesius: the two egs are ẏ two princes, ẏ husbād & ẏ adulterer: these two Castor & Pollux, deliuered ẏ seas frō pirats & rouers, & therfore being counted Gods of ẏ sea, were called on by mariners in time of daunger, & tempest. Occasion of this was taken of the star called Gemini, into the which it is feined those two brethrē wer turned: ther are two lights which do often settle on ships called Castor & Pollux, which if they ascend is a token of fair weather, if they fal on ẏ seas a shew of tempest, this is common.

*Additiō

## Of the signe Cancer. chap. 13.

The signe ẏ is called Cancer is watry female, vnstable, a night signe, the house of the Mone, exaltation of Iupiter

in the fiftenth degree thereof. Venus is Lord thereof by day, and Mars by night: and the Mone is partner with them. And he is of the fourth Triplicitie. His first face is ioyned to Venus, the seconde to Mars, the thirde to the Mone: and hath mastery in the body ouer the brest, ribbes, and lunges: and maketh greatnesse in the bodye. For from the middle he maketh a man great and euill shape, & boistous, and vpward subtill, and maketh short teth and crooked: and is called the house of the father and of vines, and of all things that grow vpon earth: of castles, of towres, of townes, and of Cities, of treasure hidde, and of heritage. Hereof speaketh Albumasar. And when the fifth degree of this signe Cancer goeth down, the signe that is called Capricornus ariseth, and chaungeth the aire. In the seuenth degree Orizon ariseth and chaungeth the aire in heate. In the 29. degree ariseth the sharpe star, that is called Canicula, & semeth a full hound. And then is greate disturbaunce in the aire, and as Isidore sayth, This signe is called Cancer, the Crabbe. For the crab is a shelling beast, and goeth backward: So the Sun, when he goeth in that part of the circle Zodiacus, that is called Cancer, he goeth backwarde in the eight degree of this signe Cancer. Also then the Sunne is high toward the roundnesse of the sphere, toward our dwelling place: and is set in earth that he may not passe higher: and then he turneth againe, passing by the nether signes euen to Capricornus.

Shape in Cancer.

At which time beginneth ỹ dog daies which is saide the time of infection

Dies caniculares.

Addition

Canis is a starre in the Firmament, rising the. 17. Kalends of August, & goeth downe within. 40. dayes after: in which time being called the dog daies, this starre ioyning with the sunne in the middest of the firmament doubleth the heate, &c.

## Of the signe Leo. chap. 14.

AND Misael saith, The signe that is called Leo, is firie, male, pight, and a daye signe, the house of the Sunne, and his exaltation, the Sunne is his Lord by day, and Iupiter by night, and Saturnus is partener with them. And he is of the first Triplicitie. His first face is giuen to Saturnus, ỹ second to Iupter, the third to Mars, and helpeth in a man the stomacke, brawnes, heart, and ridge, & maketh a man great vpward and small beneath, of greate heart and fierce, with small legs, & be called, the house of children, and of new clothes, of free men, and of goods, and this sayth Albumasar. In the fourth degree of Leo, Aquarius, and Clion ariseth, and the ayre is chaunged. In the nintenth degree Cancer ariseth and Capricornus goeth downe. And that signe is called Leo, for the Lion is strongest of beasts, namely of heate, and specially in the fore part: so the Sun entering into that part of this signe, printeth in his beames more sharply, then he doth in the ende when he passeth out of the signe, as Isidore saith.

Shape in Leo.

Clion. a starre.

## Of the signe Virgo. chap. 15.

THE signe that is called Vrgo is earthie, colde, meanly, and a night signe: the first house of Mercurius, and the exaltation of Mercury is in the fifth degree therof. Venus is his Lord by day, & the Mone by night, and Mars is partner with them, and is of Triplicitie the second. His first face is giuen to the Sun, the second to Venus, the thirde to Mercurius. Of the parts of man he hath in cure the wombe and guts, and maketh a faire person, faire eien, faire face, & semely, and he swageth the will: and is the house of sickenesse, of seruaunts, men and women, and of beasts, and betokeneth right wisenesse and chaunging from place to place. And this signe is called Virgo, a maide: For a maide is barren, and without fruite: so the Sun entering the part of Zodiacus, that is called Virgo, wasteth with his heate, humour and moisture: and so maketh the earth barren of fruite.

Shape in Virgo.

The Zodiake declining

## Of the signe Libra. cap. 16.

MIsael saith, that the signe that is called Libra is watrie, male, vnstable, a daye signe, the house of Venus, the first

eraltatiō of Saturn⁹ in 21. degrés therof. Venus is his Lord by day, & Saturn⁹ by night, Mercurius & Iupiter be both partners with them, of Triplicitie in ỳ third: His firſt face is giuen to the Mone, the ſecond to Saturnus, the third to Iupiter. In mans body he ruleth ỳ nether parts, the wombe, the guts, and the nauell. And he is the houſe of wiues, ſponſalles, and marriages, of ſtrife, theſte, and robberye, and this ſaith Albumaſar. In the fifth degrē of the ſigne of Libra, the ſtarre that is called Leo, ariſeth and chaungeth and heateth the aire. In the 20. degrē ariſeth Corona, and maketh much troubling of the aire.

Shape in Libra.

Addition

Corona, the ſigne of Ariadne (the wife of Theſeus king of Athens, who was much defaced by breaking his fayth which he had promiſed to the daughter of Minos, king of Creta, leauing her in the Ile Naxas, notwithſtanding ſhe ſaued his life) which hath nine ſtarres in forme of a crowne.

And in the .23. degrē ariſeth the ſtarres that be called Hyades and Veſperion, and then is more perturbation of ỳ aire. And thereafter ariſeth Virgo. And this ſigne hath his name of Libra, of a ballance: that is ỳ inſtrument of weieng. For the Sunne being in that parte of heuen ỳ is called Libra, maketh daies and nights euen like and long, as Iſidore ſaith.

## Of the ſigne Scorpio. chap. 17.

MIſael ſayth, the ſigne that is called Scorpio, is watrie, colde, pight, and a night ſigne, the firſt houſe of Mars, the eraltation of no Planet. Venus is his Lord by daye, and Mars by night: and the Mone is partner with them, of Triplicitie is the fourth. His firſt face is giuen to Mars, the ſecond to the Sunne, the third to Venus. Of the part of man, it ſerueth the members of generation, the bladder and the reines: & giueth a ruddy face and little, much haire, ſmall eien, long legs, & great fete. And he maketh a man light and vnſtable, wrathfull, & a lyar. And is called the houſe of death, and of trauaile, of harme, & of domage, of ſtrife, of battaile, of guilefulneſſe, and felneſſe, and of wit. Hereof ſpeaketh Albumaſar.

Shape in Scorpio.

In the ſecond degrē of Scorpio the ſtars Hiades ariſe, and cauſeth greate diſturbaunce and diſtemperaunce in the aire.

*Additiō

(*Hiades are ſeuen ſtars, whoſe names are Ambroſia, Eudora, Paſithoe, Coronis, Plexauro, Pytho, & Tythe, they be troublous, and raiſe ſtormes & windes. They go down the. 14. Kalends of May: Poets haue named them the daughters of Atlas & Aetheria, wherfore they be alſo called Atlantides: Atlas of Mauritania, as the Greeks ſuppoſed, did firſt find out the courſe of the ſtars, by an excellēt imagination: it is ſuppoſed he was about the yeres. 1599. afore the incarnation: of ſo great antiquitie is the ſcience of Aſtronomie.

And thereafter ariſeth Taurus. In ỳ 22. degrē therof Hiades go downe: & thē the wether & the aire is clére. And that ſigne is called Scorpio. for a ſcorpion is a beaſt that ſtingeth gladly with ỳ taile. Alſo the Sun being in that parte of Zodiacus, that is called Scorpio is cauſe of hurting, and of punching of mans body. For then he withdraweth and giueth leſſe heate to the ayre, whereby the ayre being diſtempered in colde, greueth and puncheth the bodye ſome, as Iſidore ſayth.

## Of the ſigne Sagittarius. Chap. 18.

MIſael ſayth, that Sagittarius is a watrie ſigne, male, meane, and a daie ſigne, in eraltation of Cauda draconis, the ſtarre, in the thirde degrē thereof, the Sunne is his Lorde by day, Iupiter by night, Saturnus is partener with them of Triplicitye. The firſt face is giuen to Mercurie, the ſeconde to the Mone, the thirde to Saturnus. Of mannes partes he diſpoſeth the eyen, and maketh long haunches and legges, and euen long face and ſmall chinne, and maketh a man ſayer behinde then before, and maketh ſmall haire, and a great womb, and he maketh a man haue liking in mouing.

Humane feature.

And therefore he is called the house of trauailing men, of truth, of wisedome, of mastrye, of worshippe, of wit, and of cunning and knowing of Starres, and diuination of dreames. And hereof speaketh Albumasar. In the second degree of Sagittarius, Plyades arise, and go some downe. And the head of Scorpio aryseth, and then is strong turbation of the aire. In the seuenth degree the starres Hyades go downe, and the aire is chaunged. That signe is called Sagittarius, ỹ archer: For as an Archer sendeth his Arrowes: so the Sunne when he is in that part of Zodiacus, sendeth to vs Raine, haile, and Snow.

Sagittarius arrows are raine, haile, & snow.

## Of the signe Capricornus. Chap. 19.

Messael sayth, That the signe that is called Capricornus, is earthie, cold, vnstable, a night signe, Saturnus first house. The exaltation of Mars is in ỹ 28 degree thereof. Venus is his Lord by day, and the Mone by night, and Mars is partener with them of Triplicitie, and is the second. The first face is giuen to Iupiter, the second to Mars, the third to the Sunne. In mans body he beholdeth the knees, and giueth small legges and drye bodyes, rough face and hairie, guilefull & wrathful. He is called the house of Lordship, of worshippe, of king and of kingdome, of bille, and of imperie, of riches stollen and hidde. Hereof speaketh Albumasar. In the fourth degree of Capricornus, Cancer ariseth in 3b. degrees, the head of Cancer goeth downe, and ỹ head of Capricornus ariseth. And is called Capricornus. For as a Goat buck is a beast with hornes standing vpwarde: so the Sunne, when he is in that part of Zodiacus, maketh the stinting of the Sunne in the winter, and then he beginneth to flie vpward by signes toward Aries and toward Cancer.

Shape in Capricor.

## Of the signe Aquarius, chap. 20.

Messael sayth, That the signe that is called Aquarius, is male, pight, a daye signe, the house of Saturnus: but is exaltation of no place. Saturnus is his Lord by daye, and Mercurius by night. Iupiter is partener with them of Triplicitie, as in the third. His first face is giuen to Venus, the second to Mercurius, the third to the Mone. And it is sayd he hath Lordshippe of mans legges vntill the ancle beane, and maketh a man gladde and ioyfull, and a greate waker. And maketh a faire face, and well coloures. And of some he maketh one legge longer then another, and he is called the house of friendship, and of Merchandise, & faire, of fortune, of rent, of tribute, and substaunce, of riches, of king, of knight, & of fot men. Hereof speaketh Albumasar. In the fourth degree of Aquarius, the signe ariseth that is called Leo: In the seuenth degree, the starre that is called Stella regia, and the starre that is called Lampades, goe downe and chaunge the aire, & thereafter Capricornus, & the head of Aquarius ariseth. Fables meane, that that signe Aquarius is ỹ butler of Gods, and giueth them water, and therefore he holdeth a potte. And therefore then it is faide, that Sol is in Aquario: for that time the aire is made thicke, and hath much water bread: and then is more raine then in other times, as Isidore sayth.

Shape in Aquarius

## Of the signe Pisces, chap. 21.

Messael sayth, That the signe that is called Pisces, is watrie, colde, meane, and a night signe: the house of Iupiter, but exaltation of Venus in the 27. degree. Thereof Venus is Lorde by daye, Mars by night: and the Mone is partner with them, of the Triplicitie in the fourth. His first face is giuen to Saturnus, the second to Iupiter, the thirde to Mars. Of mans bodye he ruleth the feete, and giueth large breast, little head, a flowrishing beard and faire. And maketh a man white, of great heart, with rounde eyen: And that signe is called the house of enmitie, of Asse, of horse, and of euery beast that is ridde vppon. And betokeneth trauaile, woe, & sorrowe, backbiting, decipt, and guile, euill will, and prison: Hereof speaketh Albumasar.

Shape in man.

In the tenth degrée of the signe ỹ is called Pisces, Virgo ariseth: in the 12. degrée, Thele, ỹ is the signe ỹ is called Libra, ariseth: in the. 19. degrée, the signe that is called Cancer ariseth: in the. 24. degrée, Orision, & the signe that is called Aquarius arise. And this signe is called Pisces, the fish, for that time is generation and froting of fish. For when the heate of the Sunne ariseth, humoures be dissolued and parted, and then fish vse to shed their séede, as Isidore sayth. And so Astronomers meane that these be the priuie properties & vertues of the. 12. signes of heauen. And I haue put these properties of these. 12. signes to this worke, supposing that it is profitable to them that read ỹ names of them in holy writ, to finde and knowe shortlye, what olde men meaned and vnderstode of them in olde time. And why & wherefore Astronomers, that take héede of the course of the Starres, set such names to these twelue signes. For by rising and downe going, and conspect and sight these. 12. signes, that be called also Domos, houses: diuerse and wonderfull chaunges fall in these neather partes of the worlde, as it is sayd. For the ouer bodies of heauen alter and chaunge these neather things, and make in them diuers impressions and printes. And by these twelue signes, moue the Planets that be called Sidera errancia, not for they erre, for they haue most certeine moning and discrét: But they be called Errancia, for it is knowen that they holde their course against the course of the firmament. And therefore of the mouing of Planets, and of their place and effect, somewhat shall bée shortly sayd, both in generall and in speciall.

## Of double mouing of the Planets. chap. 22.

ALL the Planettes moue by double mouing, by their owne kinde, moning out of the West into the East, against the moning of the firmament: And by other mouing out of the East into the West. And that by rauishing of the Firmament. By violence of the firmament they bée rauished euerye daye out of the East into the West. And by their kinde moning, by the which they labour to moue against the Firmament, some of them fulfilleth their course in shorter time, and some in longer time. And that is for their course bée some more and some lesse. For Saturnus abydeth in euery signe thirtie moneths, and full endeth his course in thirtie yeare. Iupiter dwelleth in euery signe one yere, and full endeth his course in. 12. yeare. Mars abideth in euery signe. 45. dayes, and full endeth his course in two yeres. The Sunne abideth in euery each signe 30. dayes and. 10. houres and semis, and ful endeth his course in. CCClxv. daies, and fire houres. Mercurius abideth in euery signe. 28. dayes and fire houres, & full endeth his course in. CCCxxviii. dayes. Venus abideth in euerye signe .xx. daies, and full endeth his course in CCCxlviii. dayes. The Mone abideth in euery signe two daies and an halfe, & fire houres, and one bisse lesse: and ful endeth his course from point to point, in 27. dayes and eight hours. And by entering and out passing of these. 7. starres, into the. 12 signes, and out thereof, all thing that is bread and corrupt in this neather worlde is varyed and disposed: and therefore in the Philosophers booke, Misalath. chap. 1. it is read in this manner. The highest made the world to the lykenesse of a sphere, and made the highest circle aboue it moueable in the earth, pight and stedfast in the middle thereof: not withdrawing towarde the left side, nor toward the right side, and sette the other Elementes moueable, and made them moue by the mouing of seauen Planets, and all other starres helpe the Planettes in their working and kinde. And therefore the working of the Planettes is lyke to the stone Magnas, an Adamant, and to Yron. For as Yron is drawne to that stone, so euery creature vpon earth, hath a manner inclination by the mouing of the Planets. Conenable fitting, and destruction commeth by moning and working of Planettes: the working of them variety and is diuerse by diuersitie of Climas and Countryes.

Contrary mouing.

For they work one manner thing about the land of blew men, and another about the land and countrey of Slauens: and therefore as he saith Caput.quarto. Take heede of coniunction of Planets in these signes. For if many Planettes bee coniunct in watry signes,in the space of the yeares, it betokeneth much raine: And if they bee coniunct in firie signes, it betokeneth drinelle and hunger, that commeth of passing heat and drinelle:and if such a coniunction be in signes that be ayrie,it betokeneth much winde: And in the signes that be colde,it betokeneth beauinelle of colde,& of temperateneſſe of heate.And yet in the same booke.ca.8. it is said, that gifts of signes increase in theyr working by coniunctions of the Planets in good or in euil. For if the planettes bee good, they betoken good, and if they bee euill,they betoken euill. For as he sayth, Some Planets bee male, euill day signes,heauie,colde and dry: as Saturnus. And some bee good, male,a day Planet,temperate,hotte,and moyst: as Iupiter. Mars is male, a night Planet, and breedeth heate and drynelle. Venus is female, a night Planette, meane,betweene hot and colde,and moisture. And Mercurius is of temperate kinde,a day Planet, nowe male, nowe female. Therefore he tourneth himselfe sone to the kinde of the Planet,that hee is coniunct with. And so with good Planettes hee is good, and with euill he is euill, and with meane hee is meane. Also the Mone is a female Planet, and a night Planet,colde,and passing moyst. Therefore Astronomers meane, that some Planets in their doing and effects be good,as Iupiter and Venus: for they greeue nothing, but helpe and saue both their owne, and the things that bee not theyr owne,as farre forth as they maye. Other Planettes bee euill,as Mars and Saturnus,not for that they greeue alway theyr owne, but they helpe onelye their owne.And some moue as the Sunne,the Mone,and Mercurius. For they helpe theyr owne,and bee nowe good and nowe euill to other: and namelye, as they bee coniopned in diuerse houses of signes, with Planets good or euill. For with good they bee good, and with euill they bee euill. As these seauen Planettes oft worke, they haue might and power in ofte generation of men, and of other beastes. For as Astronomers meane, and Galen, and other wise Phisitions, Saturnus with his coldnelle and drynesse,congeleth the matter that is conceiued in the mother,and maketh it thicke: And in the seconde moneth Iupiter giueth spirits and members: In the third moneth Mars maketh the bloud thinne, and humours thicke, and ordeineth and compowneth. In the fourth moneth the Sunne giueth spirituall lyfe to the liuer and to the heart. In the fifth moneth Venus maketh perfect and disposeth the members and limmes of feeling, and of office, as the eares,nose, and other such. In the sixt moneth Mercurius compowneth all the holes and holow members,and tongue,and nosethrilles. In the seauenth moneth the Mone departeth and distempereth members in their owne place and stead,and therefore then a child is borne profitable and healthfull,and if the childe put off the birth, euen to the eight moneth, then the childe dieth.

For then the might and vertue of Saturnus commeth yet againe,for with his either qualitie,colde and dry, he bindeth and clayeth the childe. And in the ninth moneth Iupiters vertue commeth againe: for he nourisheth and keepeth the childe with his temperate heat,therfore a child that is borne that time,shall liue, and also the child that is borne in the beginning of the tenth moneth, maye haue help and life,for then againe Mars reigneth, and by his heate and drinelle, the childes members bee strengthened, and therfore the child by benefit of heate and of drynelle,commeth out: mightie and strong Planettes haue those workings, and many other generall and speciall in the neather bodyes, and namelye when they haue Lordship and mastery in theyr owne home and house,for euerye Planet hath his owne house as Albumasar sayeth.

For Saturnus his owne first house is Capricornus, and also Aquarius: Iupiters house is Pisces & Sagittarius: Mars

Of generation causes supernaturall, naturall.

This is a fallax, after fortie daies,the feature is perfect, except he meaneth the power of euery sede

house

houſe is Aries, Libra, & Taurus, Mercurius houſe is Virgo, Libra, & Gemini, the Suns houſe is Leo, the Mones houſe is Cancer. In theſe .12. houſes & ſignes, the 7. Planets be Lordes and Maſters, and paſſe & moue therein by diuers mouings: and now be in exaltation & arering, and now falling and abating. And in theſe ſignes the Planettes moue and abate with double mouing, and moue by accidentall mouing and rauiſhing of the Firmament, out of the Eaſt into the Weſt: and by kind mouing, the which kinde mouing is double, the firſt and the ſecond. The firſt mouing is the round mouing, that a Planet maketh in his owne circle, and palleth neuer the marks and bounds of the circle. The ſeconde mouing is that he maketh vnder the Zodiacus, hauing aſpect to the ſame circle, & palleth alwaye lyke great ſpace in a like ſpace of time. And the firſt mouing of a Planet is made in his owne circle that is called Ecentricus, & is called ſo, for the earth is not the middle therof, as it is the middle of the circle that is called Zodiacus, & therfore the circle of a Planet is called Ecentricus, if the vtter roundneſſe thereof palleth about ỳ middle point of the earth, and departeth the earth euen a twaine, and his middle point of the earth: but his middle point is without the middle point of the earth. And this circle Ecentricus is double, that is to wit, difference and equance. For to the Planets are aſſigned three circles, as ſayth Ptho. That is to wit, equance, difference, and Epiciclus. The circle that is called Difference, is the circle of a Planet, in whoſe roundneſſe alway moueth Epiciclus of the ſame Planet, and is called therefore difference, becauſe it bereth ỳ circle Epiciclus. Circulus equans is called that circle, about whoſe middle point moueth the point of Epiciclus, that Planet moueth euen about, and is called Equans, euening, for therein the Planet holdeth euen by his courſe: Epiciclus is a little circle that a Planet deſcribeth and goeth aboute therein by the mouing of his bodye, and the body of the Planet goeth about the roundneſſe thereof: and ſo in the ouer ſide of that circle that is called Epiciclus, a Planet moueth from the Weſt, Eaſtwarde. And in the nether part therof he moueth from the Eaſt, Weſtward. And therfore it ſheweth that the Sun & other Planets moue in theyr owne circles: and firſt lyke ſwift, though they moue diuerſlye in diuerſe circles. Alſo in theſe circles three manner mouing of Planets is full wiſely ſound of Aſtronomers, that be called Motus directus, Stacionarius, and Retrogradus. Motus directus is with right mouing, when a Planet moueth ſtreight from the beginning of a ſigne, towarde the ende thereof, and Motus Retrogradus, againeward, that is mouing backwarde, when a Planet moueth backwarde fromwarde the ende of a ſigne, toward the beginning. Stacionarius is when it ſeemeth that a Planet ſtandeth and abideth as it were in the middle: So that it ſeemeth that it mouueth not vpwarde nor downewarde, toward the beginning, neither toward the ende of the ſigne, and alwaye Directo, forth right mouing is in the ouer parte of the circle that is called Epiciclus. And alway Retrogradation, mouing backward, is in the neather part: And Stacio, ſtinting and abiding or mouing, is in the middle. The diuerſitie whereof Philoſophers aſſigne in many manner wiſe. But this Retrogradation, backwarde mouing, hath place only in fiue Planets, and not in the Sunne nor in the Mone, for the Sun & the Mone haue no backward mouing, though they moue in the circles Epiciclus. And that is as ſome men meane, the Sunne beames: for the vertue of the Sun beames becauſe of backward mouing. For the vertues of the Sun beames doe otherwhile put off Planets, and make them moue backwarde, and ſometime drawe them, and maketh them as it were ſtanding and abiding, as Alphragoranus ſaith. Other cauſes ỳ cõmentor aſſigneth: but theſe ſuffice at this time. Then conſider thou hereof, ỳ planets be ſtars Erratice, mouing diuerſly, & diſtinguiſhed by .7. circles & roundnes, as in place & vertue, ſo in effect they be diuers & ſundry, as Beda ſaith in li. de naturis rerũ. Theſe ſtars worke & change

the elements, and breede all that is bred: and corrupteth al that is corrupt, and also with their contrary moving they cause the swift moving of the body of heauen, and be cause of tempest, & of thunder, wether, and of plentcousnesse & of barrennesse, and flowing and of ebbing of the sea, & part eth euery each with other of quality & of vertue. For as Beda saith: when any of the planets commeth into others circle, he departeth with him of qualitie and of vertue: and also by aspect that euery each hath to other, & by Coniunction, they chaunge their qualities and effects: for the goodnes of a godly starre, chaungeth and abateth the presence of an euill star: & againward, the malice of a malitious star is tempered & abated by the presence of a godly starre, as Albumasar saith, and Ptholomeus. Also by ordinate circulations, and rising and abating of them in their circles and roundnesse, and by mixting of their circles, they be cause of thunder, of noise, & harmony, as it is said in libro de quinque substantijs. And as Macrobius saith, betweene the sphere of Saturnus and of the Sphere, all the consonancie and accord of musicke is found. And they shining with the Sun, haue his light and receiue perfection of the vertue of the Sunne. And the higher circles they haue, in longer time they fulfill their course.

## Of Saturne, chap. 23.

*Additiõ

Of the beginning of the Planets, shall be set forth what manner of persons they were, of life and conuersation, that the starres were named by, for the better understanding of this science. Saturnus the sonne of Cœlum and Vesta, who married Ops his owne sister, his eldest brother named Titan perceiuing his mother and sisters, more bent to haue Saturne his younger brother to succeed in the kingdome, yelded his right therein to him for his owne life time, on this condition, that he should not bring vp any male male, but the heritage should come againe to his children. wherefore Saturne vpon this couenant made with his brother, vsed to kill and deuour all y male children, & brought vp only y daughters, Ops therefore his wife, hauing brought forth on a time Iupiter & Iuno, shewed Iuno to her husband, but Iupiter she conueied priuely, to the Coribants (y Priests of the Idol Cybele, inhabiting y mount Ida in Phrigia, & from thence to Ida in y Ile of Creta) to be kept & brought vp. Likewise afterward being deliuered of Neptune, she conueied him also secretly to be kept & nourished, & last ye saued by like meanes her third son pluto. But whē this was known by Titā y his brother had kept vp his men children, & thereby the kingdome should go from his line, his sonnes & he ioyntly made war vpon Saturne, in the end whereof Saturne and Ops his wife were taken & kept in prison, vntil such time as Iupiter comming to age, ouercame the Titans, & deliuered his father & mother. But forasmuch as Saturn vnderstood by oracle that he should be driuen out of his kingdome by his sonnes, he laid wait to destroy Iupiter, wherfore Iupiter made war on his Father, & chased him out of his kingdome of Creta, into Italy: where he hid himself a long time, in that country after called Latinum.

Saturnus hath that name of Saturando, making fulnesse and plentye, his wife is called Opis of Opulentia, fulnesse and plentie, that thereby to man and to beast, as Isidore saith, and Marcianus also. Fables speake of him and say, that he is painted as a most feare full man: for his owne sonne gelded him, and his genitours wer throwen into the sea: and thereof commeth Venus. Messahel sayth, that Saturnus is an euill willed Planet, colde and drie, a night Planet and beanie. And therefore by fables he is painted as an old man, his circle is most feare from the earth, and neuer the lesse it is most noisfull to the earth. And so that he is far from y earth, he fulendeth not his course before 30. yeres. And goeth more, when he goeth backwarde, then when he goeth forth right. And therefore by Fables it is feined, that he hath a crooked hooke, and is pale in colour or wanne as Lead, and hath two deadlye qualityes, coldnesse, and dryenesse. And

therefore a childe & other brodes, that be conceiued & come forth vnder his Lordship, dye, or haue full euill qualyties.

For as Ptholomeus saith, in libro de iudicijs Astrorum, he maketh a man browne and fowle, misdoing slowe, and heauie, eleinge and sorie, seldome glad de and merrye, or laughing, and therefore Ptholomeus saith, they that be subiect to Saturnus, haue ofte euill drye chinnes in the hinder part of the fote, and be peolow of coulour, and browne of hayre, and sharpe in all the body and vnseemly, and be not skornous of foule and stinking clothing, and he loueth stinking beastes and vncleane, sower things and sharpe: for of their complection melancholike humour hath masterie. Ptholomeus speketh of this Saturnus, and saith, that vnder Lordship of Saturnus is Capricornus and Aquarius. His Lordship is in libra, but in Aries he drawyth out his kingdome. Vnder him is contrined life, building, doctrine, and colde place and drye. In dome and iudgment he betokeneth sorrow, woe, and eleingnelle. His colour is blacke and leadye, and he is falle: and when saturnus commeth into Iupiters circle his mallice abateth, and colour chaungeth by reson he is nære to Iupiter: for though he be kindly leadye, yet by clearnelle of Iupiter, when he is coniunct with him, he is made white and bright as Ptholomeus saith.

Dispositiō.

## ¶ Of Iupiter. Cap. 24.

*Additiō

IVpiter (*succeding Saturne in his kingdome of Creta, fell in loue with Danae the daughter of Agrises, king of Argiues, vnto whom (being inclosed in a strong Tower) Iupiter came in the forme of a golden Raine, in at the house toppe, and gat on hir Perseus, who was afterwarde a valyaunt knight, he gaue the name first to the countrey and people of Persia. By this fable is signified, that Iupiter sent treasure priuely vnto Danae, and also to them that had the keping of hir, wherewith they being corrupted, suffered Iupiter to enter into the tower, & accomplished his pleasure. This declareth the force of mony and giftes in assaulting of chastitie: notwithstanding he was valiant and wise, yet was he giuen to lecherie, deflowring maides, and defilyng wiues, and after his death was extolled for a God: he had to wife his sister Iuno, called also Hera.)

Errour of Nations, and fayning of Poets meane, that Iupiter was highest father of Gods. Iupiter is a goodly planet, hot and moyst, male, and a day planet, temperate in his qualyties: In colour siluerie, white, bright and pleasing: and therefore ofte Philosophers set the cause of wealth in Iupiters Circle, as Marcianus sayth. This Iupiters Circle is next coniunct to Saturnus circle: and therefore for highnesse of his circle, in twelue yeares he full endeth his course. This Iupiter by his goodnesse abateth the mallice of Saturnus, when he is in the ouer part of his circle, that is coniunct to the circle of Saturnus: and therfore Poets feigne, that he put his father out of his kingdome, as Marcianus saith, and Isidore also: for by his presence he abateth the kinde mallice of Saturnus. This Iupiter coniunct with good Planets, maketh good and profitable impressions in these nether Elements, & therefore Astronomers tell, that in mans body he helpeth to fairenesse and honestie: for he giueth white colour & faire, medled with rednesse: and giueth faire eyen and teth, and faire haire, faire beard and round. As Ptholomeus saith, he hath masterie and rule of the aire, of bloud, and of sanguine complection. Hereof speaketh Ptholomeus, Vnder Iupiter be the signes, that are called Aquarius & Pisces, and be his house, and raigneth in Cancer, and in Capricornus his kingdome passeth. Vnder Iupiter is contained honour, riches, & best clothing. In iudgmēt and dome of Astronomers, he betokeneth wit and wisedome, and reson, and is truthe and true. And therefore as Astronomers tell, when he is seene in his circle that is called Ascendens, he betokeneth reuerence & honestie, & faith, and learning, and he shall be ende to saluation, & so he comforteth the goodnes of all

the signes, and he betokeneth in them good, when he is found in them, except in the twelfe: there he sayth, that Iupiter betokeneth, thraldome, pouertie, sorrowe, and elengnesse, and discomforte in foure foted beastes, and in meynie and seruaunts, as Misael saith, & Ptholomeus also in like wise.

## ¶Of Mars. Cap. 25.

*Additiō

MArs (*tearmed God of Battell, and onely Iunoes sonne, without company of hir husband. The Poets fained that Mars neuer had father, because he hated peace: for the nature of bastards, is commonly to be either very fearful, or very venturous, and most commonly delighting in those exercises, that be answerable to heady, trayterous, & vnseemly practises. Iuno found in the fieldes of Olenius a floure, with ỹ which as sone as she had talked, conceiued and brought forth Mars.)

Mars was taken and helde for God of battell among Nations and People: for he is an hot Planet & drye, male and a night Planet, and so hath mastry ouer cholar, fire, and cholaricke complection, & disposeth to boldnesse & hardinesse, and to desire of wreake. Therefore he is called God of battayle and of warre, and commeth next after Iupiter, and goeth before Venus, and therefore by nighnesse of either starre, his noysulnesse is tempered. In colour he is bright, and shining, and firie, as Marcianus saith: and therefore he hath more vertue & strength in heating, than other Planettes as the same Author saith. Ptholomeus sayeth, That this Planet disposeth mans body to length and to shalnesse: & that is because of his heate and drynesse, but this is in youth: For in age, by heate that wasteth, and drynesse that maketh to shrinke, he disposeth to stooping and crokednes. And he disposeth the soule to vnstedfast wit & lightnes, to wrath, & to boldnes, and to other cholarick passions. And also he disposeth and maketh able to firie workes and crafts, as Smithes and Bakers, as Saturnus disposeth men to be earth tillers, and bearers of heauy burdens: and Iupiter the contrary disposeth to lyght crafts, for he maketh men able to be pleaders, changers, handlers of siluer, writers, and other such, as Misael saith ca. 12. Also (as Ptholomeus saith) vnder Mars be these Signes Scorpio and Aries, and be his houses, and he raigneth in Capricorno: but in Cancer is the falling of his kingdome. Vnder him is contayned warre, battel, prison, & enmitie: & he betokeneth wrath, swiftnesse, and woundes, and is redde, and vntrue, and guylefull: and Mars abideth in euery signe foztie dayes and sixténe houres, and fulfilleth his course in two yeares.

## ¶Of Venus. Cap. 26.

*Additiō

VEnus (*the Goddesse of lasciuiousnes and wanton lust: by the which is signified, vncleanly copulation, she came of the kindred from Saturne. Loe, of what antiquitie is whoredome among the Pagan Gentiles, and still maintained, of those, that should be Christians, specially forbidden by God in the 20. of Exodus.)

Venus, that is called Lucifer also, as Misael sayeth, is a godly Planet, female, and a night Planet in his qualyties, in heate and moysture temperate. This Planet onely passeth the Circle, that is called Zodiacus, in two parts, as Beda saith, and is named Venus, for men saye, by his qualytie hot & moyst, he exciteth to lone of lecherie, as Isid. saith. Allway he is nigh the Sunne, and goeth before him, and then he is called Lucifer, a daye starre: another time he followeth the Sunne, and then he is called Vesper, an Euening starre, as Beda saith, he hath colour white & shining, as Electrum, that is mettal, that is most white and bright, as Marcianus saith: for among all starres, Venus shineth most comfortably and whitely. And therefore he is called clerenesse: for he sendeth from himselfe clers beames of lyght: and therefore he maketh shadowe when the weather is faire and clere.

He goeth before the day and Sunne,

and

and warneth that the daye commeth a-none, and the Sunne rising. When he is in the same signe with the Sunne, he is hid with the clearenesse of the Sunne, and then he is not seene. When Venus is higher than Mercurius, then he is slowe in moving, and againward, when he is lower than Mercurius, he is slower, as Marcianus saith. In three Semitoni, Venus runneth to the sunne, and abateth his malice, as Ptholomeus saith.

In mans bodye he disposeth to fairenesse, volupt and lyking, in touch & feeling, in smell and taast, and in song: and therefore he maketh singers, louers of musicke, and makers of confections of spicerie and spicers, goldsmithes, & taylours to shape womens cloathing, as Misael sayth. And Ptholomeus sayeth, that vnder Venus be these signes, Libra and Taurus, and be his houses, and he reigneth in Piscibus, and in Virgine his kingdome faileth and passeth. Vnder him is contained loue, friendship, and pilgrimages: and betokeneth winning, ioye, and blisse, and he is true, and he abideth in euery signe nine and twentie dayes, & full endeth his course, in CCC.xlviii. dayes.

## ¶Of Mercurius. Cap. 27.

*Additiõ

Mercurius (*the sonne of Iupiter by Maia, whom Poets feigne to haue wings on his head and feete, to signifie, that talke (which is represented by the person of Mercury) doeth quickly passe through the aire. He is feigned to be messenger of the Gods, because that by speach and wordes, all things are declared. He was counted God of eloquence, Merchandise, feates of activitie, and theefte also. He first inuented the Harpe, and on his sister Venus begate Hermaphroditus, that was both man and woman.)

Misael saith, that Mercurius, is a Planet temperate, and a night Planet, now male, now female: for he tourneth himselfe soone to the Planet that he is ioyned with: and he is made good with good, euill with euill, and meane with meane, and euill willed with euill willed: and therefore in the ouer parte of his place he medleth his qualyties with the qualyties of Venus. And therefore Poets feigne, þ he did fornication with Venus, as Isidore saith: and he is called Mercurius, quasi medius currens, as running in the middle betweene Venus and the Mone, as Beda saith. And therefore he is ioyned with Venus, in the ouer part of Venus circle: & with the sunne, in the neather parte of the Circle of the sunne. And also his circle commeth into the circle of Venus, in the ouer parte of that circle: & into the circle of the sunne, in the nether part therof: and when he is in the ouer part of his circle, he is better seene, and lesse hid with the sunne. And sometime he shineth before the sun, and sometime he shineth after the sunne going downe, and therefore of simple men he is called Vesperus. It is sayde, that he is Lord of waters, therfore Lucanus speaketh of Mercurius and sayth: The Lord of waters much smitten. Also Poets call him, God of faire speaking and of wisedome. Therfore Ptholomeus saith, that he maketh men studieng in science of numbers and louers therof: for he disposeth and maketh men able to science and vse of talkling and of accompts: and therefore he is called God of Merchants, for accompts is most needfull to Merchants. Also he is called God of wrastling, as Isidore saith: for he wrastleth with the sunne, as he wold ouercome him: for alwaye he passeth nigh the sunne, neuer passing xxv. degrees from the sun. Therfore he is selde seene, for he is hid vnder the Sunne, and for heate of the sunne he is paintrd wanne and browne, and for his swiftencsse, he is called in Fables the ouer runner of Gods: for now he passeth with þ sun, now before the sunne, & now after the sun. When he commeth before the sun, it seemeth that he standeth next the sun beames, & is called Stacionarius: & when he commeth after the sun, he seemeth Retrogradus, going backward, as Macrobius saith: vnder Mercuri' be these signs, Gemini & Virgo, & he raigneth in Virgine, but in Piscibus his raining passeth.

He abideth alway within in the Sunne one Signe afore,or one behinde. Under Mercurius is contained, fortune, buying and selling, and gift; and he betokeneth wisedome and wit, and with good Planets he is good, and euill with euill. Hee abideth in euery signe eight and twentie dayes and fire houres, and full endeth his course in CCCrrrvii. dayes. Huc vsque Ptholomeus.

## Of the Sunne. Cap. 28.

*Additiõ

The (*Sunne, is named Sol, Phœbus, & Titan, which was the elder brother of saturne, not that the Sun had his beginning of Sæturn, but Cœlum, a celando, made and set by God almightie and called it the great lyght to rule the daye, which Sunne is placed among the seauen great Starres, called the seauen Planets: so named by the first inuenters of Astronomy, to ỳ ende they might be seuerally discerned and knowen. The Sunne is the fourth in place, as it were a king in the middest of his throne: for vndet him is Luna, Mercurius and Venus: and aboue him in position & place, he hath as many, that is to wit, Mars, Iupiter, Saturne, by the which placing is expressed the most mightie ordinaunce of God, to the benefite of Nature.)

Isidore saith, that the Sunne is said, as it were solus lucens, alone shining: for that he is the well of all light. And by his beames, the ouer bodies and the nether be lightned. And Misalath sayeth, that the Sunne is a gratious Planet of himselfe: but somtime by coniunction, he is made euill, and is male and a daye Planet, hot and drye: for the Sunne quickneth all thing, and giueth all thing lyfe, forme, and shape. For as he sayth, The Sunne is more in quantitie, in working, and in clearenesse, than all the starres in heauen: for he hath more plentie and sadnesse of lyght, and he is also more in might and in multitude of effects and doings. Also he is more in euennesse of mouing: for he moueth alway forthright, and in his owne circle: and holdeth him alwaye in the middle, vnder the circle that is called Zodiacus, for his circle passeth straight by ỳ middle lyne of Zodiacus, and passeth neuer the boundes and the markes of the Circle Zodiacus. And therefore his meuing in his owne Circle is euen and lyke swifte, though it seme somtime that he moue vneuenly swifter either slower, in comparison to other things. Also as the Circle that is called Zodiacus, is distinguished in twelue spaces, that are called twelue signes: so the Circle of ỳ Sun is distinguished in twelue spaces, that be called signes, and euerye of these signes, containe rrr. degrees: and euery degree, lx. minutes: & euery minute, lx. seconds. And when the Sunne passeth from one poynt of his circle, and commeth againe to the same poynt: he passeth by these twelue Signes, and this passing is called the circle of the aire: and he passeth not fully a degree in a kindly daye, that is a daye and a night, as Albumasar accounteth it, but he passeth lix. minutes, & viii. seconds, or lviii. so that of the last minute remaine two seconds, or lii. that be not passed: and so much lacketh, that the Sunne passeth not a ful degree in one naturall daye. Then by his mouing ordinate, and by his course not disturbed, he ordayneth and disposeth, and perfecteth all thing in this world. Hærof speketh Ambrosius in Exameron, and describeth the vertue of the Sunne, and sayth in this manner: The Sunne is the eye of the worlde, and mirth of the daye, faireneſſe of heauen, measure of times, vertue and strength of all that is gendered, Lord of Planets, faireneſſe and perfection of all the stars. Also Marcianus sayth the same in this manner: The Sunne is the Well of inwit, and minde, and of reason: head and well of lyght, king of kinde, inwit of the world, shiner of heauen, moderatour of the firmament: for therefore he moueth against the firmament, for to make his mouing moderate and temperate, and therefore he is called the brightneſſe of heauen. For as Macrobius sayeth in libro Ciceronis. The definition of Plato was, that the light of all the roundneſſe of Circles, commeth of the Sunne. And Plato in Thimeo saith in this manner:

God

God the maker of things, maketh wisely and wisely the most clere light, that that we call the Sunne, by whose brightenesse and shining, heauen and all the nether things be lightned: and he is measure of that that hath life. And in libro de Elementis Aristotle saith, That the Sunne hath his owne light, and the stars and the Mone receiue light of the Sunne, as a glasse set before a candle receiueth light of a candle. And therefore Mancianus saith, that the Sunne passing in the middle of the circle that is departed in signes, sendeth from himselfe twelue beames, by the which the ouer bodyes, and the nether are lightened. Of these vertues and properties of the Sunne speaketh Dionisius in libro de Diuinis nominibus. cap. 5. and saith in this manner: The Sunne that hath his owne being, and is one manner shining light, in light tenethe many Essences and qualities of things, that be sene and felt, and be diuers in being: and that light of the Sunne reuiueth and feedeth, and maketh plenteous, encreaseth, changeth and setteth in place, and planteth, reuiueth, & ministreth all thing: and so of these wordes the propertie of the Sunne is knowen in his owne kinde, and in his owne effect. For in his owne substance he hath most simplicitie: for he hath no substance all composition of parts vnlike, nor of contrary parts, as the foure elements haue, and things that be made of Elements: but he hath all manner simplicitie in his owne manner, kinde, lykenesse, and accord. And therefore he hath euerlasting being and during in his substance, without corruption: for the compowning of contrary things is the well of corruption, as Aristotle saith. And of this simplycitie the Sunne hath lightnesse in substance: for thicknesse and boystousnes of naturall partes, is cause and well of beautinesse: and of the lightnesse the body of the Sunne hath ablenesse to moouing, for light bodyes doe moue easily, & the Sunne is most swifte of subtilitie of his substance and of ablenesse to moouing: for he hath most actualtie & vertue of working. For the more simple that a thing is kindly, the more might it hath to diuers workings and doings. And therfore conuenably Dionisius saith, that the Sunne is a light, euen and like shining: for in his light he fayleth neuer, though it seeme sometime, that his light is taken away from vs, when the earth or Mone is set betweene him and vs. Also he hath vertue of renewing: for he openeth pores & holes of ỳ earth, and bringeth forth that is hid in mores and rotes, and cloatheth and reneweth the ouerpart of the earth, with hearbes, twigges, and flowers, for by entering of the vertue of the Sunne, that pearceth to the inner parts of the earth, that is in winter time like an old thing, that is destroyed and withered: the earth is eftsoones reuiued with grene things & faire. Also he hath vertue of nourishing: for the Sunne beame commeth into the inner parts of mores, rotes, and sedes: and dissolueth & departeth the moysture of the earth with his owne heate, and is lyke in his vertue of drawing, to the vertue of the sedes, mores and rotes: & therfore he drawe th to him of that moysture, and tourneth it into feding & norishing of things that spring of ỳ earth. Also he hath vertue to kepe and to saue things of the nether world: for elements that be contrarye each to other, because that they be so contrary, they should destroy themselues, except they were reconciled & saued, by influence of the vertue of heauen, and so kept in due being, as Alexander saith. Also he hath vertue to make perfect things: for elemental heat beginneth to work in generation of bodies, and heate of the sunne perfecteth, & bringeth forth to due and full ende, as Alexander saith. Also he hath vertue of distinction, and of making of knowing: for colours of things, kindes, and of shapes of things, which be vnknowen in darknesse and vndistinguished, by the presence of the light, and brightnes of the Sun, they are knowen & distinguished a sunder. Also he hath vertue of vnitie & accord, and that of himselfe: and also by accident, is of himselfe, for he ioyneth, reconcileth and accordeth the Planets, in their owne effectes and doings.

Also he accordeth togethers, elements

that

that be contrary, wherefore as Marcianus saith, and Macrobius also: the Sun is the middle among the Planets: for to make harmonie and accord of heauen the Sunne in his owne circle, maketh that thing, that the middle string maketh in an instrument of musike. Also by accident heate, he ioyneth things that are of one kinde, as he dissolueth and departeth things that be of diuers kindes: for as the matter asketh, in which he worketh, now he gathereth, and now he departeth. Also he hath vertue of plentiful vertuousnes, for he giueth vertue of generation to these nether things, to bring forth things of diuers kindes. For (as Arist. saith) A man and the Sunne gendereth man, for nothing bringeth forth the fruite, nor groweth, but the Sun beame reacheth thereto.

Also he hath vertue of comforting: for as the Sun ariseth about the circle ꝑ is called our Orizont, vertues of beastes be made stronger, & euen till ꝑ Sun come to the middle of ꝑ heauen, they increase: and in his passing West ward & downward for his farnesse, bodies be febled in their vertues, and fall as it were a sleepe: as it fareth in flowers, that open in the Sunne rising, & close in the Sun going downe as Alexander sayeth. Also he hath vertue of chaunging, of ordayning, and of distincting of times: for passing downwarde by the South signes, he maketh the dayes more shorte, and rising vp by the North signes, the daye is more long. Also he changeth ꝑ daies, for ꝑ Sun shining vpon earth, maketh the day, & as the disposition of ꝑ Sun is diuers, ꝑ day is diuers. For first ꝑ Sun is red in the dawning, then he shineth in the morow tide, and then at none he is hot, & pale at euen. And therefore it is feigned, ꝑ he had foure horses: of whom the first was redde, the second bright, the thirde burning, the fourth louing the Earth, as Beda sayeth. Also (as Beda sayeth) if the Sunne be sprekled, or hid vnder a cloud, betokeneth a rainy daye: if he be redde and pale, betokeneth a day of tempest: and if he semeth hoarish in the middle, so that he shine in ꝑ middle, and sende out beames towarde the South, betokeneth tempest, moyst, and windie: if he be pale, and falleth among blacke clowdes, betokeneth Northerne winde, as Beda saith. Also he hath vertue to comfort the nether things, as Isidore sayeth, that by farnesse and nighnesse of the Sunne, mens faces & beasts bodies be disposed in strength and heat. Therefore Marcianus saith, that by constellation of the Sunne, men be fayre and nimble and quicke. And therefore in Fables he is painted with feathers, and with whitish face: and therefore he is called Phœbus, that is faire.

Also Ptholomeus saith, that the Sun maketh a man corpulent, great of body, faire of face, & well coloured, with great eyen, & maketh a man able to all workes of gold, if he be in his owne exaltation: & to all workes of brasse he disposeth, if he be in his abating. Also he hath vertue of cleansing and of purging, for by spreding of his beames, he clenseth and cleareth the ayre, and disperkleth and shedeth, and dryeth away pestilent aire. Also though he be not hot of himselfe, yet he hath vertue of heating, of burning, & of burning. And that commeth of contraction, and of rebounding and meeting of his beames, and moeuing of the ouer part of the body, and namely if the body which the beames come vpon, bee a shewer, and cleane and bright, as it is sayd in the science of Perspectiue. Also he hath vertue of drawing too, for by his heate, he draweth out of the sea fumositie and vapors, and maketh them thick and turneth them into clowdes: and when they be so made thicke and cloudie, he dissolueth and shedeth them in hayle, now in raine, and now in snowe. Therefore Marcianus saith, that it is sayd in fables, that the Sunne was fast by the Ocean, and that the vapors that were drawen vp, turned into nourishing and seeing thereof. And therefore some men tell, that strong heate commeth before strong rayne: and that is for great drawing of vapours, by strong impression of beames of heate, in the wombe, and hollownesse of a clowde, as Aristotle sayth.

Also he hath vertue of giuing lyfe,

The. 4. horses of Phœbus. Red, white, yeolovv, blacke. Gules, Argent, Or, Sabells, Pyrois, Euous, Aethon, Phlegon. their names.

that is sæne and knowen by that that nothing may lyue, but there as the Sun beame may reach. And therfore Ptholomeus saith in the same booke: Under the Sunne is the Signe that is called Leo, and is his house: and he raineth in Ariete, and his reigne passeth in Libra, and vnder him is contained spiterye, winning, faires, and fortune: and he betokeneth spirite and soule: and his coulour is white and red, and is trustie and true, and full endeth his course in thræ hundred dayes. lxvi. and sire houres. Also among all Planettes, he disposeth most beasts to boldnesse and to liuelinesse. And though he be most in quantitie, and most swift in mouing, his greatnesse & swiftnesse of mouing is vnsæne: for though he be eight times so great as all ỳ earth, as Macrobius saith: for highnesse of his place, vnneth he sæmeth two fote in quantitie. And that he is without comparison more than he sæmeth, it is knowen by that, that he sæmeth more in his arising & downe going, when he is most farre from vs, than he sæmeth in ỳ point of the South, when he is most nigh to vs. And so it is knowen that in beholding of him our sight is beguyled.

The Sun 8. times as big as the earth.

And that is openlye declared in his mouing. For he moueth swifter than an arrowe, and neuertheless it sæmeth not that he moueth, for great clærenes and passing of his quantitie, so the swiftnesse of his mouing escapeth our sight. And this that is sayde sufficeth at this time.

## ¶Of the Moone. Cap. 29.

Luna. Decor noctis. Bona dea Berecynthya. Duana.

THe Mone is called Luna, as it were one of ỳ lights, that is to vnderstand principall & most, for he is most lyke to the sunne in greatnesse and fairnesse, as Isid. saith. For as it said in Exameron: the Mone is the fairnesse of the night, & mother of all humours, minister & Lady of the sea, measure of times, follower of the sunne, changer of the aire, and hath no light of hir selfe, but borroweth & taketh of the plentie of the Sunne, and taketh forme, shape, and figure of the Sun, as he is far or nære to the Sunne. Also the Mone lacking lightnesse of hir selfe, taketh lyght of the well of plentie of the Sunne. And therefore it is said in li. Elementorum Aristo. That the Mone is alway halfe shined of the Sunne, and receiueth light, and reboundeth it towarde the earth: for he hath kinde lyke to a shewer, that hath no proper colour, but taketh lyght of another: and the nærer he is to the Sunne, the more he leseth of his lyght to the earth-ward, but the clærenesse, that he leseth in the neather side, towarde heauen therefore he is the more shining vpward in the ouer side. And therefore when he is coniunct with the Sunne, he sendeth no light to the earth, but is in the side of heuen and vpward fully shining. And againward, when he is before the Sunne is all shining toward the earth, and nothing towarde the heauen, as Beda sayeth, and Macrobius also. Also the Mone chaungeth figure and shape: for he sheweth towarde the earth a diuers face of his lyght: for now she showeth hir selfe shaped bow wise, and now as a circle and round to the sight of men, now Moynoydus, now Dictotomes, now Amphitricos, now Pancilenos. And he is Moynoydos, when he is new and sæmeth horned: and is Dictotomos, when he is as it were halfe full, and is eight dayes olde: & he is Amphitricos, when it is doubt of his full roundnesse when he is eleuen or twelue dayes olde: and he is Pansilenos, when he shineth at ful, when he is fourtæne dayes olde. Also the Mone sheweth hir selfe in thræ states: for he is with the Sunne in coniunction, when he is nert to the Sunne or aside, when he passeth fro-ward the Sun, or when he is all afore the Sun. When he goeth first fro-ward the Sun, he sæmeth with hornes as a bowe, & then alway the hornes be tourned Eastward: & when he commeth again to the coniunction, he receiueth the same figure & shape & then the hornes be alway turned west ward: & in that side that is turned from ward the Sun, he sæmeth alway voyde, and in the side that is toward the Sun, full of lyght.

The Mone increaseth all humours: for by priuye passings of kinde, flonde

and ebbe is increased and multiplyed. In hir waning the marrow of ẏ bones, the braine of the head, and humoures of the body be made lesse: and in wexing and increasing of hir, they are increased, and therefore all thing hath compassion of the default of the Mone. Also she draweth to hir waters of the sea, for as the stone Adamas draweth after him yron, so the Mone moueth and draweth after hir the Ocean sea. Therefore in the rising of the Mone, the sea swelleth and increaseth, and floweth by East, and ebbeth and decreaseth by West: and againward when the Mone goeth down, the sea floweth by West, and ebbeth by East. And as the Mone hath more lyght or lesse: so the sea stretcheth or withdraweth in his flowing and ebbing, as Macrobius sayth in lib. Ciceronis. The sea of Ocean, in the increasing of the Mone holdeth this maner: for the first day of the Mone he is more full then he is wont, and is at highest: and decreaseth and waneth the second daye, and so he withdraweth before the seuenth day. Then againe he increaseth and springeth seuen dayes, so ẏ the fourtenth daye the spring is at the highest: and so alway in the new Mone, the spring of the sea is highest, and also in the full of the Mone. Also the Mone gathereth dewe in the aire, for she printeth the vertue of hir moysture in the aire, and chaungeth the ayre in a manner that is vnlerne, & bredeth and gendereth dewe in the vtter part thereof: for we se that ẏ more clere that the Mone is in the Summer time, the more plentie of dewe is sene vpon the grasse and hearbs. Also among planets, the Mone ful endeth hir course, in most short time: for hir circle is more short: and therefore in the space of seauen & twentie daies and eight houres, he passeth by all the signes of the Circle that is called Zodiacus, as Ptholomeus sayth. And therefore Ptholomeus speaketh in this manner of the Mone, and sayth, that vnder the Mone is Cancer, & is hir house, and she raigneth in Cancer, and the passing of hir raigne is in Libra, and is a cold Planet, and passing moyst, female, and a night Planet, & abideth in euery signe two dayes, fire houres and a halfe: and full endeth his course, in seuen and twentie dayes & viii. houres. Among all the starres that be called Erratice, the Mone passeth in most vncertaine and vnstedfast mouing: For because of shortnes of his course, he passeth and walketh now vnder the Sun, now behinde and after the sunne. And when the sunne passeth by the South & lowest Circles, then the Mone passeth by the North and lower circles: and then the Mone is vpright as a boate, and hath hornes vpwarde: but when he is vnder the Sun, he hath hornes bowing toward the earth, and when he wayneth, he is arreared, as Beda sayeth. Also when the Mone is betwene vs and the sun, then ofte is Eclypse, that is default of ẏ sun: and this default may neuer fall by kind but in coniunction of the sunne & mone, when the Mone chaungeth. And this coniunction is in the lyne, that is called, Linea eclyptica, and is the middle lyne of the circle that is called Zodiacus, and the Eclipse falleth alway when ẏ sunne is in the head of the Dragon, & the Mone in the tayle againward. Hereof speaketh Albumasar in libro de motibus planetarum, and saith: If the Mone meeteth with the Sunne, & passeth euen betwene vs and the sunne, he maketh vs haue default of the sunne beames: and that is in Capite or in Cauda Dracomis, in the head or in the tayle of the Dragon: what is caput & Cauda dracomis, it shalbe sayd hereafter. Also when the earth is betwene the Sun and the Mone, the Mone lacketh his lyght, and is Eclipsed. Hereof speaketh Marcianus in lib. de Astro. and saith in this manner. The Mone going vpward or downward, falleth into the Sun line if he be xxx. dayes olde. When he is all vnder the sunne, he darkneth and taketh away the light of the sunne, and maketh darknesse in earth: and maketh not this default in euery moneth, for he is not alway in the same line, that is euen and straight lyne betwene the sunne and the earth. And the same default falleth on the Mone, when the Mone is all before the sunne, and is fifteene dayes olde.

For if the Sunne be then vnder the earth, and maketh shadow of the greatnesse of the earth, that stretcheth to the lyne that is straight afore the Sunne, and if the Mone commeth into that line, hir light is taken away: for the shadow of the earth is euen set betweene the Sunne and the Mone. Then the Mone is not so clipsed euery month: for he is not full in the line that the clipse is in, & that shadowe is not euen betweene him & the Sunne: & therfore his light is not euery month taken away. Also somtime the Mone containeth in it selfe, a manner darknesse and dimnes, and that commeth of qualytie of his owne body, that is kindly darke: for he hath no lyght of himselfe, but of the Sunne: or as some men meane, that darknesse commeth of the shadow of the earth, of the which is rebounded a maner dimme spleke in the body of the Mone, that dimmeth some deale his lyght: and that is most, when he is nigh to the earth, the Mone taketh some manner hoare and filth as Marcianus sayth, and when he passeth vp to the higher circles, he is bright and cleane, & then he seemeth not wemmed, with no speckles, and smotching, as Marcianus saith. Also the Mone signifieth and betokeneth chaunging of times and of weathers: for (as Beda saith) if the Mone be redde as golde in the beginning, then he betokeneth windes: and if ther be black specks in the ouer corner and wemmes, he betokeneth raine in the beginning of the month: and if he be red in the midle, it betokeneth faire wether and cleere in the full of the Mone: and in night rowing, if the Mone lyght spranckleth on the eares, then tempest shall come in short time, as Beda sayth. Also in ỳ harmonie of heauen, the Mone maketh the heauiest sowne, as Marcianus sayth: for in the circle of the Mone is an heauie sowne, as a sharp sowne is in the sphere of heauen ỳ commeth of ordinate sowne, and of derking of the mouing of the circles, and of the roundnesse of heauen. And as he saith, thereof commeth most swete melody & accord. Also the Moue giueth plentevulnesse to the seedes of the earth: For in rulyng she ouer seedeth, that profiteth by dewe, that falleth of the body of the Mone as he saith: and therfore in Fables she is called Proserpina: For Nations call the Mone Goddesse of seedes that be throwen in the earth. Also she is called Diana, Goddesse of woods and groues: for she giueth light to wilde beasts, that gather their meate by night in woodes and grones. And therfore nations cal the Mone Goddesse of hunters, for hunting is ofte in woods and groues: and therefore they painted a Goddesse, with a bowe in hir hande, for hunters vse bowes. Also though the Mone be colde and moyst, yet he taketh heate of nighnesse of the circle of the Sunne, for by heate and drinesse of the Sunne, his passing coldnesse and moysture is tempered, for that he shoulde not in comming downe toward the earth, make winter euery month, as Macrobius saith. Also as Albumasar saith, the Mone cleanseth the aire, for by his continuall mouing, he maketh the ayre clere and thinne: and so if mouing of the sphere of the Mone were not, the ayre should be corrupt with thicknesse and infection that should come of outdrawing by night of vapours and moysture, that great corruption shoulde some thereof. Also Astronomers tell, that among all Planets, the Mone in rulyng hath most power, ouer disposition of mans body: For as Ptholemeus sayth, in libro de iudicijs astrorum. Vnder the Mone is contained sickenes, losse, feare and dread, and domage. Therefore about the chaunging of mans body, the vertue of the Mone worketh principally: and that falleth through the swiftnesse of his mouing, and for that he is nigh to vs, and also for the priuie power & might that is kindly in the Mone: and therefore a Phisition knoweth not perfectly the chaunging of sickenesse, but if he know the effectes and workings of the Mone, in mans body. Therefore Hippocrates in principio Pronosticorum, speaketh of the Mone, and sayth in this manner: A certaine starre is of heuen, in the which a Phisition must take harde and vnderstand it, the purueyaunce thereof is wonderfull and dreadfull. And Galen in commento de diebus creticis,

Procerpipina, the wife of Pluto, daughter to Iupiter she is take sometime for the Moone.

Diana, ỳ daughter of Iupiter flieng the company of men, for hir chast life: she is also taken for ỳ moone.

The deepest bace.

saith: A Phisition must take heede and aduise him of a certaine thing, that sayleth not, nor deceiueth, the which thing, Astronomers of Aegypt taught, that by coniunction of the bodye of the Mone with starres fortunate, commeth dreadfull sickneſſe to good end: and with contrary Planets, falleth the contrary, ꝑ is to euill ende. And therefore a Phisition, that is perfectly wise and ware, by Hippocrates learning, shall behold first the Mone, and when he is full of light: for then humours increase in men, and marowe also, and increasing in the Sea, & in all worldly things. Then when the sicke man falleth in his bedde, it needeth to see and knowe, if the Mone passeth then out of coniunction: for then the sickneſſe encreaseth, till the Mone come to the degree of oppositiõ, that is afore the Sunne in the full of the Mone, and if he be then with an euill Planet, or in an euill signe, and hath aspect to ꝑ house of Mars, that is the viii. signe, that is to meaning: If the Mone haue aspect to Mars, that is called the Lord of ꝑ signe, named Scorpio, then of death is dread, & if the Mone be with a good Planet, & in a good house and signe, and hath aspects to the Lord of the house of lyfe, that is Mars, that is Lord of Aries, that is the first signe: then is hope of life, & so men shall see and deme of other, as it is sayd in the booke that Hippocrates made, and hath the name, De Iudicijs infirmitatũ secundum Lunam.

## ¶Of certaine properties of the Moone. Cap. 30.

Also the Mone hath some properties, which be not full good, as well in substance as in effect: for that he hath substanciall darkneſſe, because ꝑ he hath no light of himselfe, as other Planets haue: and he is most vnstable, for no starre passeth so about by all the partes of Zodiacus, as the Mone doth. And also of euill willed starres and grieuous, he taketh euill qualyties and griefes: for as Ptholomeus saith, the Mone with euill Planets is euill.

Also the Mone by his sitting betweene vs and the Sunne, taketh from vs the clere lyght of the Sunne: and when the Mone commeth into the shadowe of the earth, he leseth his lyght and fairenelle, and perfection. Also for he is nigh to fat ayre and to the earth, he taketh a fowle leke and vnsemelye, of shadowe, of the ayre, and of infect ayre, as Marianus saith. Also the farther the Mone goeth fro-warde to the Sunne, the more light he taketh and clarenesse, in the side that is towarde the earth: and the more he fayleth and abateth in light in the side that is toward heauen. Also he hath many euill effectes and doinge, for as Ptholomeus saith, The Moone maketh a man vnstable, changeable, and remouing about from place to place. And he maketh a man euill disposed and disordered in the eyen, and he maketh in a man the one eye more then that other, or he maketh him loke a squint, & some web or a Pearle in the one eye, and her sayth more hereto, that a man in whose complection the constellation of ꝑ Mone hath malterie, shall not be without default or a worm in his eye, & that happeneth by reason of ꝑ passing moysture of ꝑ Mone, that is nigh to the eyen, & disposeth the humors of the eyen to so euil and shrewde qualitie. Also it is sayd in lib. Miladi. cap. 5. that the Eclipse of the Mone, if it be in Winter, in colde signes, betokeneth falling colonelle and great binding in earth and in ayre, and in waters, and if it be in watry signes, it betokeneth full great plentie of raine & of water: & if it be in airie signes, it betokeneth peril of tempest & of windes. Ptholomeus & Albumasar say, that the Mone when he is in ꝑ secõd signe after ꝑ aliterient, betokeneth discomfort, woe, sorrow, & losse of cattel by theues & robbers. Also in the fourth signe, & in the first, and in the eight, he betokeneth wrath, anguish, with drawing, & vnthriftinesse of ꝑ people, & betokeneth in the tenth signe, ꝑ who ꝑ then is glad to rebell shall be sone set down: and in ꝑ twelfth, he betokeneth let, strife, hardneſſe, & prison of friends. And in all other houses & signes he hath good effect, and betokeneth good, namelye if he be in companye with good Planettes.

Tearmed the man in the Moone.

Not in will but in working.

Observatiõ begat experience wherof proceedeth cunning, but beware of deceite.

By

By diuers age of the Mone, menstruall humours in women moue, and braine in beasts, and diuers passions be excited in bodies by vertue of the Mone, as it fareth in them that haue the fallyng euil. This that is sayd of the properties of the Mone, and of other Planettes is sufficient for this time.

## ¶Of the head and taile of the Dragon. Ca. 31.

TWo starres there be, that be no planets, but it semeth, that they haue kinde and effect of Planets: and they be called Caput Draconis, and Cauda, the head of the Dragon and the tayle. And they moue with the firmament, & followe his course: and so they passe from the signe that is called Leo, into the signe that is called Cancer: and from that signe that is called Cancer, into the signe that is called Gemini, and so forth. And the Dragons head abideth in euery signe. 18. monethes, that is a yeare and an halfe, and the taile also: and full endeth his course in. 18. yeares, and if the head be in any signe, alway the tayle is in the signe that is euen afore him, and the wombe in the fourth signe, and if the head be in Cancer, the wombe is in Aries, and the taile is in Capricornus. And if the head be in Leone, the wombe is in Cancer, and the taile in Aquario: and so of other signes. And therefore because of contrarie aspect, the taile is alwaye venimous. And the head hath his exaltation in three degrees of Gemini, and his abating in three degrees of Sagittarius. And againward: the taile hath his exaltation in the third degree of sagittarij, and falleth in the thirde degree of Gemini. And here we must take hed, that when the Mone is coniunct to the head of the Sun, or to the taile, being nigh the degree of coniunction, by. 12. degrees thence or within, alway the Eclipse shall be more or lesse, as the head or taile commeth nere or farther to the degree of coniunction. And this hath a speciall place in the Eclipse of the Sun. In the same wise it shall be helde in the Eclipse of the Mone.

For if the Mone commeth in anye signe with the taile, and the Sun is with the head in the signe that is euen afore: then shall be the Eclipse of the Mone. And againeward: if the Sun be with the taile in any signe, & the Mone with the head in the signe that is euen afore him: then again shall be ỳ Eclipse of ỳ Mone. And if he commeth in the same degree: then the Eclipse shall be gneral: and so he must come in ỳ head or in the taile in ỳ same degree, or nigh. 12. degrees thence, or within, if the Eclipse shall fall. And so in the coniunction, the Sunne & the Mone must be in the same signe, or in the same degree, and in the same minute, & in the same degree.

Herefor it followeth, that though the Mone be ioyned with the Sunne, and chaungeth euery moneth, he maketh not Eclipse alway: for they come not alwaie togethers vnder the line of Eclipse. For ỳ Mone chaungeth not, neither hath coniunction alway in ỳ same degree, neither the head and taile met alway in ỳ coniunction, nor oppsition of the Sunne and the Mone.

## Of the starre cometa. Chap. 32.

COmeta is a Starre beclipped with burning gleames, as Beda doth say, and is sodeinly bred, & betokeneth changing of kings, and is a token of Pestilence, or of war, or of winds, or of great heate. Sometime it semeth, ỳ such stars so beset with blasing beames, moue with the mouing of Planets: And sometime it semeth that they be pight & not moueable. And alwaye (as Beda saith) they be seene in a certaine place of heaueh: And they passe not by diuerse parts of ỳ Zodiac, as Planets do, but it semeth ỳ they be in ỳ circle that is called Lacteus, or Galaxia, & they spread their beames toward the North, and neuer towarde the West. And therefore they be not seene in the West side. And they be seene but in short space of time, that is seauen daies: but sometime it is seene the space of. 80. daies, as Beda telleth. Whereof it is ỳ this star that is called Cometa commeth and is gendered, whether it bee of Planettes, or of starres that bee pight:

alway he is sene in the firmament in the North side as he saith. Hereof it followeth, that the starre that was sene in the birth of Christ was not Comet, for he passed and moued out of the East by South toward the West: and so moue not the starres that be called Stellæ Cometæ, as Chrisostomus saith.

## ¶Of fixed starres. Cap. 33.

STellæ be called starres, and haue that name of Stando, standing: for though they moue alwaye, yet alway it semeth that they stande, as Isido. sayth. And they be called Sidera, and haue that name of Considerando, taking heede: for of them Astronomers take heede, and by them giue iudgements and domes, and knowe what shall befall. Also they be called Astra, and haue that name of Austros, or Anastros: for by opposition, bodies of some starres, be pight in the sphere of the firmament, as nayles in the roundnesse of a wheele: and that is troth of some, and namely of the more great, as Isido. sayth. And Alphraganus saith, that a star is lyght gathered in his roundnesse and sphere. Therefore the more gathering of lyght is in the substaunce of the body of a starre, the more he is in quantitie, in fairenesse, clerrenesse, and also the more in might and vertue. Also he calleth starres, bearers of lyght: for that they be bright bodyes, and giue to men & beastes, by night when it is dark, the comfort of lyght, and ornate & light the ouer parte of this worlde, and as farre forth as they may, they be in sted of the Sunne, of whome they receiue lyght, and by continuall sending out of beames, they cleanse and pourge the aire: by vertue of them, corruption of pestilence is taken away from the neather worlde. Also by vertue of stars, Elements that be contrary each to other, be conciled and accorded, and lightened with euerlasting shining of starres. By heate of them all things be nourished & saued: for after Plato (as Beda sayeth) the starres be of firie kinde, for manye men in olde time sayd, that heauen with lyght and ornaments thereof is of fierie kinde. And Aristotle and other Philosophers meane & vnderstand, that heuen is the fift Element, distinguished from the foure Elements in kinde and in properie, and they saye, that the starres be not colde nor hot in substaunce, no more than the heauen is: they be but hot only in working, effect, & doing. For heauen by continuall and euerlasting moeuing, heateth that thing, vpon the which he moueth, and so heauen and the starres heate and cole these nether things: for by mouing and rebounding of beames, they heate and beare vertue of heate in the vtter parte of a bodye that is afore them. But whereof the starres be made, certaine it is, that they be of most pure and simple kinde, and not corrupt. Touching their shape they be most bright, & also they be round in figure, and be sad, and sound, not hollowe, nor hoaly in the vtter part: they be plaine and not rough nor cored: in place they be highest, in mouing they be most swifte, in quantitie they be most great and huge, though they seme lyttle, for farnesse of place, in number and tale: onelye he knoweth how many they be, that numbreth and telleth the starres. In might & working, the stars be most vertuous among bodies: for the starres gender, and change and saue the nether things.

The starres by out sending of their beames, lyghten the darknesse of the night, & full ende their course in spheres and circles, and moue in one swiftenesse no time more swiftlye than other: and they hide their lyght in presence of the Sunne, of whom they receiue lyght. In their comming and rising, they chaunge the ayre in many maner wise: for they make now tempest and now faire weather and clere: as Beda sayth. Also by chaunging of coulour, and sprinchlyng of beames, they betoken, nowe good happes, and nowe euill, as Astronomers tell.

Also they be gracious to shipmen, and shewe their waye in the middle of the Sea. Where starres be continuct nigh togethes, they giue the more lyght, and be more fayre and bright.

As

As it fareth in the seuen ſtarres, & in the ſtars of the circle the which is called Galaxia, that is Watlingſtrete. And though they ſhew ſo greate fairenelle becauſe of company & gathering togethers, & alſo be more bright and clære, being coniunct then elſe, yet for to take hæde of each by himſelfe, they ſæme not faire. And the cauſe thereof is (as Marcianus ſaith) for paſſing brightneſſe of ones ſhining, taketh away the default of another, and ſo when one lacketh and faileth, another that is more clære amendeth & fulfilleth. Alſo for fairneſſe of place, ſtarres ſæme to men vnlyke greate: for ſome ſæme more and ſome leſſe. For Albumaſar ſaith: The more euen the ſtarres be ſtraight ouer our heads, the leſſe they ſæme in quantitie, and more little to our ſight. Againeward: The farther they bæ from the place that we be in, in their ariſing and downe going, the more greate they ſæme generally to our ſight. And alſo they ſæme more great in quantitie in the downe going, then in the riſing, as Beda ſayth, A point is called Ceneth capitis noſtri, & is the point that is aboue heauen ouer our heads. And ſo it is ſayd, that a thing is in the Ceneth of our head, when bæ is aboue ſtreight ouer our heads: for Ceneth is called a ſtraight ſetting ouer our heads, and the reaſon therof is for this cauſe, as bæ ſaith, for vapours that come vp from the earth, ſuffer not the beames to come ſtraight & euen to our eien: & therefore the eie is deceiued in ſuch a ſight. For the eie wæneth that it taketh in himſelfe what is beſet in the aire, and lightened with the Sun beame. But Algazel ſayth, ſuch a ſight is deceiued: as the ſight of a Candle is ſæne without let of an eie that is whole, but of a bleare eie it is not ſæne without likeneſſe & ſhape of a manner of a raine-bowe. And an eie that is deceiued, wæneth alway to ſæ in another thing, as in light that it ſeth, and wæneth that is in another thing that is not, but rather in the ſame eie, as Auicen ſaith, Capitulo de obſcuritate viſus. Sæke before of the ſight. Alſo Marcianus ſayth, That ſtarres paſſe in their circles with harmony: for all tunes and accord of muſike be found among ſtarres, nor the weight of the neather bodies make not diſcord in the melodye of the ouer bodyes: neither in melodie of the middle bodyes. Nor againeward, the ſharpneſſe of ſowne of our bodyes, deſtroy not the ſowne of the neather heauie bodies, as Marcianus ſaith. Ariſtotle ſaith in libro de cœlo & mundo, that ſtars be of the matter of the bodye of heauen, in the which they bæ pight. And therefore they bæ kindlye clære and bright, as the heauen is, in the which they goe about. All the ſtarres haue lyght of their owne out of the Mone. But though Starres haue lyght of their owne: yet to perfection of their light, they receiue ſupplyment and helpe of the Sunne. Starres communicate and part each with other their lyght: For one maketh another more clære, and the goodneſſe of the oue ſtretcheth the goodneſſe of another, as it is ſaide In libro de coniunctionibus Planetarum. Alſo ſtarres be conteined in their owne proper circles and place: and therfore though the circle of one mæte ſometime with the circle of another, and entreth therein, they forſake not therfore their owne circles and place, nor let them that they mæte, nor doe wrong none of them to other. Alſo (as Marcianus ſayth, Some ſtarres ariſe ſoner, and go ſoner downe: and ſome ſtarres ariſe later, and goe later downe: and ſome ariſe together, and goe not downe at once. And this diuerſitie of riſing and going downe, falleth and commeth of vneuenneſſe of circles, in the which they bæ ſæne going downe or ariſing. For by highneſſe or lowneſſe of the bodye of heauen, the ſtarres ariſe and goe downe in diuerſe times: alſo Starres chaunge and diſtinguiſh times, yeares, monethes and dayes.

For (as Ariſtotle ſayth, in libro de proprietatibus Elementorum) chaunging of time is not but by chaunging of ſtarres, in diuers ſignes, and aboue the ſeuen Climates and countries, as by chaunge of the Mone in euery xxviii. dayes, or by chaunging of Mercurius and of Venus, in euerye tenth moneth, or in leſſe time: or by chaunging of the Sunne in euerye yeare, or by chaunging of Mars in two

yeare, or of Iupiter in. 12. yeare, or of Saturnus in. 30. yeare, or by coniunction and permutation of Triplicitye in . CCC. l. yeares. Or elſe for chaunging of roundneſſe and circles of Starres, that bee pight: for they chaunge in one degree in a C. yeare, the chaunging of them falleth in euerye. xxxvi. M. yeare. And this is the greate yeare, that is the laſt of all things. Huc vſque Ariſtot. in eodem libro. In libro Ciceronis Macrobius ſayth, That the ende of this greate yeare is when al the ſtarres and Planets, that be in heauen, paſſe from a certeine place, and goe about, and come againe to the ſame place, as Philoſophers ſay, after. 15. M. yeare. But whatſoeuer Philoſophers tell hereof, we ſhall holde certeinly: that that belongeth not to vs to deeme, what time the laſt end ſhall come. And when it ſhall be, hee onelye knoweth, that is maker of times, and conteineth in his might and power, moments and times.

## Of Polus. Chap. 34.

AS Beda ſayth, Polus is a right lyttle ſtarre, of the which all the ouer part of heauen is ſo called. And two Polis there be, that one is called Articus or Borealis, that alwaye ſhineth to vs, and neuer goeth downe to our ſight. For alwaye hee is aboue vs: And hee hath that name Polus, of Pollendo, ſhining: for he ſhineth alwaye to the worlde. The other Polus is called Antarticus, that is to wit, the South or the raine ſtar, and is afore the North ſtarre that is called Polus articus, which is alway vnſeene to vs. Betweene theſe two Polis, as it were betweene the endes of the world, the firmamẽt moueth alway. Theſe two Polus moue neuer out of theyr owne place, but yet they bee borne rounde about in the circle of the ſphere. A line that is called Axis, ſtretcheth by the middle point of the earth from pole to pole. About the which Axis all the ſwiftneſſe of the firmament is rauiſhed and moueth. And this line ẏ is called Axis is not material: but rather a certeine intellectuall line, & ſtretcheth from pole to pole, euen ſtreight as a line is drawen euen & ſtreight from one point to enother. About this line that is called Axis, as it were about the middle of the world, the firmament paſſeth about with endleſſe rauiſhing. Then the Pole is a ſtarre higeſt in place, moſt ſwift in moouing, and leaſt in quantitie to our ſight: though he bee full greate and huge in himſelfe: and hee is moſt profitable in effect. For by the place of this ſtarre, place and ſtedes and bounder of the other ſtarres & of circles of heauen be knowen. Therefore Aſtronomers beholde moſt this ſtarre. Then this ſtarre is deſcribed of moſt ſhort circle: for hee is farre from the place that wee bee in, hee hideth the hugeneſſe of his quantitye for vnmoueablenceſſe of his place: and he doth certifie men moſt certeinly, ẏ behold and take heede thereof. And therefore hee is called ſtella maris, the ſtarre of the ſea. For he leadeth in the Sea men that ſaile, and haue ſhippe mens craft.

And becauſe of his place, the middle of all heauen is knowen, and by the going aboute of certeine Starres, that bee called Arcthurus, the ſtarre which is called Polus, is diſtinguiſhed from other ſtars. Arcthurus is like thereto, & is commonlye called Charlemaynes Waine. And this ſtarre hath that name Polus articus of Arcthurus: for it is nigh thereto, as Beda ſayth.

## Of Arcthurus. Chap. 35.

ARcthurus is a ſigne made of ſeuen ſtarres, ſet in the line that is called Axis, and goeth about in himſelfe, as Iſidore ſayth. The circle of theſe ſeuen ſtarres, for it goeth about as a waine, is called among Latines, Septentrio, & Septentriones alſo. And is commonlye called in Engliſh Charlemaines waine, and he goeth not downe: for that theſe ſeauen ſtars be full nigh to the pole, that is the higheſt ſtarre. And the ſame circle is called Artophilax: for that it followeth a ſigne that is called Vrſa: Olde men called the ſame circle ſometime Boetem: for that it is nigh the ſigne that is named the waine, and is a ſigne that many men behold, & is arated with many ſtars: among ẏ which is the ſigne Arcthurus, ẏ

Septentriones. The ſeuē ſtarres, which are ſeene, Charles waine, or Vrſa maior.

is

is properlye a Starre sette behinde the taile of the signe that is called Visa maior, the more Beare. And therefore all that constellation Arcthurus, hath that name of that starre, as Isidore saith, and hath worthely that name Arcthurus of Artando, binding & knitting. For of the first part thereof cold ariseth, by reason it is farre from the heate of the Sun, & by cold the holes and pores of the earth bee constrained, bound, and stopped. And the seauen starres appeare with beames of light, and of bright forme and shape. Of which foure, the first bee ordeined, as it were a quadrangle, with foure sides, each against other. And the three that followe bee disposed as it were halfe a circle, and they bee set vnder the pole, about the line that is called Axis. And therefore alwaye they winde rounde about the pole, as it were about the middle point, as Gregorie saith. Alwaye these starres winde and tourne round about that lyne that is called Axis, as a Beare doth about a stake. And therefore that circle is called the more Beare, as Macrobius saith. Alway this circle windeth round about, and goeth neuer downe out of sight, as Gregorye sayth. When three starres goe vpwarde, foure goe downewarde. And againeward. When foure goe vpwarde, three goe downewarde, as Gregorie saith. Among all the high circles, the circle of Arcthurus is highest. For it is next to the Pole, and sheweth him most to mennes sight, and is seene euery time of the night, but if it happen, that it be let by mistes, or clowdes set betweene him and the sight. Among the middle starres of Arcthos, falleth downe as it were a Dragon, or a flyeng starre in lykenesse of lightning: and is called Draco, as Marcianus saith. and shineth in his comming with sparkling beames, namelye in Winter, and betokeneth and signifieth stronge frost on waters, and on earth, as Marcianus saith.

Orion, ♃ sonne of Neptune.

## Of Orion. Chap. 36.

Orion is a signe which ariseth in Winter, and excyteth Waters and tempestes. And Orion is dimme, and breedeth and bringeth forth windes and tempestes, and Orion hath the name of rising and hugenesse of waters, as Isidore saith. In his rising hee gendereth and breedeth tempestes, and changeth the ayre, and is disposed and shapen as an armed man, stretching out his feete and armes. And his length and longitude stretcheth nigh to the breadth and latitude of three signes, as Marcianus saith. And hee shineth most in the signe that is called Taurus, as hee saith: And Orion is a constellation most notable, because of hugenesse, and also of faireneesse: and also because of disposition and vertue. For it stretcheth out of the signe, that is called Aries, to the signe ♊ is called Gemini, as Marcianus saith. And also he maketh with his brightnesse, those three signes the more faire and cleere, as he saith: and he is shapen in the order of starres, as it were a knight girde with a Swoorde. Of him speaketh Marcianus, and saith in this manner: Armatus etiam fragrans splendebat in armis, that is to meane, hee armed also burning brighte shone in weapon and armes. But as he sayth, brightnesse of Orion betokeneth faire weather and cleere: and againward: His darknesse strong weather and tempest. When the Sunne is in the signes of Orion, which bee Taurus and Gemini, then bourgeone and spring al things that receiue feeding and nourishment of water, of aire, and of earth, as he sayth. After this constellation Orion commeth and followeth a starre that is called Canicula, and is euill willed and noyfull, as Astrouomers tell: and fables meane, that that star was Iupiters hound, as he telleth. But this Canicula is not that noyfull star, that is called Canis, and ariseth in the signe ♌ is called Leo. Of the which starre certeine dayes haue their names, and bee called Dies caniculares amonge Philosophers, as Gregory sayth. When Orion in his first rising betokeneth tempest and weather, and afterwarde fayre weather: and worketh with the Sunne, to make the earth plenteous: and when the Sunne is in the signe, that is called Taurus, Orion withdraweth him as

Orion, this star so named of

though

though he hide himself vnder the Sunne beames, nor then he sheweth not his clerenesse to the neather things. And he ariseth againe in July, when the Sun ascendeth in Gemini, to the higher circles when the earth hath most distemperance of aire in hot qualitie.

## Of Hyades. Chap. 37.

Of these stars there is mentiō before. They bee also called Atlantides.

HYades called Situle also, be rainye starres. For in the arising of them falleth much raine, as Isidore saith in libro tercio. For that time by violence of the heate of the Sunne, vapours be drawen vpward, of the sea and of the land, more strongly then in other time. And be resolued and shed, & turned into raine by moning of those starres that be called Hyades. And therfore the starres be called Hiades, & Situle, as it were suckers. For it is said in fables, that they drawe the humours to themselues, & do resolue them and temper them, as Iginius saith. And these starres haue their place & sted in the front of the signe that is called Taurus, as Marcianus saith. And when the daye lengtheth, and the Sun goeth vpward, and is more feruent: then commonly Hiades be first sene, as Gregorie sayth, super Iob, 20. When Saturnus pusheth them: then they drede diuerse tempestes and wethers, as Beda sayth. In the rising of these starres, that be called Hyades, fruites and eornes growe plentrously. For then they be well sprong with raine. This constellation Hyades hath many full clere starres set about him, and ariseth in the sixtenth degre of the signe that is called Cancer, and they distrouble the ayre in their arising, as Albumasar saith.

Addition

The Romanes call these starres Suculæ.

## Of Pliades. cap. 38.

PLiades be seauen starres, and haue that name of Pluralitie. For they be many, and be set nigh togethers: but yet distinguished a sunder, as Gregorye sayth. And Pliades arise in Winter. And the more clerer and colder the aire is, the better they be knowen and distinguished from eache other. One is sene shine among those seauen, which sheweth not it selfe at the full, neyther fullye hideth it selfe. Their place is betweene the knees of the signe which is called Taurus, as the Authour Isidore saith, and Gregory also. In the month of June the Sun taketh his course and his way by those. 7. starres Pliades: And then the heat of the aire is tempered by raine of springing time. And at this time the earth is arrayed with fairenesse of flowers, as Marcianus saith. And for this cause it is said, that Iuno loued þ Goddesse Maia. And it is feined, that she was one of the. 7. starres Pliades. And she was Mercurius mother. Thus meaneth saying of Poets, as Marcianus saith. And Albumasar saith, that Plyades the seauen starres, doe arise in the. 16. degree of the signe that is called Taurus, with other starres that be called Hyades, and they distrouble the ayre with their moning.

The chief of the 7. starres is called Maia, of þ name of Maia the mother of Mercurius

Pliades the seauen starres which mariners vse in trieng of coasts: Poettes feigne them to be the seuen daughters of Licurgus or Atlas.

## Of Canicula. Chap. 39.

CAnicula is a full feruent starre, and ariseth in the. 29. degree of the signe that is called Taurus, as Albumasar sayth. In the arising thereof is a great disturbaunce of the ayre and weather. And of this starre the dayes, that be called Dies caniculares, haue that name: in which dayes it is full perillous to be let blood, or to take laratiue medicines: that is say passing distemperaunce of the ayre in heate. And therefore in Aphorism. Hippocrates sayth, That before that starre Canis, and after that starre, and vnder that starre Canis, laxatiue medicines noieth and greueth. There it is sayde in commento, that before the rising of that starre, and in the rising, and anone after the rising thereof, it is perillous to giue laratiue drinkes. For then the ayre is hotte and drie. And that rommeth of an hotte

Forbeare to take purgatiō

signe,

signe, and of the hot starre, and of the Sunne, that is then with that star Canicula, in the signe that is called Leo: for with little medicine the bodie should be made to hot and to drie, and therevpon happely should come to a feauer. And also the medicine should wose and passe out, & work the lesse. For then holes and pores be open and wide, by reason of the heate of the aire. And there Galen saith, That strong heate without forth, draweth out the strength and vertue of the medicine. And therefore hot water is contrarye to laration, if the heate of the aire be strong at that time. Also the inner vertue is then feble, & is made more feble by drinking, or by letting of bloud. And the Canicular daies begin in the fiftenth Kalends of August: and they end in ỳ Nonis of septembris. And so they be euen fiftie, as it is sayd there.

## Of light. Chap. 40.

Lumen. AS Basilius saith, Light is a kinde in all his partes lyke. Authours speake diuerslye of lyght, what it should bee in deede, whether it bee in substaunce or accident. Aristotle sayth, That lyght is no bodye, nor streaming out of a bodye. And Damascenus saith, That light hath no substaunce of his owne. And Austen sayth super Genesim. ad litteram, That the lyght is a bodylye substaunce, most simple in kinde of bodyes, and most multiplied and increased in diuerse matter of workings, most moueable, and passinglye thirling and pearcing, and least letting, and most breeding, and most highlye accordeth and reconcileth things the which bee diuerse and contrarye, and is most conuertible, and is grounde and beginning of highest naturall motion, and most perfectible, most gladde and most communicatiue: therfore in bodyes nothing is more profitable then light: and nothing more conuenient and conenable, nothing more fayre, nothing more swifte, nothing more subtill, nothing more inpassible or wemlesse, nothing more vertuous found then light. Also Lux and Lumen is light in English, but in Latine is difference betweene those two Nounes. For Lumen is a flowing and a streaming that floweth out of the substance of light: but Lux is the substantiall well, vpon the which Lumen is grounded. For if light in it selfe were accident, nads by it self it wer accident to some thing: & accident by it selfe hath cause of being of very forme of his obiect. And so if light in the aire were accident, it should haue cause of being of the very forme of the aire: & that may not bee. Also light chaungeth his subiect, as it is knowne. For light is first in the East, & afterward in the West. And the East light gendereth light that is nerte thereto: & so forth euen to the West: And accident chaungeth not his subiecte, nor worketh not without his subiect, but therin. And hereby it seemeth that light is not accident. Also if light were accident of the ayre, the aire should sodeinly moue with ỳ wind out of the East into the West, as the mouing of light is sodein. And so the aire moueth not sodeinly, nor anye other element. Also nothing is more worthy & noble then light: & accident is lesse worthy then the substance: And so it seemeth ỳ light is not accident. For aire is much lesse worthy, and lesse noble then light. But if light be a body, it is hard to know and vnderstand, how & in what manner light is in the aire, or in any clere bodie, as in Christall. For two bodyes maye not be at once in the same place. Nevertheleslle it is not inconuenient nor impossible to set, that lyght is a bodylye substaunce, and that it is at ones with another body: for we see water and ashes ioyned and meddeled togethers, sauing bodie and place of both. And the conteining of either distinguished from other, and the parts of eyther conteined within his owne vtter parte. In what manner wise so euer they be meddeled togethers ashes and water, the water abideth in his corporalnesse, by ioyning and continuing togethers of his partes: and ashes in his body also. But for this meddeling and ioyning togethers, they bee not two bodies in the same place: But the water hath his owne place, and the ashes his owne place. So light may bee in the aire, or in euerye each other body,

sauing the corporalitie of either, and continuaunce of theyr substantial parts. And so light entering into the inner partes of the ayre, or of Christalline, hath his owne place, beclipping aboute his vtter partes. And that place distinguisheth light from the substaunce of the bodie, to whome it is ioyned, though it may not for simplicitie of his substaunce bee felt nor seene. But yet it is more wonder, that many lyghtes, which bee brought in one place, and the lyghtes meddeled together, and though they bee ioyned and vnited, yet neuertheleſſe the substantiall forme of each light is saued, by the which forme euery of them is diuerse from other, though none of them be materiall cause, or formall to other, as Dionisius teacheth openly, in li. de diuinis nominibus, and saith in this maner: When lightes (saith hee) of lampes bee in an house, and bee one whole lyght gathered togethers, and bee common to all, yet they haue a prime distinction betweene themselues, and be distinguished a sunder by one distinction, and by distinguished vnity. For wee see when manye lampes be light, for one light, one clearnesse commeth of all theyr lightes, and shineth without knowing distinction. And no man (as I thinke) can sequester the light of one of them from the lyght of another: nor out of the ayre that they be in, while they bee all together: nor distinguishe by sight one from another, while they bee altogether shining, all the lyght seemeth one without distinction. And if one lampe bee withdrawen, it taketh not awaye anye thing of the others light, nor leaueth there of his owne light. For as it is sayd, there is a perfect vnitie vniuersallye meddeled, and no confusion in anye parte. And the vnitie is so much in this bodylye ayre and materiall light. Huc vsque Dionisius. In these wordes Denis teacheth openlye, that lights bee ioyned togethers, and the substantiall propertie of each is saued, and accident properties, and taketh with them both in comming and going.

Also Denis sayth, that light that is called Lux in Latine is a substance being in it selfe: and thereof commeth beaming e a manner shining of other bodies. For alwaye Lux, light, shineth in it selfe. Nevertheleſſe it shineth not alway: but only when it findeth a body with matter disposed and able to be lightned, as Auſten saith: for substance of heuen is very light, that hath the first place in bodies: and neuertheles heuen lightneth not in darkneſſe nor by night. Then alway light shineth inuisibly, and in darkneſſe: but it shineth not alwaye lightlye. And therefore euery creature feeleth the vertue of light. For vertue of lyght worketh vnseeingly, feeling and moouing in beasts, as it is sayde in libro Fontis vitæ. Also in libro de Iudicijs astrorum, Albumasar saith, that Hippocras taught, ꝑ but if the life of stars, tempered the thicknes of the ayre by night, all bodyes with soules should be destroied: and neuertheleſſe it is certain, ꝑ of light of stars is not seene by night, for impression of working of light is knowen in the sea that ebbeth e flowеth by respect of the Mone to some part thereof, whether the Mone lighten the aire or no. Also though the chinkes, holes, and dens of the earth, bee not lightned: yet the vertue of light worketh in them, as it is seene in cares of mettall, e in other things that be gendred and bred deepe within ꝑ earth. And shortly to speak the presence of light is needfull in euery body ꝑ is medled: by the which contraries in elementes be ioyned. Also light sheddeth it self from the highest heauen: ꝑ is called Cœlum imperium, euen to ꝑ middle of the world, e is one in his substance, and simple in more and rote, yet is it variable after the diuersitie of bodies that receiue it, whether it be the Sun, or the ouer bodyes, or weather, wherein is one substaunce, vertue, and working of light, though there be no vertue of lightening therein. This is the first gendering light that was made the first daye, as Basilius saith, that is aboue the Sun, and other lightes and starres that were made the fourth day. Therfore the Sun, and other starres, be bearers of the first light: which through taking of bodyleſſe lyght, they bee suffisaunt to euerlasting lightening, without losse of

The light shineth in darkneſſe Iohn. 1.

their owne substaunce. Therefore this light stretcheth into euery place, and perfecteth and disposeth all bodyes, some more and some lesse. Then it is moare, rote, and fundament of all shining, and is one in substaunce: and of none of the lower bodyes conteyned accidentalye: but it conteineth all bodyes, and is formall in comparison to them, though it be materiall in it selfe, and is in place and stede: And therefore for light is materiall, it maye haue diuerse partes in diuerse place. And for it is formall, it hath indede diuerse partes in diuerse place. For what the matter may haue in power, the forme hath the same in effect and dede. Herefor it followeth openly, that for lyght in kinde of bodyes hath least of matter, and most of forme, lyght is more nere in kinde to forme then to matter. And therefore because of matter, it is in the least stede, that is a point. And because of forme, it is in euery place and stede. For euerye thing moueth to his owne forme as Aristotle sayeth. And therefore the nobler that it is, the more it extendeth his matter, as Algazel sayth. Wherefore the forme of light, because it is the most noble of bodilye formes, it stretcheth and spreadeth most his matter: and therfore one point of light or of shining, were sufficiaunt of it selfe to lighten all the worlde: For the noblenesse of matter, and for most actualnesse & doing of forme, as Algazel saith. Then light is one simple and uniforme, in his essence, though bodies of light be diuerse & distinguished a sunder. Though they seme in one act gathered lyke, yet one lightening commeth not in the substaunce of another, though it seme to the sight that they be ioyned in one lyghtening and light. Then it is not inconuenient to set two bodyes together in one place, if one of them be subtile and formall, and as it were complement and perfection of the other: and that other materiall and imperfect. And two bodyes that be thicksull (as bodyes shall be in the blisse of heauen) maye not be in one place and stede. For neither of them shulde be materiall in rode to that other. But a bodye that is thinne full, and another that is not thicksull, may be togethers in the same stede and place, without inconuenience, as saith Austen openly. And Basilius sayth, That light is most moueable. For it moueth it selfe without ceasing, & gendereth light in lines, forthright, and in roundenesse all about: And moueth and shedeth it selfe into all partes about: and touching it selfe it moueth sodenly: For light is more able to worke & pearceth, & commeth into the inest part of euerye thing, without lette and tarrying. And light gendereth things that be diuerse and unlyke, and ioyneth and accordeth the contrarves, that be in Elements, and in middle bodyes. And also by outcasting and stretching, and ouercasting, breaking and rebounding of beames, light bringeth forth all thing, and kepeth and saueth them in being, or dissolueth and undoeth they being, as Calcidius sayth super Timeum. Also lyght gouerneth and ruleth lyke, and darling of all thing, & multiplyeth it selfe gendering: for lyght gendereth lyght, and lyght that is gendered, gendereth lyghe that commeth after, and lyghteneth forth: and so in an instaunt, one point that is produst, filleth all the worlde of lyght and shining. Also lyght sheweth it selfe and other things of heauen by his incomparison in the vtter parte of a moyst bodye, and clere light worketh diuerse effectes. And as Austen sayth, light putteth of darkenesse, and undoeth cleyngnesse and discomfortes: and destroyeth false waiting and spieng. Of lyght commeth suretie, it bringeth forth all gladde, and merrye kinde and shape. And bringeth in fourme and fayrenesse to all things: for without light all bodyes remaine hidde and unknowne. Be alwaye lyght (sayth Damascene) and all things be unknowne and abide in darkenesse. Then (as Ambrose saith, and Basilius also,) Lyght is the fayrenesse of euery creature that is fayre. The grace whereof is most in sight and beholding, that maketh other members and parties of the worlde, worthye to be praised. And this same (as Basilius saith) is above heauen, most pearlable dwelling place of Angelis and of Saintes.

This is by ensample the shewing of the highest trinitie. This lyght without diminishing of it selfe, sheweth and showeth light, which received in the euer parts of a darke bodie, doth not drowne and dery it selfe therein touching ỹ likenesse of light, but touching might and vertue, Isidore saith, lyght hath manye other properties worthy to be prayed, in substance, vertue, & working: nothing is found more clere and pure then the substance thereof. Therefore though it passe by vilenesse and filth, it is not defiled: Nothing is more actuall in dede then the vertue thereof: Nothing is found more profitable in bodyes then the working thereof.

## Of shining, chap. 41.

Shining is springing and streaming out of the substaunce of light. And commeth out of light without mingling of any other nature. And dureth as long as the light, of the which it commeth, as Austen saith. As long as fyre is, as long is shining. Therefore if fire were euerlasting, shining were euerlasting. Also shining commeth of light without diminishing of light, and without defyling of the cleannesse of light, and without discontinuance thereof, with shewing of it selfe and of other things, and with multiplieng of it selfe, as Bartholme sayth.

Ezech. 10.

## Of beshining, chap. 42.

Beshining and light be diuerse as Species a genere. For euery shining is light, but not againeward euery light is shining: for euery shining is a certaine out streaming of the substaunce of light receiued in the aire, or in another clere bodie, and shed all about. And as the author of Perspectiue saith, in three manner shining is found. For some shining is called Lumen reflexum, some Fractum, and some Directum. Lumen reflexum is beshining, as from a mirrour or a shewer, or from other glistering bodies that rebound againe the shining that they receiue. And the shining that rebounneth againe is called Lumen reflexum. The other shining that is called Lumen fractum, is when shining commeth to a bodie, that is some deale thicke or hard, that it may not receiue & take lyght in it selfe, but for the matter and kinde of that body is not full obedient, that shining passeth not forth right, but bleareth aside from the right passage, and such shining and brightnesse is called Fractio radij. The third manner of shining is called Lumen directum, that is not put of nor findeth matter not obedient in no manner wise. And passeth fraly, and doth perfect working. And this shining maketh the ayre perfect and other clere bodyes, and lyketh formes and shapes, and sheweth shapes and figures, and comforteth and gladdeth eyen, and eyeth & draweth men of sleepe, of sluggardye and slouth. And printeth lykenesse and shapes, and Images in the vtter parts of mirrors and of bright glistering bodyes. For shining commeth to the vtter part of a glistering bodye, and rebaundeth againe in angles and corners, that be lyke much. And printeth therein shapes and formes of all bodyes. And so it setteth in the vtter parte of a mirrour by Image and shape, the thing that is without by substaunce. Also shining taketh perfection by the disposition of the matter, that it commeth in. For his clearnesse increaseth in clere matter and cleane, and abateth in foule matter and darke. For in clere matter as Christid in end aire, it findeth no let. Therefore into all such a matter it putteth out his owne shining beames, and sheweth them, as Denis sayth. And the more perfectlye it is printed into a bodye, the more dangelye it is rebaunded thence, and streameth to the other bodies. And when it commeth to grose matter & boystous, there it hath dimme distribution of working: as when it is shedde into fatte matters, it is vnperfectlye taken, for that where it is shedde that about, it seemeth darke. And so the fatnes of the matter letteth distribution and depelting of the shining of the matter, that is taken there. When in clere and pure substaunce shining is perfectly seene and increased:

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in great and thicke ſubſtance,it is diminiſhed. And ſo it followeth, that pure matter and ſubtill, taketh ſhining of light,perfectly. And it is founde, that dimme matter, boyſtous, and thicke, putteth oꝛ ſhining of light, and bꝛightneſſe.

## Of the light beame. cap.43.

A Light beame is a bꝛight ſtreame of a bodye of lyght, by the which beame,lyght and ſhining doth his woꝛking,as Beda ſayth. And ſome beame palleth ſtraight foꝛth, and commeth of the bodye of light,mouing by a ſtraight line without blenching,and commeth to the middle point,and is called Perpendicularis and Rectus: And ſome beame commeth of a bodie of lyght,and findeth a clære body,and palleth not foꝛth right, but ſidelyng and blenching, and this blenching is called bꝛeaking of the beame. And ſuch a light beame is called bꝛeaking of the Beame.And ſuch a light beame is called Radius colleteralis, & Confractus. And the Sunne beame palleth ſtraight foꝛth from the bodye of lyght, oꝛ blencheth aſide, and mæteth with a bodye, that putteth and ſmiteth the light againewarde: and ſuch a ſmiting and putting is called bending of the beame: and ſuch a Beame is called Radius reflexus,as the Authour of Perſpectiue ſayth.And ſo a Beame of light is moueable, and clære,and bꝛight, and rounde, and right of it ſelfe, and moſt conteined if it be of a ſtraight Beame: and it happeneth ſometime, that a light oꝛ bꝛight beame is bꝛoken and ſhuft aſide,oꝛ againeward, by the diſpoſition of matter that it findeth and toucheth.Such a beame is cloſed in a hollowe clowde, and moſt woꝛketh and maketh diuerſe foꝛmes,coulours, ſhapes, and figures in the Clowde,oꝛ in the ayꝛe, as it fareth in the coulours of the Raine-bowe,that is not elſe called, but entering of light beames into an hollowe clowde and watrye, as it is ſayde libro Metherorum: alwaye ſodeinlye by mouing of beames that moue continuallye and ſodeinlye, it happeneth that the ayꝛe about is ſette a fire: and namelye if the beames mæte in the place of rebounding. Foꝛ there the beames be gathered,and beat each other: and ſo they are cauſe why the ayꝛe about is oft ſet a fire, as it fareth in Chriſtall,and in Berrall. Foꝛ if ſuch a ſtone be ſet afoꝛe the Sunne, and put thereto, it ſhall ſet it on fire.

## Of ſhadow. cap.44.

Shadowe is letting of a thicke bodye and dimme afoꝛe lyght,oꝛ afoꝛe a bodye of light. And thꝛee manner kindes bee of ſhadowe by conſideration of Philoſophie. It happeneth, that a bodye of lyght is rounde, and ſometime moꝛe then the bodie that is ſet beſoꝛe the lyght, and ſometime euen as much,and ſometime leſſe: If it bee euen as much, it maketh the ſhadowe euen as much rounde, and ſuch a ſhadowe is called Chelindroydes, that is to vnderſtande, Like round. If it be leſſe then the Obſtacle that letteth light,it maketh the ſhadowe ſtretch abꝛoade, as it were a Pauier: and ſuch a ſhadowe is called Cathaloydes. And if the bodye of light bee moꝛe then the bodye,that letteth lyght, it maketh the ſhadowe ſtretch foꝛth ſhæld wiſe,and the point foꝛwarde: and ſuch a ſhadowe is called Conoydes. Wherefoꝛe it followeth, that the Sunne, foꝛ it is moꝛe then all the earth, maketh the ſhadowe Conoydes,that is, ſhapen as a ſhielde. Then happening, that the earth bæing euen ſet afoꝛe the Sunne in a certaine manner aſſigned, it maketh the ſhadowe ſtretch ſo high,that it ſtretcheth to the Mone, and infecting the Mone, maketh Eclipſe thereof: But when the Sunne palleth beſides the ſphere of the earth,the point of that ſhadowe palleth aſide into ſome parte that is there afoꝛe: and then the Mone is fꝛæly ſeene ſhining. And when the Mone is euen ſtraight betwæne vs and the Sunne: then the Mone maketh the ſhadowe ſhapen as a pauier: and theꝛefoꝛe the Mone beſhaddoweth the earth, and maketh a perticular Eclipſe. Foꝛ ſuch a ſhadowe is not ſuffiſaunt to couer all the earth, foꝛ in ſome place,the earth is lightned with

the Sunne beames. By such a shadowe commeth eclipse in one Climate & countrey, though another Climate bee lightened, as Albumasar saith: and shadoweth and beareth downe the Sunne, and hideth the shining of the Sun beames, & causeth barrennesse of the earth: and is friendly, & fedeth adders & serpents: and coleth men and other things that bee to hot: and letteth and tarryeth riping of fruit and of corne: and striketh men and beasts with many manner feauers & dreades horribls. And though it be no body of kinde: yet it sheweth shape and likenesse of body, and shapeth it selfe by moving and rest of bodyes. For when the body moueth, the shape moueth and resteth when the body resteth: and followeth them that goe: and flyeth them that pursue. Also the longer the day is, and the higher the Sunne is in heauen, & shorter is the shadow of the body that it maketh. And againward. And therefore in the Sunne rising, & also in the going down, the shadow is more then at midday.

## Of darknesse. Chap. 45.

Darknesse is absence of light, and is called Tenebrę of Tenendo, holding. For it bindeth and holdeth the eyen, that they may not see the Sun nor any other light: and so darknesse is nought els but priuation. Also darke aire is called darknesse: and so is the shadow of a dim body, as Basilius saith, and is contrarye to light both in qualitie and in place. Darknesse bringeth in feare & dread, and withdraweth faireneſse of colours, and abateth shame, and nourisheth slæpe & slumber.

Addition

I Haue thought good to set before thee, forth of the booke de Occulta Philosophia of Henrie Cornelius Agrippa, his Ladder, wherein is the wonderfull compact of the vniuersall diuision of the number of. 12. beginning with the twelue orders of blessed spirits, omitting the. 12. names of God.

Seraphin, Cherubin, Throni, Dominationes, Potestates, Virtutes, Principatus, Archangeli, Angeli, Innocentes, Martires, Confessores.

The. 12. Angells presidents ouer the signes.

Malchidel, Asmodel, Ambriel, Muriel, Verchiel, Hamadiel, Zuriel, Barbiel, Aduachiel, Hananell, Gabiel, Barchiel.

The. 12. Tribes.

Dan, Ruben, Ihuda, Manasse, Asser, Simeon, Isachar, Beniamin, Neptalin, Gad, Zabulon, Ephraim.

The. 12. Prophets:

Malachias, Aggæus, Zacharias, Amos, Oseas, Micheas, Ionas, Abdias, Sephonias, Naum, Abacuck, Ioel.

The. 12. Apostles.

Mathias, Thadæus, Simon, Iohannes, Petrus, Andreas, Bartholomeus, Philippus, Iacobus, Thomas, Mathæus, Iacobus minor.

The. 12. signes in the Zodiack.

Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquaries, Pisces. These are in the celestiall world.

The. 12. Moneths.

March, Aprill, May, Iune, Iuly, August, September, October, November, December, Ianuarie, February. In the elementall world.

The. 12. Plants.

Heliosphacos, Peristereon, *Peristereon, Symphytus, Cyclaminus, Calaminthus, Scorpiuros, Artemisia, Anagallis, Lapathus, Dracontea, Aristolochia.

*Orthios.
*Hypsios.

The. 12. Stones.

Sardonis, Sardius, Topazius, Chalcedonius, Iaspis, Smaragdus, Berrillus, Amethystus, Hyacinthus, Chrysopassus, Christallus, Saphirus.

The.12.principall members.

Caput, Collum, Brachia, Pectus, Cor, Venter, Renes, Genitalia, Anche, Genua, Head, Necke, Armes, Brest, Heart, Belly, Reines, Members, Hippes, Knees, Crura, the shanke. Pedes, the feete.

The.12.pointes of the dampned Diuells.

Pseudothie, False Prophets: Spiritus mendacij, Lieng spirits: Vasa iniquitatis, Vessalls of iniquitie: Vltores celerum, the last sharpnesse of endlesse torment. Prestigiatores, Juglers, Coloners, and Scorners: Aeræ potestates, airie gouernors: Furæ seminatrices malorũ, sowers of desperate discord: Criminatores, siue exploratores, False accusers, and outragious railers. Tentatores, siue insidiatores, Prouokers and inticers: Malefici, Witches, Apostatæ, Reniers of the faith: Infideles, Vnbeleeuing.

These.12. sortes of peoples, framed to the.12.sortes of wicked Diuells, are made one in the proportion of endlesse dampnation, euen so, in the gouernment of euery.12.is specified the most vnsearchable will of God, howe farre man hath power of gouerning, and by what effectes he is gouerned, the knowledge whereof, is the gifte of God, the benefite of men, and the alteration of all other creatures.

Blacknesse, is darknesse, a grisly hiew to tell,
a bright shining cleerenesse, doth punish in the hell:
On earth it giues delight, in heauen eternall ioy,
in hell, contrary turning the wicked to anoy.
This is the might of God, for lasting soules to know
that bodies haue possest, perpetuall ioy or wo.
His mercie, moue vs still of mischiefe to beware,
his loue, accept our will, to him our soules prepare.

A note also of the foure seasons of the yeare.

The Spring time is hot and moist, and continueth so long as the Sunne is in Aries, Taurus, and Gemini, March, Aprill, May, which is from the.10. of March, vnto the.12.of Iune.

The Sunne is hot and drie, counted from the beginning of Cancer, vnto the ende of Virgo, Iulye and August: September, that is from the.12.of Iune, vnto the.14.of September. Harueste is colde and drie, that is from the beginning of Libra, vnto the end of Sagittarius. October, Nouember, December, counted from the 14.of September, to the 22.of December.

Winter is colde and moyst, continuing from the beginning of Capricornus, to the ende of Pisces, Januarie, Februarie, March, Capricornus, Aquarius, & Pisces, that is from the.12.of December to the.20.of March.

A briefe note how to vnderstand the Ephimerides.

Vnderstand ther be seauen Planets, the highest, Saturne ♄, then Iupiter ♃, Mars ♂, Sol ☉, Venus ♀, Mercury ☿, and the Moone ☽.

A coniunction is figured ☌, and it is when an other Planette is ioyned with the Sunne, or Moone, or others among themselues within one degree.

The Sextile aspect or radiation is thus expressed, ⚹, and it is within.60.degrees, the one from the other.

The quadrant aspect thus □, 90.degrees distant. The Trine thus △ separated.120.degrees. The opposition thus ☍ 180.degrees, the one distant from the other. These followe by order.

☌ ⚹ □ △ ☍

Aspects. Coniunction, Sextile, Quadrant, Trine, Opposition.

♄ ♃ ♂ ☉ ♀ ☿ ☽

Planets. Saturne, Iupiter, Mars, Sol, Venus, Mercurie, Lune.

Signes.

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐
Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scopio, sagittarius,
♑ ♒ ♓
Capricornus, Aquarius, Pisces.

FINIS LIBRI OCTAVI.

# ¶INCIPIT LIBER NONVS.

## DE TEMPORVM DIVISIONE.

After that we haue spoken of ꝑ ꝓperties of heauen, & of the parts thereof, of the which holy writ maketh mentiō: now we wil speak shortly & compendiously of the effect & doing therof. That is to vnderstand, of the ꝓperties of time, & of the parts thereof. Mouing hath cause first & principally of trendling about of heauen: The mouing thereof is first and euerlasting, as it is said in li. de cœlo & mundo: and this is not like to ꝑ corruptible & chāgeable mouing of nether things, corporall & visible: but it is the cause of ꝑ nether mouing. For ꝑ mouing of ꝑ nether things ꝑ be gendered cōmeth of the mouing of ꝑ round spheres and circles: that be aboue: and that mouing is incorruptible, and alwaye in one state, as Aristotle sayth there. And mouing is passing from one ende to another contrarye ende: as it is sayde in the ende of the same booke. For all that chaungeth from the contrarye, is chaunged into contrarye. And there be fiue manner mouings, that be called Generation, Corruption, Alteration, Augmentation Diminution, and Chaunging touching place, as he sayth there. And some mouing ♎ that is chaunging touching place, is trenling and rounde winded about: And some is streight and sayth-right: and some is compowned. ♋

vi. manner of mouings

And a thing that trenleth rounde aboute chaungeth not place, touching all the whole: but touching partes there-of. That that compelleth rounde about, sometime chaungeth place: as it fareth in mouing of Planettes. And straight forthright mouing chaungeth alwaye place, as long as it moueth inwarde. For either it moueth fromwarde the middle towarde the roundnesse, as Fire, Aire, and other such lyght bodyes that mouse vpwarde, or againeward, it moueth downewarde towarde the middle, as water and earth, and other such heauye bodyes. And there be fiue manner mouings of straight and sayth-right mouing. For streight and sayth right mouing is rightsomes or leftsomes, forthwarde, or else backewarde, vpwarde or downewarde. And mouing that is compowned is of two contrarye mouings, as the mouing of a fire-brande. And this mouing hath this ꝓpertye: for of strong mouing waxeth heate. As it fareth of the mouing of the first sphere and roūdnesse: by mouing and froting thereof, the ayre is alwaye set a fire, as Aristotle sayth.

The load stone.

And by mouing Lead melteth, that is therein, as he sayth. Also mouing maye not be meten and measured but by measure of the spare in the which mouing is. And all thing that moueth, either it moueth by ꝓperye as the stone Adamas moueth (by strong drawing) ꝓmotor by violence, as a shippe moueth by strong shouing of winde: eyther wilfully and by his owne will, as the bodye moueth, as the Soule will. And there is double mouing



of mutation and chaunging: either the moning is of chaunging from place to place, or of chaunging of disposition, moning into another disposition. Moning from place to place is kindlye or by strength: as when a stone is let fall, the more that it commeth downwarde, the swifter is his moning: and so that moning wexeth stronger towarde the ende thereof: and when a thing moueth by violence, the strength is the beginning of of the moning: and the farther it is from the beginning, the feebler is the mouing: as it fareth in an arrow, that commeth out of a bowe, which flyeth so farre, that at last it pearceth nothing nor grieueth. Also moning is cause of generation, and of all chaunging of the neather things, and of generation of heate of burning, and of setting a fire, of substitution of water and of the aire. Moning comforteth kind heate, and maketh appetite and desire, and helpeth laratiue medicine to cleanse the body. Herof speaketh Hippocrates and sayth: If thou wilt haue thy body cleane, take Ellebore.

Hellebor.

(*Elleborus albus, in English Lingwort, the rote wherof is neesing pouder, there is also Elleborus niger, the hearbe named Beares foote, or Tetterwort, or Setterwort. This hearbe must be discretly taken.)

*Additiō

Also if the moning be outward from the middle toward the outmeste, moning shall spread and stretch abroad the matter: and if it be againward, from the vtter roundnesse toward the middle, it gathereth the parts of the matter together, and maketh them thicke and binding. Also temperate moning helpeth & saueth kinde of men and beastes, and intemperate moning destroyeth it.

## ¶Of Time. Cap. 2.

TIme is measure of changable things, as Arist. saith De quinque substancijs, Time is number and tale, numbering and telling, in all thinges that are numbred and tolde. Or els as Rabanus saith, Time is dimention of changeable things, touching moning and abiding, & dureth in moueable things, as Austen saith. Nothing is more precious than time. Wherefore of euery possession two may be had togethers or moe: but of time two moments may not be had togethers. And time lost cannot be recouered, for losse of time is short, chaungable, vnstable, and vnrecouerable, for it passeth with moning and mouable body, and beginneth therwith: and where moning sayleth, then time endeth. And therfore time shall not indure alwayes: but it shall cease, when nothing shall be but Eternitas, euerlasting, as Austen saith.

*Additiō

(*The state of mans life, is comprehended in vii. triumphs. Loue ouercomes Man, Chastitie ouercomes Loue, Death ouercomes Chastitie, Fame ouercomes Death, Time ouercomes Fame, Eternitie ouercomes Time.)

Nothing is more common than time: for it is egally common to all thing. Nothing is more passing than time: for time resteth neuer, but when it beginneth it beginneth to decrease and lessen. And againeward: for the time that is present, is ende of the time that is passed, and beginning of the time that is comming. For all time varieth in three manner wise, that is to wit, Time that is passed: present, that is now: and future, that shall be. And so shortlye to speake, in this manner euery time was, is, or shall be, by rising of time, of his diuersitie, succession of partes, that come euer after other, alway is daye & night, as Beda sayth: but in one place is day, and in another is night: and some where is daye, some where is night.

Nothing is more vncertaine, than time, nothing is more vnperceptible, nor more vnknowen of it selfe. For as Isidore sayeth, Time is not knowen by it selfe, but onely by workes and dedes of men. Nothing is more chaungeable than time: and therefore no thing is more perillous to the body. For as Hippocrates sayeth, The chaunging of times gendereth most euills. For sodayne chaunging of colde into heate, chaungeth and appayreth bodyes: and that is, for that kinde suffereth not sodayne chaungings, as he sayth.

Therefore ofte sodaine chaunging of time, is cause of sickenesse. Also nothing is more healthfull to the bodye, then is time that is temperate in his qualyties. Therefore it is sayd in Aphor. If times be in good temperature, as the time asketh, then be good sasses: and sickenesse come most to good ende in such times. Also though time be so chaungeable, yet nothing is more continual than time: for parts of time be contained. Therefore Marcianus sayth, That time that wereth olde in Winter, quickeneth again in springing time. And againward (that is so renewyeth.)

Gal. 6. While we have time, let vs do good vnto all men, but specially to those that are of the household of faith.

## ¶Of the yeare solare and Equinoctiall Cap. 3.

As Isidore saith, a yeare is the full course, and passing, & winding about of the Sunne, when he commeth againe to his owne place, in CCC.lxv. dayes, & a quadrant, that is fire houres. And a yeare, is called Annus, & hath that name for it commeth about, as monthes come about therein: and therefore a yeare hath that name Annus, of An, that is aboute, as it were a circle that commeth againe into it selfe, and is renewed. Therefore among the Aegyptians, before that letters were found, the yeare was betokened by a Dragon painted, biting his owne tayle, and comming againe into it selfe. As Isidore sayeth, there be diuers yeares: for the yeare of the Moone is lesse then the Sunne by xi. dayes: and the yeare of of the Sunne hath twelue monthes, and each planet hath his yere, in the which he full endeth his course: as Mars in two yere, Iupiter in twelue, and Saturnus in thirtie. And there is a great yeare, that is called Annus mundanus, and that yeare is (as Arist. saith) when all the starres come to their owne first place and poynt that they were made in. And (as Arist. saith) This yeare commeth about in xxxvi. M yere, as it is said in liber de proprietatibus elementorum. And Plato and his sutors tell, that this yeare commeth about in fifteene thousand yere, as Macrobius saith, in li. Ciceronis. And some yeare is called Vsuall, as is the yeare of the Sunne, & containeth foure times, Winter, Springing time, Summer, and Haruest: and are called times in their qualyties, because they temper each other, as Isido. sayeth. And they be called Curriculi, for they runne and come each after other, & abide neuer in no state, as Isid. sayth. In these foure Times of the yeare, commeth twise solstitia, stinting of the Sunne in Winter and in Summer: and twice Equinoctia, euennes of day and of night in Ver and in Haruest. Solstitium is the most euennesse of daye and night: and commeth when the sunne entreth into the signes that are called Cancer in Summer, and in Capricorno in Winter: and is called Solstitium, as it were stinting of the sunne, and that for double cause, either in Summer or in winter, for length of dayes and nightes, it seemeth that the Sunne stinteth and abideth in Summer, about our dwelling place: for in either stinting, it seemeth that they stint and abide. For in Summer it seemeth that the Sun may come no nerer vs than he doth: and in winter it seemeth he maye passe no farther from vs then he doth. Equinoctium is most euennesse of the daye and night artificiall, and falleth when the Sun commeth into the signe that is called Aries, or into the signe that is called Libra: the first is in springing time, and the second in Haruest. Addit. and omit the rehersal of fasting daies, because they were superstitiously termed, Triduana.

Also the yeare of the Sunne is the common yeare, & beginneth in Ianuary, and endeth in December, & is the space, in the which the Sun goeth about in the signe that is called Zodiacus, three hundred dayes, three score and five, & a quadrant, and fire houres: and is the fourth deale of a naturall daye. And these fire houres be accounted in common yeares, and gathered in the Bisexte. And the Bisexte is gathering of eightene houres, which commeth in three yeares, with

fire

fyre houres of the fourth yeare, to make a full daye of foure and twentie houres. And the yeare Biſextilis, hath that name of the gathering thereof, as Beda ſaith: & is called Biſextus, for euery yere, when it falleth in Februarie, the firſt Kalendis is twice accounted. Or els it is called Biſextus, for that day is gathered of fiſſe momentis. For of thirtie moments in the which the Sunne abideth in each ſigne paſſing thirtie dayes, and of thirtie trienties be gathered fyre houres in a yeare: and ſo in three yeares be gathered eighténe houres, and in foure yeare fyre houres, and theſe houres put together in the fourth yeare, maketh a daye, that is called Biſextilis, as Beda ſayeth. But hereof lake in the Compoſt.

## ¶Of the yeare Lunare. Cap. 4.

The yeare of the Mone is ſometime called the ſpace, in the which the Mone palleth about from one poynt of Zodiacus, to the ſame poynt agayne. And that ſpace cõteineth (as ſome mẽ meane) ſeuen and twentie daies and fyre houres. And ſometime the yeare of the Mone, is called the ſpace or time, in which the Mone moueth round about, from coniunction to coniunction, that is, from chaunge to chaunge. And this ſpace palleth the firſt, by two dayes and fyre houres. And it is ſayd, that the Mone is in the coniunction, when the Mone is euen ſtraight vnder the Sunne, when no parte thereof that is towarde vs is ſhining: and the Mone is all bright, when it is ſeene at full. Alſo after the coniunction and change, the Mone palleth from the Sunne, and leaueth him in ſome certaine point of Zodiacus, and findeth him not there when he commeth againe, for the Sunne palleth in his owne courſe. Therefore the Mone muſt ſpende two dayes and fyre houres, or he can take the Sunne, and ſuch a ſpace of time is called Lunacio, & is commonly called one Mone. Sometime a yeare of the Mone, is the ſpace that containeth twelue Lunacions, twelue Mones: & Compotiſtes departeth thoſe twelue Mones, in fyre euen and fyre odde, as the months be euen or odde: for an euen month aunſwereth to an odde month, and an odde month to an euen moneth. Then a yeare of the Mone, that containeth ſuch twelue moneths, containeth three hundreth dayes and foure, for it containeth fyre times thirtie, and as often nine and twentie dayes, that make ſo great a ſumme: and ſo it followeth, that commonly the yeare ſolare, palleth this yeare of the Mone by eleuen daies. And this palling, maketh the Prime of the Mone change euery yeare, and alſo the age thereof in the beginning of months: ſo ỹ if Prime be this yere in the fifth day of a month, the nexte yeare after the Mone ſhall bee twelue dayes olde, in the fifth daye of that moneth. And ſometime ſome yeare of the Mone is called Emboliſmalis. Emboliſmus is increaſing and exceſſe, by the which the yere of the Sunne palleth the yeare of the Mone: and in certaine yeares of ſuch Emboliſmus, gathered togethers, commeth vp xxx. dayes, ỹ which xxx. dayes be accounted for one Lunacion, one Mone: and the yeare in ỹ which ſuch a Lunacion of xxx. dayes falleth, is called Annus Emboliſmalis, and therefore the third yeare is Annus Emboliſmalis: for in that yeare commeth vp a Lunacion, a Mone of xxx. dayes, & three dayes leaueth ouer, for thrice xi. make three and thirtie. Alſo the firſt yeare is Emboliſmalis, for then commeth vp a Lunacion, a Mone of thirtie dayes, and then leaueth other three daies, fyre in all. Alſo the eight yeare is Emboliſmalis in this manner: The fyre that leaue ouer thirtie in the fyre yeare, are put and done to two and twentie dayes, that come of the increaſing of the ſeuenth and of the eight yeare, that make eight and twentie dayes. But for to haue in the eight yeare a Lunacion Emboliſmalis, of thirtie dayes, we muſt borrowe two dayes of Emboliſme, that is the encreaſing by eleuen dayes of the nexte yeare thereafter. And ſo it is accounted forth, euen to the nineteenth yeare, when the Circle and the courſe of the Mone is fully ended. The which Circle and courſe, containeth twelue common yeares, and ſeuen Emboliſmalis: in

Therefore ofte ſodaine chaunging of time, is cauſe of ſickneſſe. Alſo nothing is more healthfull to the bodye, then is time that is temperate in his qualyties. Therefore it is ſayd in Aphor. If times be in good temperature, as the time alleth, then be good ſtates: and ſickeneſſe come moſt to good ende in ſuch times. Alſo though time be ſo chaungeable, yet nothing is more continual than time: for parts of time be contained. Therefore Marcianus ſayth, That time that wereth olde in Winter, quickeneth again in ſpringing time. And againward (that is ſo reneweth.)

Gal. 6. While we haue time, let vs do good vnto all men, but ſpecially to thoſe that are of the houſehold of faith.

## ¶Of the yeare ſolare and Equinoctiall Cap. 3.

As Iſidore ſaith, a yeare is the full courſe, and paſſing, & winding about of the Sunne, when he commeth againe to his owne place, in CCC.lxv. dayes, & a quadrant, that is fiue houres. And a yeare is called Annus, & hath that name for it commeth about, as months come about therein: and therefore a yeare hath that name Annus, of An, that is aboute, as it were a circle that commeth againe into it ſelfe, and is renewed. Therefore among the Aegyptians, before that letters were fonnd, the yeare was betokened by a Dragon painted, biting his owne tayle, and comming againe into it ſelfe. As Iſidore ſayeth, there be diuers yeares: for the yeare of the Mone is leſſe then the Sunne by xi. dayes: and the yeare of of the Sunne hath twelue monthes, and each planet hath his yere, in the which he full endeth his courſe: as Mars in two yere, Iupiter in twelue, and Saturnus in thirtie. And there is a great yeare, that is called Annus mundanus, and that yeare is (as Ariſt. ſaith) when all the ſtarres come to their owne firſt place and poynt that they were made in. And (as Ariſt. ſaith) This yeare commeth about in xxxvi. M yere, as it is ſaid in libro de proprietatibus elementorū. And Plato and his ſutors tell, that this yeare commeth about in fifteene thouſand yere, as Macrobius ſaith, in li. Ciceronis. And ſome yeare is called Vſuall, as is the yeare of the Sunne, & containeth foure times, Winter, Springing time, Summer, and Haruell: and are called times in their qualyties, becauſe they temper each other, as Iſido. ſayeth. And they be called Curricula, for they runne and come each after other, & abide neuer in no ſtate, as Iſid. ſayth. In theſe foure Times of the yeare, commeth twiſe ſolſticia, ſtinting of the Sunne in Winter and in Summer: and twice Equinoctia, euennes of day and of night in Ver and in Haruell. Solſticium is the moſt euennelle of daye and night: and commeth when the ſunne entreth into the ſignes that are called Cancer in Summer, and in Capricorno in Winter: and is called Solſticium, as it were ſtinting of the ſunne, and that for double cauſe, either in Summer or in winter, for length of dayes and nightes, it ſeemeth that the Sunne ſtinteth and abideth in Summer, about our dwellyng place: for in either ſtinting, it ſeemeth that they ſtint and abide. For in Sommer it ſeemeth that the Sun may come no nearer vs than he doth: and in winter it ſeemeth he maye paſſe no farther from vs then he doth. Equinoctium is moſt euennelle of the daye and night artificiall, and falleth when the Sun commeth into the ſigne that is called Aries, or into the ſigne that is called Libra: the firſt is in ſpringing time, and the ſecond in Haruell.

Addiſ. I omit the reherſal of faſting daies, becauſe they were ſuperſtitiouſly tearmed, Triduana.

Alſo the yeare of the Sunne is the common yeare, & beginneth in Ianuary, and endeth in December, & is the ſpace, in the which the Sun goeth about in the ſigne that is called Zodiacus, three hundred dayes, three ſcore and five, & a quadrant, and fiue houres: and is the fourth deale of a naturall daye. And theſe fiue houres be accounted in common yeares, and gathered in the Biſexte. And the Biſexte is gathering of eighteene houres, which commeth in three yeares, with

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fire houres of the fourth yeare, to make a full daye of foure and twentie houres. And the yeare Biſextilis, hath that name of the gathering thereof, as Beda ſaith: & is called Biſextus, for euery yere, when it falleth in Februarie, the firſt Kalendis is twice accounted. Or els it is called Biſextus, for that day is gathered of Biſſe momentis. For of thirtie momẽts in the which the Sunne abideth in each ſigne paſſing thirtie dayes, and of thirtie trienties be gathered fire houres in a yeare: and ſo in three yeares be gathered eightéene houres, and in foure yeare fire houres, and theſe houres put together in the fourth yeare, maketh a daye, that is called Biſextilis, as Beda ſayeth. But hereof loke in the Compoſt.

## ¶Of the yeare Lunare. Cap. 4.

The yeare of the Mone is ſometime called the ſpace, in the which the Mone palleth about from one poynt of Zodiacus, to the ſame poynt agayne. And that ſpace cõteineth (as ſome mẽ meane) ſeuen and twentie daies and fire houres. And ſometime the yeare of the Mone, is called the ſpace or time, in which the Mone moueth round about, from coniunction to coniunction, that is, from chaunge to chaunge. And this ſpace palleth the firſt, by two dayes and fire houres. And it is ſayd, that the Mone is in the coniunction, when the Mone is euen ſtraight vnder the Sunne, when no parte thereof that is towarde vs is ſhining: and the Mone is all bright, when it is ſeene at full. Alſo after the coniunction and change, the Mone palleth from the Sunne, and leaueth him in ſome certaine point of Zodiacus, and findeth him not there when he commeth againe, for the Sunne palleth in his owne courſe. Therefore the Mone muſt ſpende two dayes and fire houres, or he can take the Sunne, and ſuch a ſpace of time is called Lunacio, & is commonly called one Mone. Sometime a yeare of the Mone, is the ſpace that containeth twelue Lunacions, that is twelue Mones: & Compotiſtes departeth thoſe twelue Mones, in fire euen and fire odde, as the months be euen or odde: for an euen month aunſwereth to an odde month, and an odde month to an euen moneth. Then a yeare of the Mone, that containeth ſuch twelue moneths, containeth three hundreth dayes and foure, for it containeth fire times thirtie, and as often nine and twentie dayes, that make ſo great a ſumme: and ſo it followeth, that commonly the yeare ſolare, palleth this yeare of the Mone by eleuen daies. And this palling, maketh the Prime of the Mone change euery yeare, and alſo the age thereof in the beginning of months: ſo ỹ if Prime be this yere in the fifth day of a month, the nert yeare after the Mone ſhall bee twelue dayes olde, in the fifth daye of that moneth. And ſometime ſome yeare of the Mone is called Emboliſmalis. Emboliſmus is increſing and exceſſe, by the which the yere of the Sunne palleth the yeare of the Mone: and in certaine yeares of ſuch Emboliſmus, gathered togethers, commeth vp xxx. dayes, ỹ which xxx. dayes be accounted for one Lunacion, one Mone: and the yeare in ỹ which ſuch a Lunacion of xxx. dayes falleth, is called Annus Emboliſmalis, and therefore the third yeare is Annus Emboliſmalis: for in that yeare commeth vp a Lunacion, a Mone of xxx. dayes, & three dayes leaueth ouer, for thrice xi. make three and thirtie. Alſo the firſt yeare is Emboliſmalis, for then commeth vp a Lunacion, a Mone of thirtie dayes, and then leaueth other three daies, fire in all. Alſo the eight yeare is Emboliſmalis in this manner: The fire that leaue ouer thirtie in the fire yeare, are put and done to two and twentie dayes, that come of the increaſing of the ſeuenth and of the eight yeare, that make eight and twentie dayes. But for to haue in the eight yeare a Lunacion Emboliſmalis, of thirtie dayes, we muſt borrowe two dayes of Emboliſme, that is the encreaſing by eleauen dayes of the nerte yeare thereafter. And ſo it is accounted forth, euen to the nineteenth yeare, when the Circle and the courſe of the Mone is fully ended. The which Circle and courſe, containeth twelue common yeares, and ſeauen Emboliſmalis: In

each

eache of them be thirtene Lunations: for the third yeare is Emboliſmalis, the firſt, the eight, the eleuenth, the fourteenth, ſeuententh and the nineteenth, & the other be called common yeares. And among the Hebrewes men take moſt hede of obſeruaunce of the yeare of the Mone: and therefore it is called Annus legalis, the yeare of the law, for all the feaſtes of the lawe, were holde by the courſe and age of the Mone. And therefore among them ſuch a yeare beginneth from the Lunation of Aprill, as Beda ſaith. And in Exod. 12. cap. it is ſaid: This month ſhall be to you, beginning & firſt of moneths of the yeare. Alſo ouer and all without the yeare that is called vſuall, & common, and Legalis, is a yeare ỳ is called Emergens: when for ſome notable cauſe that falleth, the time that commeth after, is accounted frō that notable cauſe, as the Grekes account times & yeares, from the firſt Olympias, and Chriſtian men from the Incarnation of our Lord, and ſo of other.

*Additiō (*Legalis, was a time appointed for the giuing vp of iudgements againſt captiues and malefactors, the one before the time of harueſt, and the other after.)

Herefore it happeneth ofte, that the middle of the yeare that is called Legalis, is the beginning of the yeare that is called Emergens, and againward: & herby manye countries in the Bible, here brought to accorde. But of diuerſitie of yeares, this may ſuffice at this time.

TREVISA.

*Additiō (*Emergens, was a time of the yere, in the which the Auncients came forth to determine of weightie matters for their Common wealth.)

When Troy was deſtroyed, ỳ Grekes were ioyfull thereof, and ordayned therfore to haue euerye fifth yeare once, a great ſolempnitie, and dedes done at the foote of the hill, that then was called, Mons Olympus. And they called the firſt fiue yeres the firſt Olympias: and the ſecond fiue yeares, the ſecond Olympias, & ſo forth: and they reckoned their yeares by yeares of Olympias in this maner. The firſt yeare they called, the firſt yeare of the firſt Olympias, and the ſecond yeare, the ſecond yeare of the firſt Olympias, and ſo forth of the firſt fiue yeares. And the firſt yeare of the ſecond fiue yeares, they called the firſt yeare of the ſecond Olympias, & the ſecond yeare, the ſecond, and ſo forth.

(*Olympias is the ſpace of 5. yeares, whereby the olde Grekes did account as we doe now, by the yeres of our Lord: as the firſt Olympias, the ſeconde, the third, &c. Glareanus writeth, that Olimpias is the ſpace of foure yeares, and that they which take and write otherwiſe, are deceiued.) *Additiō

## ¶Of Springing time. Ca. 5.

Springing time is ỳ begiming of the yeare, that beginneth when the ſunne is in the firſt parte of the ſigne that is called Aries: and beginneth to paſſe vpward, toward the North by a right line, as Conſtantine ſaith In Pantegni libro quinto, capitulo tercio. And a right line is that that longeth not to the North, nor the South, but is like farre from either Pole, and ſpringing time dureth vntill the ende of the ſigne that is called Gemini, as long as the ſun paſſeth three ſignes, of the which, each hath his owne month, that pertaineth to ſpringing time. The firſt month belongeth to the ſigne that is called Aries, and beginneth from the eight daye of March, and dureth to the ſeauenth daye of Aprill. The ſecond month pertaineth to the ſigne that is called Taurus, and laſteth and dureth from the ſeuenth daye of Aprill, to the eightenth daye of Maye. The third belongeth to the ſigne that is called Gemini, & laſteth from the eightenth daye of May, to the ſeuententh daye of June. And ſpringing time is betweene hot & colde, moſt temperate betweene Winter and Summer, meane in qualytie: and parteneth with either of them in qualitie, for then blood beginneth to multiply in bodyes of beaſtes: and humours that were bound and made thick in Winter, begin to moue and to be diſſolued by heate of ſpringing time. Alſo ſpringing time in qualyties is temperate, and moſt healthfull, and leaſt grieuous and ſicklye, as

Con-

Constantine saith and Galen also. For in these two qualities kinde hath liking. For heate is cause effective, working, nourishing and increasing, and the moisture is cause materiall: and therefore in springing time blood is most gendered, that is most needfull to nourishing of the body. If springing time passe his owne kinde, it breedeth many sicknesses and euills. Therefore it is sayde in Aphor. If the winter be drye, and springing time and Haruest moyst and rainye, then neeves in Summer be breede seaners, blearinesse of eyen, and fire: namely of them that be moyst of kinde, as the Commentour saith. In winter drye humours, by coldnesse be with-held and made sharpe: and in springing time, that is distempered in coldnesse and in moysture, many superfluities be bred and resolued, and shed by heate. For in Summer, for heat is not mightie to wast such humors and superfluities, it rotteth, and so breedeth feuers, ague, and many other euills. And if Winter be hot and moyst, and springing time colde and dry, needs men were sicke in Summer, & women that goe with childe, bring forth & haue dead borne children: whereof Galen in Commento telleth the cause, & sayth: that when the bodies of women, that goe with child, in winter be hot & moyst, than they be tender, wany, and not sad. Therefore colde ayre of springing time, commeth sodainly into the inner partes of a woman, and grieueth and hurteth the childe. For by coldnesse and drinesse that be slaying qualities, the childe is slaine, and the child so slaine, greeueth the strings and breaketh them, and so needs the woman hath a dead borne child. Also springing time openeth the earth, that hath been long closed and bounde with colde, and bringeth forth mores, rootes, & hearbes, that were hidde in the earth, and heyghteth the Earth, and renueleth it with floures and hearbs, and exciteth birdes and fowles to chattering & to loue, and clotheth and lightly all the ouer part of the earth, with a wonderfull fairenesse. Therefore springing time is called Ver, and hath that name of Virore or of Virgore, & is to vnderstand of greatnesse, or of vertue: for then hearbs and trees beginne to spring and to were greene, with braunchings and twigges. Springing time is the time of gladnesse and of loue: for in springing time, all thing semeth glad, for the earth weareth greene, trees burgen and spred, medowes bring forth floures, heauen shineth, the sea resteth and is quiet, fowles sing and make their neasts, and all thing that semed dead in winter and withered, be renewed in Springing time. Therefore Marcianus calleth ỳ clærenes of ỳ aire in springing time, Iupiters laughing: & water in springing time is vnwholesome to drinke, for it is made great and thicke with vapors, that be resolued and shed, also it is infected with frogges and other wormes that then breede: and therefore if it be needfull to drinke water that time, Constantine counsaileth to seth it first, that it may be cleansed & purged by boyling.

## ¶Of Summer. Ca. 6.

Summer is hot and drye, and beginneth when the Sunne is in the first part of the signe that is called Cancer: and then the Sunne is most high aboue vs, and beginneth to passe downe lyttle and lyttle, turn to the ende of the signe, that is called Virgo, and Summer hath thre months right as springing time, as Constantine saith. The first month belongeth to the signe that is called Cancer, and lasteth from the xvii. daye of June, to the eighteenth day of July. The second, when the Sunne is in Leone, and dureth from the xviii. day of July, to the xvii. day of August. The third beginneth when the sunne commeth into the signe that is called Virgo, and dureth from the xvii. daye of August, to the xviii. daye of September, as Constantine saith. Then Summer is hot & drye, & breedeth Cholerum. For in Summer the suns routte is highest, and most straight ouer our heads, and printeth ful strong workings in our bodyes, lyke as he doth in the neather thinges. Therefore he dissolueth and wasteth superfluitye that be gathered in Winter. And if Summer passe his temperatenesse in wether, then

ofte he gendereth hot sickneſſe and drye, as Conſtantine ſaith. Then the ſunne maketh the dayes long, and the nightes ſhort, and ripeth fruite and flowers. For then by his great heate, he maketh digeſtion of humours in fruite, and tourneth them with good digeſtion, and incorporeth and ioyneth them to the fruite, and fordryeth & waſteth ſuperfluities at full, and ſo he maketh caues and pits in the earth. For by his heate he waſteth and dryeth the moyſt parts, and by his dryneſſe he wringeth and ioyneth togethers the earthie partes, and he openeth and chinketh the earth: for when the watrie parts, that be cauſe of ioyning togethers of parts, be waſted and dryed, then it needeth, that one part be departed from another, and ſo be made cliſts and chins in parts of the earth. And ſo Summer drieth marreiſes and mores, and waſteth moyſture, and maketh them rough and hard, and clinkerie, and full of pits and boales. And the working of Summer by ſubtiltie of heate, commeth into the hollow parts of beaſts, and dryeth & waſteth humours, that be betweene the ſkinne and the fleſh, and all to ſheddeth them, and maketh beaſts ſwifte, and ſo he deſtroyeth and waſteth ſuperfluitie. Alſo by opening of pores, ſpirites paſſe out by exhalations, & ſubſtantiall moyſture, and by vapours: and therfore vertues be feebled, and alſo made faint, of his either qualities, and ſo commeth exciting and beginning of Cholera. And therefore he breedeth hot feauers. Summer feedeth Bees that gather hony, with his flowers. Alſo by night he breedeth dealpe and moyſture, and ſpringeth ther with graſſe and herbes, that he fordrye them not by heate of the daye. In Summer time fowles ſing and make moſt melodie: and to breede birdes, namelye wilde fowles be comforted. Shadow of things be ſhorte in the middle of the Summer.

## ¶Of Harueſt. Cap. 7.

HArueſt is called Autumnus, & hath that name of Augendo, increaſing: for that time, namely, corne and fruit, be augmented and plenteouſly gathered in barnes. For all the trauayle of ỹ yeare, is then moſt, and corne and fruites be gathered and brought into barnes. And therefore is compariſon betweene Harueſt, and them that be nouriſhed in Iunos table, becauſe of plenteouſneſſe, as Iſidore ſaith.

(*Ceres of the kindred of Iuno, the daughter of Saturne and Ops, called alſo Iſis, was wife of Oſiris king of Aegypt (who as the Greekes ſuppoſe) did firſt invent the ſowing of wheate and barley, which before did growe wilde among other bearbes: alſo that ſhe did firſt make lawes, whereby Juſtice ſhuld be equally miniſtred to all men: violence and wrong being by feare taken awaye. Herodotus writeth, that the Aegyptians affirme Ceres and Bacchus to beare chiefe rule in hell. Plentie and riot, with forgetfulneſſe of diet, abuſeth the beneſit, ſurfetteth the body, & damneth the ſoule. Ceres betoketh encreaſe of graine, becauſe ſhe is called Dea frugum, of the frugalitie which commeth of earth and ſeede. Saturne is ſayd to be a deuourer of children per Antetheſis, for that the earth as ſhe yeldeth increaſe, doth receiue all into hir againe. Bacchus was the firſt that in Greece found the manner of planting Vines, and the ſecrete of preſſing Wines, called Liber Pater, by an Adage, the father of libertie, In Vino veritas, when men be dronk, they diſcloſe all, and when the wine is in, the wit is out, all ſuperfluous bankets and riotous exceſſe are called Conuiuia Bacchanalia, dronken feaſts.) *Additiõ

For Harueſt maketh men buſely occupied about gathering of corne and of fruite, and ſpoyleth the fieldes of corne, and ſpoyleth trees of fruits, and by dryneſſe and coldnes he ſlayeth burgenings and leaues of trees, & maketh them fall, and the earth barren and bare, and with draweth the vertue of budding and of ſpringing. Alſo harueſt is colde and dry, and breedeth humour Melancholike, that is colde & drie. Harueſt beginneth, when the Sunne entereth and commeth into the firſt part of the ſigne that is called Libra, when the Sunne is in the right

line

line that is called Linea Equinoctialis: for he is like farre from the North and from ꝑ South. Harueſt time hath three months that ſerue it, as Conſtant. ſaith. The firſt beginneth, when the Sunne is in Libra, and laſteth from the xvii. daye of September, to the xviii. daye of October: and then the Sunne beginneth to withdrawe in the middaye. The ſecond month is, in which the Sunne is in Scorpione, and laſteth from the ſeuentænth daye of October, to the xviii. daye of Nouember. The third month is whē the Sunne is in Sagittario: and laſteth from the xvii. daye of Nouember, to the xviii. daye of December, as Conſtant. ſayth. Harueſt in his qualitie is contrarie to ſpringing time: and therefore that time breedeth many euill ſickneſſes. Thereof ſpeaketh Hippocras in Apho. and ſayth, In Harueſt falleth ſharp ſickneſſe and deadly. Upon that place Galen ſayth, that Harueſt is more peſtilenciall than other times, and more euill in manye things. Firſt for chaunging of time: for now he is hot, and now cold: alſo for he commeth after Summer, and findeth many hot humours, that be full hot, becauſe of heat that was in ſummer, and the colde of Harueſt ſmiteth againe ſuch humors to the inner parts: & ſuffer not them to paſſe out of the bodies. And ſo ſuch humors rot, and breede full euill ſickneſſes, and Quartanes, & feuers that vnneth be curable: & that is becauſe Harueſt is cold and dry & inordinat, therfore in harueſt to great drines doth conſume & waſt ſubſtanciall moyſture, & maketh bodies feble & faint. And for diuerſitie & chaunging of aire, pores & holes in bodies be now ſodainly opened, & now ſodainly ſhut: and ſo hot fumoſities are with-held, which for that vertue maye not put them out, of multitude & ſharpeneſſe of matter commeth deadly ſickines & euills. Alſo Harueſt time is noyfull & grieuous to them that haue the Miſſe: for with colones & drines therof, he fordrieth & renteth ꝑ lungs, as it wer Pampini, the floure of a vine: and therfore he grieueth them ſore that haue the Miſſe.

¶Of Winter. Cap. 8.

WInter is called Hiems, and hath that name of Eundo going, either paſſing: for in Winter time the ſunne goeth about and paſſeth after in a ſhorter circle than in Summer time, & therfore he maketh ſhorter dayes & longer nights as Iſidore ſaith. And as Conſtantine ſaith, Winter beginneth, when the ſunne is in the ſigne that is called Capricornus: and is the end of the deſcention and the lowing of the ſunne in the middaye, and then beginneth little & little to paſſe vpward againſt the North. Alſo Winter hath three months ꝑ ſerue him. The firſt beginneth in Capricorno, and laſteth from the eightænth daye of December, vnto the ſeuentænth day of Januarie. The ſecond is when ꝑ ſun is in Aquario, and laſteth from the ſeuentænth daye of Januarie, to the xvi. day of Februarie. The third moneth is, when the ſunne is in the ſigne, that is called Piſces, and laſteth from the xvi. daye of Februarie, to the eightænth day of March. And Winter is colde & moiſt, and nouriſheth fleame: but in Winter coldneſſe hath more maſtrie than moyſture, for then is great binding and freſing of aire and of water, for the great farneſſe of the Sunne: of the which farneſſe commeth great coldneſſe in Winter time. And ſo Winter is all contrary to Summer. Therfore all thing that lineth and ſpringeth by benefite of ſummer, fadeth and dyeth by hard cruelneſſe of winter: and the fowles and the ſignes of ſummer that is gone, is all deſtroyed and brought to nought in Winter time. In winter time, ſnow and greatneſſe of water is multiplied: in Winter time pathes & wayes be made ſlipperie and fennie, but the pores of the earth & chins be conſtrained & froze, & made hard with cold, froſt & ice. In winter al bodies haue longer ſhadowes than in ſumer, & pores of the earth be cloſed, and therefore in the bitter partes bodies were colde, but within the hot partes dye coldneſſe that haue maſtrie, and be gathered and ioyned togethers. And therefore waters of deepe pits and of wells be felt more hot in Winter than in Summer: for kinde heate dyeth coldneſſe that hath maſtrie,

and be gathered and ioyned togethers. And therefore waters of deepe pits and of wells, be felt more hot in winter than in summer. For kinde heate flyeth coldnesse, that is contrary thereto: and draweth into the inner partes of the earth, & closeth it selfe in veynes of deepe pittes and welles, and therefore by reason of the presence of the heate, the water of them freseth not. Also sharpnes of winter maketh men sluggards and slowe in working: for coldnesse constrayneth the sinewes, so that they shrink some deale, wherefore members stretch not to work so easely as they doe in Summer. Also by coldnesse of Winter pores be closed, and kinde heate draweth inward, & comforteth the vertues of selyng, wherefore appetite is awaked, and more meat and drinke needeth than in other times.

Therefore Hippocras sayth in Aphor. that in winter time by kinde, bellyes be more hot and of longer space than in other times. Therefore in these times of Winter men shall take more meate, for heate is great and strong, and neede the more nourishing. Also when Winter palleth his owne qualities: diuers sicknesses & euills breed in bodyes: for by reson the pores be closed, many humors be gathered in the hollownes of bodyes, the which humors find no waye to passe out. And so they were hot and rot. And thereof needes commeth diuers sicknesses and euills.

¶Of the monthes. Cap. 9.

Ianuarie.

A Moneth is called Mensis, and Mensis is a Nowne of Greke, drawen of the name of the Mone: for in the language of Greke, the Mone is called Mene. And among the Hebrewes lawfull months haue names of the mouing of the Mone, and not of the course of the Sun. And Aegyptians first for ỳ swiftnesse of the Mone, toke the the name of a month of the course of the sun: for the course & moning of the sun, is lesse swift than the moning of the Mone, and may be more easily knowen, as Isidore saith, and there be three manner of monthes, one is the month of the Sun, & dureth as long as the sun abideth in one signe, in his course, and is called Vsuall, and is the space of dayes that is contained in our Martiloge & Kalendis. (*Martiloge, was a boke of all ỳ dedication of saints, and Englished by Richard Whitford, Preest, and brother of Syon, by Richmond, a fond boke.) Another month is called the month of the Mone, & is that space, in the which the Mone palleth frō one poynt in the firmament, and commeth againe to the same: and containeth xxvii. dayes, & viii. houres. For the Mone abideth in euery signe two dayes, & two parts of an houre: and for he abideth in euery signe two dayes, and the signes be xii. thereof commeth xxiiii. dayes: and for he abideth in each signe fire houres, therfore commeth three dayes: then these iii. dayes put to xxiiii. dayes, make xxvii. dayes, and viii. houres. Otherwise a moneth of the Mone is taken for a ful lunacion, which dureth from chaunge to chaunge, as it is said before hand. Loke before. Also a month cōtaineth 4. weeks, and a weeke seuen naturall dayes, and a day foure quadrants, & a quadrant containeth fire houres, and an houre foure poynts, and a poynt x. moments, & a moment twelue ounces, and an ounce seuen and fortie Attomos, and Attomus is no farther departed for his shortnesse. And months vsuall be twelue, of the which the first is called Januarie, & hath that name of a God fained, that is called Ianus: for to him that month was hallowed. And now that month is called Ianuarius, for he is bond & gate of ỳ yere: and he is painted with two frontes, to shew and to teach the beginning & ende of the yeare, as Isid. saith; & he is painted eating, & drinking, wt a cup, for that time beasts need great plentie of meate, for their appetite is strong, most because of entring of heate to the inner parts. And this mōth hath lōg nights of xvi. houres, & short daies of 8. houres. (*Ianus, some suppose to be Saturne, some to be Iaphet, one of ỳ sons of Noe. Ianus was also a place in Rome, whether diuers resorted, as at Paules church in London, a place most vnreuerently vsed. Ianus was figured double faced, signifieng constancie, and diligence.

*Additiō

*Additiō

3. manner of mōths

he was King of Italy, so named of Italus, from whome proceded the name of the Countrey now called Italy.

## ¶Of Februarie. Cap. 10.

The second month is called Februarius, and hath that name of Februo which was a fained God, and is called Pluto also, for in olde time, the moneth was sanctified and hallowed to him. For olde errour of nations sanctified and halowed Januarie to the higher Gods, and Februarie to the neather Gods: & therefore Fenerill hath this name Februarius, of that fained God that is called Februus and Pluto also, and is called God of hell. And this month is full rainye & and watrye, for rising of vapours and of moysture that turneth into raine: & therefore it is sayde, that the Sunne is that time in Aquario, for great plentie of raine. And Februarie is painted as an old man sitting by the fire, heating & warming his feete and handes: for that time is strong cold, for the Sunne is far, and hath bene so long time And among all months, Februarie is the least moneth, for he hath but eight and twentie dayes, when it is not Bisexte, & in ỳ Bisexte he hath nine and twentie dayes: and among the Hebrewes Februarie is called Sabath, and among the Grekes, he is named Xandicos. His night hath fourteene houres, and his daye ten.

*Additiō

(*Februus, a name of Pluto, the son of Saturnus and Ops, and brother to Iupiter & Neptune. Which comming to the diuision of their fathers kingdome: the West part toward the lower sea, fell to Pluto, the youngest sonne: the East part to Iupiter, and the Ilandes to Neptune. Hereof began the Poets Fable, that Iupiter was King and God of heauen, Pluto of Hell, Neptune of ỳ Sea. Plutus is called God of riches, whome Poets faine to be lame, when he cōmeth to a man, and to haue winges when he departeth: By that deuice signifieng, that riches are long in getting, but quickly vanish awaye, if they be not well guyded. He is also imagined to be blynde, as more often lighting on vnworthy men, and naughtie persons, than on such, as for their vertue are most worthy to be inriched.)

## ¶Of March. Cap. 11.

March is called Marcius, and hath that name of Mars the Authour of Romanes. For he hath that name, because that the beasts and fowles be moued to serue Venus, as Isidore saith, and then females desire male: and for a male in latine is called Mas, that moneth is named Marcius. And among the Hebrues the monthe of March is called Adar, and among the Grekes, Distan: and he hath one and thirtie dayes, and his night hath twelue houres, and his day twelue, and in the month of March is euenesse of daye & night in springing time, when the Sunne holdeth the middle lyne betweene North and South. And therefore in the moneth of March, the pores and holes of the earth be opened, and humours begin to moue vpwarde in beasts, in trees, and hearbes. Therefore March is paynted as it were a Gardeiner: for that time superfluities of vines, and of other trees be shred and pared. And in March the time is full chaungeable and vnstedfast: and therefore that time bodyes of men chaunge full sone and easely. And in March water is not very wholsome to drinke: for then water is namelye infected by shedding of seede of fishes and of Frogges. For the Sunne in the beginning of March is in the middle of the Signe, that is called Pisces, fish.

*Additiō

(*Mars signifieth force: his Chariot, violence of the swiftnes of ỳ blustering winds & hayle: ỳ names of his two horses, Terrour & Feare, that commeth to Cattell, Birdes, Fishes, and men, killyng the increase, with exchaunged tempests.

## ¶Of Aprill. Cap. 12.

The fourth moneth is Aprill, and is called Hiar among the Hebrewes, Xandicos among the Grekes: And hath thirtie dayes. His night hath ten

houres, and his daye xiiii. and is called Aprilis in Latine, as it were Aperilis: for that time all things open, and then burgen flowers, and leaues spring and come out of the earth and of trées, and therfore Aprill is painted bering a flower. For in that moneth the earth beginneth to be cloſed and arraied with flowers. And this month is called Aprilis, as it were Affrondilis of Affron, that is, ſæde: for that time the pores of the earth being opened, the fieldes be apt to be eared and tilled, & apt to receiue ſæde, when the Sunne about the middle of March, commeth into the ſigne, that is called Taurus, the Bull.

Some thing is ſpoken of before in ỳ Planets.

## ¶Of Maye. Cap. 13.

The fifth month is Madius or Maius, May: and hath that name Maye, of Maia the mother of Mercurius. Or he hath that name Maius of Maioribus, the more worthy & greteſt of Romanes: or he hath that name Madius of Madefactione, wetting and moyſting of rayne: for in that time the ſtarres ariſe that be called Pliades and Hiades, and other rainye ſtarres: and by vertue of them commeth raine and deawe to wet and moyſt and beſpring ſædes that be ſowen. Among the Hebrewes, this moneth is called Starbat, and among the Grekes he is called Antimoſeos, and hath xxx. dayes, and his night is eight houres, and his daye xvi. And Maye is a time of mirth, of loue, of gladneſſe, and of lyking: for moſt in Maye birdes ſing and make ioye, and then kings go forth to warre and to make battailes. In May woodes were græne, Medowes ſpring & flouriſh, and well nigh all things, the which be alyue, be moued to ioye and to loue, and therefore it is ſayd, that in the middle of May the ſunne commeth into the ſigne that is called Gemini: For then is temperateneſſe of aire & mirth, and liking is doubled among men, for Maye is a time of ſolace and of lyking. Therefore it is painted lyke a young man riding, and bearing a fowle on his hande.

## Of Iune. Cap. 14.

The firſt month is called Iunius, and hath that name of Iunioribus, younger men, for the people of Rome wer deuided in parts and tentes, and companyes of younger men, and of elder, as Iſid. ſaith. The month of June is end of ſpringing time, & beginning of Summer, and is called Thebith among the Hebrewes, and Deſeos among the Grækes, & hath xxx. dayes, & his night hath fire houres, & his daye xviii. And is the moneth of ſtinting of the ſun, for in ỳ middle thereof, the ſunne commeth into the ſigne, that is called Cancer, and then the heate of the ſun dryeth humors in mores & rotes, & all thing draweth to ripenes: & therfore he is painted, as mowing hay, for that time haye is ripe in medowes.

## ¶Of Iuly. Cap. 15.

The ſeuenth moneth is called Iulius, and hath that name of Iulius Cæſar, becauſe he was borne in that month: or as it is ſaide, in that moneth he was made Emperour. And this month is called Canilis among the Hebrewes, & Panemos among the Grækes, & hath xxxi. dayes, & his daye hath xvi. houres, & his night hath viii. And this month is moſt feruent: for in the middle of this month the ſunne beginneth to be in Leone, & the Canicular daies begin. And therfore is great paſſing heate in that time, becauſe of the hot ſigne, and alſo becauſe of the moſt hot ſtarre. Alſo ỳ time all hot paſſions & euills increaſe, & that time is moſt diſconuenient & vnaccording to medicine. That time by full great heat cõming inward, & waſting moyſture & humour, the Corne ripeth. And therefore Iulius is painted with an hoke, reaping Corne: for then is conenable reaping time. And this month is changing and vnſtable, whoſe heat is ſtrong in the beginning, and ſlacker in the ende.

## ¶Of Auguſt. Cap. 16.

The eight month is called Auguſtus, and hath that name of Auguſtus the Emperour: and this month is called Ebal among the Hebrewes, & Ior among

the

the Grækes, and hath xxxi. dayes. His night hath x. houres, and his daye xiiii. In this moneth corne is gathered into barnes: and therefore he is painted with a flayle threshing corne, and maketh the earth bare, & spoileth it of corne & fruite. And therfore it is sayde, ỳ the Sun in ỳ middes of August, commeth into the signe that is called Virgo, the maide: for a maide is barren and without fruite, so the earth is barren and bare, when he is spoyled of corne and fruite.

## ¶Of September. Cap. 17.

The ninth month is called September, and hath that name, because hæ is the vii. month of temperate rayne, that is to understand after March: for then ofte is plentie of raine. And this month is called Tarsa among the Hebrewes, & Corios among the Grækes: and hath xxx. dayes: his night hath twelue houres, and his day xii. In this month is euennesse of daye and night in harueſt time: for in the middle thereof the sunne commeth into the signe that is called Libra. And this month is the ende of summer, and beginning of Harueſt. In this moneth, Grapes be ripe: and therefore hæ is painted in a vineyeard, as a Gardener gathering grapes in a basket. And this month is chaungeable and vnstedfast. In his beginning heate is strong, and withdraweth and abateth in his end: and hath harueſt coldnesse. Among the Hebrewes this month was full solempne. For among them the seuenth daye, the seuenth month, and the seuenth yeare, were in great worship.

## ¶Of October. Cap. 18.

The x. moneth is October, and hath that name, because he is the viii. after rainy time, and is called Marizon among the Hebrewes, and Hiperboos, among the Grækes: and hath. 30. dayes His night hath. 14. houres, and his daye. 10. which is yet hot in the beginning, but he græueth bodies with colde at the end: and therefore it is said, that in his middle the Sunne commeth in the signe ỳ is called Scorpio. Scorpio is a worme pleasing in face, and stingeth with the taile. For this moneth is kindly colde and drie: hæ dryeth the earth, & dispoſeth it, & maketh it able to be sowen with sædes: Therefore in Winter sædes hæ sowen. And therfore this month is painted in the lykenesse of a sower, that soweth his sæde.

## Of Nouember. cap. 19.

The eleuenth month is Nouember, and hath that name, because hæ is the ninth after reinye time, and is called Caseu among the Hebrewes, and Dyos among the Grækes: And hath thirtye dayes. His night hath 16. houres, and his day eight. This month for his coldnesse thirleth inward, & græueth bodies right sore. And therefore it is sayde, that in the middle of this month the Sun commeth into the signe that is called Sagittarius, the Archer. This month with his drinesse and cold, constraineth & bindeth & drieth, & maketh leaues of trees fall. And cloſeth & stoppeth pores in beasts. And gathereth humours inwarde, and fræſeth them, and græueth & pricketh. Therefore at that time beastes ware fat and tallowie, and namelye swine. And therefore this month is painted as a churle beating Okes, and feeding his Swine with mast and Akornes.

## Of December. chap. 20.

The twelfth moneth is December, so called because hæ is the tenth after the reinie time. And December is a water month: and is called Thubeth among the Ebrewes, and Epileos among the Græks, and hath. 31. dayes: his night hath 18. houres, & his day hath. 6. And in this month is Solſticial: for in ỳ middle therof the Sun entreth into the signe of Capricorno. And when it is so farre from our dwelling, ỳ it may no farther passe toward the South: then it tourneth againe little and little from the South circles, and styeth vp by the North circles, and the end of Harueſt is the beginning of Winter: and stretcheth vnto

the xvii. daye of March, and then begin-neth growing time. And in that month for sharpnesse of colde, fowles & beastes that be fed in house be quiet and of lit-tle mouing, and therefore they were fat, and therefore that time they be slaine. And of these monthes, a yeare is made, as well of the Sunne, as of the Mone.

Addition

FOrasmuch as the learned by theyr obseruations, haue written of diuers perilous dayes to happen in euery mo-neth: and considering how necessarye it is that those dayes bee expressed, for the auoyding of manye daungers, notwithstanding, the Ordinaunce of God, can alter both the times and sea-sons.

Ianuarie hath eight such dayes, the 1. the 2. the 4. the 5. the 10. the 15. the 17. the 19. Drinke white wine this month, if thou bee able: or els vse temperate dyet.

Februarie hath three dayes, the 8. the 10. the 17. these not so euill. Be circum-spect of the 26. daye, the 27. and the 28. Eate no broathes, wherein is Mal-lowes, &c.

March hath three dayes, the 15. the 16. the 19. not so euill as the 28. daye. Sweete meates are good to eate this moneth, young Lambe, Weale, and Pullaine.

Aprill hath two dayes, the 16. the 21. The 7. daye and the 8. the 10, the 20. vse hot and comfortable meates of light digestion.

Maye hath three dayes, the 7. the 15. the 20. These not so euill, the thirde the first, rise early, and breake thy fast in a measure.

Iune hath two, the 4. the 7. These not so euill, the 10. the 15. the 22. Sage and Lettuce are good in Sallets: and sometime to drinke colde water, is not hurtfull.

Iuly hath two dayes, the 15. the 20. Abstaine thy bodie, beware of lust, and lecherie.

August two dayes, the 19. the 20. The 29. and 30. Refraine strong drinks and hot spices.

September hath two dayes, the 6. the 7. The 3. the 4. the 21. and 22. eate good fruites that nourish.

October one daye, that is the 6. The 3. the 16. the 24. Drinke good wine and anoyd discord.

Nouember hath two dayes, the 15. the 19. Beware ye blode not the 5. day, the 6. the 28. the 29.

December hath three dayes, the 6. the 7. the 9. Take heede of the 15. 17. 22. Warme not thy feete too hot, nor let not thy selfe bloud, except an extremitie vrgeth: frequent the Temples for thy Religion, and obay thy Lord God, and make much of the Phisition.

## ¶Of the Weeke. Cap. 21.

A Weeke is called Ebdomada, and also Septimana, seauen night: and haue that name of the number of sea-uen dayes and nightes. By ofte com-ming about thereof, moneths, yeares, and times passe. And a weeke beginneth in the one daye, and endeth in the same: The partes thereof be dayes artificiall and naturall. Dayes be called Dies, and haue that name of Dijs, Gods. Men in olde time hallowed the names of dayes, to certaine starres. They gaue the first daye to the Sunne, that is Prince of Starres, and Lorde of Planets: and therefore the first daye is called Dies Dominica, the Lordes daye, and Sun-daye.

Also that is priueledged in manye wise, for in a Sunday the world was made, and in a Sunday our Lorde was borne, and in a Sundaye, our Lorde a-rose from death to lyfe, and in a sundaye our Lord sent the Holy ghost to his dis-ciples. And they gaue the second daye to the Mone, that is next ỳ sun in huge-nes & brightnes. The third day hath the name of Mars: & so of ỳ other. And some day is called Dies Aegyptiacus, & some not so. Dies Aegyptiacus is ỳ day, in the which God sent some wreake into Ae-gypt. And for there be. xviiii. Aegiptians daies, it followeth that God sent nine wreakes vpon the Aegiptians then ten,

that

that be moſt famous among other. The daies Aegiptiaci be ſet in the kalender, and be called Dies mali, euill daies: not for ſome thing ſhould be ſpared in thoſe daies, that ſhould not be ſpared in other daies, but for to haue in minde the miracles and wonders of God. Some daye is artificiall and ſome naturall. Artificial daye is the ſpace in the which the Sunne palleth about in our ſight from the Eaſt to the Weſt: and is called Dies artificialis, craftie: for he hath diuerſitie as it wer by craft, by diuerſe place of Climats and of countries. A naturall daye is the ſpace in the which the Sunne palleth about, out of the Eaſt by the Weſt, into the Eaſt againe. And ſuch a day conteineth 24. houres. And the day artificiall of euenneſſe of daye and night, conteyneth 12. houres, and in other times more or leſſe, as the daies ware longer or ſhorter.

And ſome day hath the name of Kalendes, and ſome Idibus, & ſome of Nonis. And the firſt day of a moneth hath the name of Kalendis: And is called Kalende, of Calo, that is to cal. For then men vſe to call merchaunts to Faires. And it was a ſolempne feaſt that is called Feſtum Neomenie, the feaſt of the newe Mone. For then the Mone was ſeene to be newe. None hee ſayde as it were Nundine, faires: for then faires begin. And Idus is to meane Diuiſio, departing, for then faires were departed. Herof we haue three diuerſities of daies, Kalendis ordeined to hallowing, Nonis ordeined to chaffer, & Idus ordeined to departe and paſſe home from Faires. And a daye naturall hath xxiiii. houres, in the which the Sunne is borne about all the earth by rauiſhing of the firmament. The partes of a naturall daye be Quadrantes, Hora, Punctum, Momentum, Vncia, and Athomus. Quadrans is the fourth part of a daye naturall, and is the ſpace of ſixe houres: and an houre is the ſixte parte of a quadrant: and an houre the. xxiiii. parte of a daye naturall. And is called Hora as it were the ende and the leſſe parte of time: as the brim of a riuer or of the ſea is called Ora, as Iſidore ſayth: And a Punct is the fourth part of an houre, and is called Momentum, as it were Minimum, the leaſt and moſt ſtraight time, that hath name of meuing of ſtarres. Vncia is the twelfth parte of a moment. Athomus is the .xlviii. parte of Vncia, and is called Athomus, as it were without diuiding and parting: For diuiding and parting of time, paſſeth no further then Athomus.

To buy or ſell.

Also the daye receiueth ſhining of the Sunne, and receiueth lyght, and ſendeth it forth to other things. Therefore this name Dies commeth of Dian Greke, & Dian is to vnderſtand, clerneſſe, as Iſidore ſayth: Alſo the daye deſcribeth and diſtinguiſheth moneths, yeares, & times, of all courſe: And paſſing of time is accounted and reckoned by number & ſum of dayes. Alſo as the Sun palleth nere or farther, the daies lengthen and ſhorten: Therefore becauſe that the Sun is farre from vs in Winter, daies be ſhorteſt, & in Summer longeſt. For in Summer the Sun is moſt nigh to vs: alſo the day hideth the ſtarres and the ouer bodyes of heauen: for the more clare þ day is, the more the ſtarres bee hidde from our ſight.

Alſo the daye diſtinguiſheth colours and formes, and ſhapes of things, that bee ſeene: For figures, fourmes, and ſhapes that bee hidde by night, be ſeene by daye, as Beda ſayth. Alſo the preſence of the day comforteth and gladdeth birdes and fowles. For in ſpringing of the daye, the birdes bee ioyfull and ſing: Alſo the daye comforteth wayfaring men, and maketh them ſure in in peace: And is enimye to theeues, and maketh them dread: for theeues dread by day. Alſo the clerneſſe of the day voideth and putteth off darkneſſe of the night, & commeth ſone after, and the more tempeſt and diſturbance that is in the night, that palleth, the more deſirous is the preſence of the day that followeth. Alſo the daye chaungeth his ſtate: for he wareth longer or ſhorter: and the ſhorter he is in Winter, the longer he is in Summer.

Alſo the day waketh & putteth of heauineſſe, ſleep, & ſlouthfulnes: for þ day is or-

deined to trauaile of men. And the more the day draweth to an end, the more the wise worke-man busieth to make an end of his daies worke.

## Of the dawning. chap.22.

THE dawning is end of the night, that passeth, and is beginning of the daye, that commeth after: and is called Aurora, as Isi. saith, as it were a golden horne: for it sendeth shining coulour, as it were coulour of gold: And therefore in the dawning, the Greekes call the Sun Crisodonis, that is to vnderstand, the horne of golde. For his beames shining, doe shewe golden creasles. Or els he is called Aurora, as it were wether dewing. For in the dawning dew is gendered: and by the moisture therof the earth is watred and springeth, and the heat of the ayre tempered: and the dawning hath light of the Sunne, & is more clere then the night, and more darke then the day. The day exciteth cleane birds, and daye soules to flye and to sing, and driveth & feareth away night soules. In the springing of the dawning, flowres that be closed, open: and hearbes and grasse, that wither and fade in great heat, arise and reare vp theyr heads. In the dawning vertue and strength of wit and of feeling be comforted. In the dawning sickenesse of beasts is lighted and abated. For in ỹ dawning, sanguine humour hath principall mastry, as Constantine sayth. The dawning followeth the kinde of springing time euen to Vndern, and middaye followeth the kinde of Summer, and the euentide followeth the kinde of Haruest time, and night is called and lykened to Winter. In the dawning, for mastry of blood, sleepe is swete and wholesome. Also that time most specially Cockes be excited to crowe. And in the dawning Lucifer, the starre ariseth, and warneth of the Sunne rising, & of his sone comming. The dawning beginneth from the end of darknesse, and wareth perfect, and passeth to the perfection of light, & changeth his coulour in the arising of the Sunne. For she sheweth, now yealowe, nowe redde, and nowe golden coulour. This diuersitie commeth of diuerse qualitie of vapours or of clowdes, in the which is printing of the Sunne beames, as Beda sayth. Dawning is Aurora: and Aurora and Diluculum, is all one, and is called Diluculum, as the bright and lyght beginneth of the day. For Diluculum, as Isidore sayth, is end of the night, and beginning of full lyght, releeuing and easing of sickenesse, sparing and deliueraunce from enimyes. For in Diluculo, that is the dawning, enimies flye and theeues also, as he sayth. Mane and Diluculum is all one. For Mane is full of lyght, and is called Mane that is good, for nothing is better then lyght, as Isidore sayth. Mane the early dawning, is beginning of trauaile, ende of sleeping, time of sobernesse, and perfect digestion and ended, and maketh an end of ỹ night lyttle and little, and passeth sone, and sheweth qualities, figures, and shapes of things.

## Of Midday. chap.23.

MIddaye is called Meridies, as it were the middle of the day. For at middaye the Sunne is seene in the middle of heauen, and is in the middle point betweene the East and the West: and is seene lyke far from other. Or els midday is called Meridies, as it were clere: and the day is most clere and pure, when ỹ Sunne shineth out of the middle of heauen, and lighteneth all the world with euen clerenesse, as Isidore sayth. This houre is most hot and dry, and most like in qualities to Summer: and that is for many manner causes. For then the Sun is most streight ouer our heads, for the streight reflexion and rebounding and doubling of the Sunne beames, and for streyghtnesse of the lines, vnder ỹ which the beames be thrust togethers. Also that time for multiplication and comming together of beames the aire is full hot. And therefore then is most heate gendered in these nether things. And in the houre of midday each body maketh most short shadow. And then the shadow stretcheth fromward the Sunne toward the North. And the more the Sunne passeth

leth fromward the South circle, the shadow of a body is the more long, as Beda sayth. In the midday flowres and hearbs forwithe: but fruit and corne do most ripe, then beasts drawe to shadowy places, for strong heat of the Sunne: and some rest in their owne dennes and hidels. In the midday venimous beastes, as Serpents and Adders greue most. For then they cast sone and shedde their venim. Also in the morrow tide, for coldnesse of the night that is passed, they ware colde. And therefore in them the strength of venim abateth: but it wareth hot in the middest of the day. Therefore that time they be more feruent to sting, and shed, and cast venimme, and so in the feruent middaye they goe out of theyr holdes and dennes, and put them forth for to haue heate of the Sunne, as Isidor saith.

## Of Euentide. Chap. 24.

Euentide is called Vespera, and hath that name of a West starre, that is called Vesperus. For Vesperus is a star that followeth the Sunne, going downe: & commeth with darknesse that followeth, as Isid. sayth. And euentide is called Serum, late: & hath that name of gates closed. For when euentide commeth, gates be closed and shutte, for that all thing that is in house shoulde bee more safe. Also the euentide is called Crepusculum, as it were light that is in doubt, when it is not certeinlye knowen betweene lyght and darkenesse, as Isidore sayth. Then at euen the daye endeth, and the Sunne beames be withdrawen. For aboue the earth against euen, shadowes of bodyes bee most long, And flowres that open against the Sun, close for absence of the Sunne. Also pores of bodyes that bee opened by heate of the daye, close for slacknesse of heate in the euentide, exhalation, vapours, and fumosities that bee of miste and of clowdes, bee resolued in the euentide. Men and beastes, and also Fowles and Birds, because of resolution of fumositye in their bodies be then disposed to rest & to sleepe. Night Fowles, and Owles, and night Crowes come out of theyr holes to get theyr meate in the euentide. Heards gather flockes of beasts out of Leses into foldes, or into other places of conuenable rest. In the euentide vnneth bee Houndes knowne from Wolues. In the euentide for rising of enimyes and of Theeues, Worke men and Watches and Wardennes bee sette and ordeyned in walles and Towres. Also in the euentide, labouring men bee rewarded and payed, and they goe to rest.

## Of the night. cap. 25.

Night is called Nox, and hath that name of Nocendo, noyeng. For Night noyeth the eyen: for it taketh away from the eien his perfection, that is the deede of seing: For night hideth coulours of thinges, in whome the eye hath liking: And the cause of night is shadowe of the earth that is betweene vs and the Sun, and withdraweth from vs the Sunne beames, and letteth vs to haue sight of the Sunne, and taketh from vs the lyght thereof: The night is cold and moyst, in qualyties most lyke to Winter. Therefore night is conuenable to rest of beastes, and needefull to working of kindly deedes and effectes: and so night is time of sleeping and of rest, that the vertues that bee distracte sparkled and made feble by daye waking, maye bee ioyned and rested by benefite of night: and so ioyned and gathered, maye be comforted. For night shoulde not bee all without light, it is beshyned with brightnesse of starres: and so by mouing of Starres, the passing of the course of the night is knowen. And also thicknesse of ayre of the nyght is tempered by mouing and shining of starres. And therefore men that passe by the way or saile in the sea, may sone goe out of the way, but if their way bee ruled and ledde by mouing, and place of starres. Al sicknesse generally is stronger by night then by daie: The ende of night and comming of daye is knowen by crowing of Cockes. Also by watches and wardes of Knightes, the night is departed

parted in foure, as Beda sayth. For the first waketh in the first quarter of the night: the second in the second quarter: and the third in the third: and the fourth in the fourth, that is at Cocke crowing. For they wake alwaye in Castles: for alway they haue minde and finde somewhat, that they dread, as he sayth Super. Lucam. cap. 12.

And yet more, the night of it selfe bringeth in horriblenesse and feare, and conteineth fantasies and deceits: for moe fantasies bee seene by night then by day. And also men that sleepe by night, see more fantasies, that men that wake by day, as it is sayde there: Much haue I suffered by night because of him. Mat. 27 Also night bringeth in thicknesse and infection of aire: for of fumositie and moist vapours, and exhalations commeth so great chaunging and infection of ayre, that vneth men, beasts, and things, that haue life should liue, if that the Mone & the starres with their moouing did not withstand and let such malice, as Alb. sayth. Also night sheweth things that be hid in the clerenesse of day as it is knowen. For starres be hid by day, and shine and be seene by night. Night feedeth vncleane beasts: For Boares and other wilde beastes hide themselues, and lurke in dennes and ditches by daye, and goe about by night in vineyardes and fields. And oft night giueth to euil doers hardinesse and suretie, for by day theeues and robbers dread to be taken: & be by night bolde and hardy to all euill deedes: as Gregory saith. The night greeueth them most that be in peril of the sea, for when night commeth vpon them, that bee in perill of shipwracke, vneth they maye escape any weather, as Gregory sayth. The night walketh the halfe parte of mans lyfe sliye: for wee spend as much time sleeping, as wee doe waking by daye: and so night withdraweth touching trauaile, the most parte of our lyfe, as Galen saith.

## Of the Sabboth: cap. 26.

SAbbatum is chiefe feast of the weeke, touching hallowing. Therefore the seauenth day was ordeined of our Lord. For the seauenth daye our Lord rested from all manner working. Gen. 2. Therfore among the Hebrewes no worke of seruage, was suffered to be done on the Saterday: but seruants, women & beasts should rest in the Saterdaye. Also in the Jewes houses no fire should be kindled in the Saterdaye: and meate that was needfull, was dressed and made readye in the day before. In the saterday men were arrayed with their best clothes, and the people vsed plentie, commonly of the best meate. And the temple for loue of prayer was more frequented thē in other daies. In the Saterday the greatest sacrifice & offering were alway brought and done vpon the Altars. Alway in the Saterday Priests declared and expounded the lawe to the people in their Synagogues. And they sung solempne Psalmes, & idle walking about was forbidden: for the space of the way of Saterdaye, was called the space onely of a. M. paces. For it was holden vnlawfull to goe more waye in the Saterday, as the Glose sayth Super actu Apost. In the Saterdaye it was not graunted to weare armor but in defence of the lawe: as it is sayd Libro. 1. Mac. 2. Then the feast of the Saturday was betokened the rest of the soule, & it was ordeined, that he that brake the Saterday shuld be slaine without mercy. As it fell of him that gathered wood in the Saterday, that the people stoned to death, by the bidding of our Lord.

## Of Neomenia. chap. 27.

Neomenia The time of ỹ newe Moone.

AMong the Hebrewes Neomenia, and a newe Mone is all one, and was solempnly holden in Kalends of the Moneths, in the worship of our Lorde, that renueth all ordinaunces. And as nations did in the beginning of moneths in worship of the feigned Goddesse Diana and Iuno, the Hebrewes did in worshippe of the Creator in Kalends of monethes. And therefore the beginning of moneths be called Kalende, as it were worshipping, as Isidore sayth. Or hee hath that name of Calo in Greeke, that is to vnderstand calling: for the comming of this

so,

this solempnitie shoulde be knowen by Trumpets and Clarions And by trumping the people wer called to this feast, that is called Neomenia. This Feast was right high and holy: and therefore it was worshipped with spirituall hosts and offerings. And the people were called specially to meate and to Feast with trumpes and clarions in the Kalendes

*Additiõ (*Also of the Prime the common rule is, that Sunday Prime is dry weather, Munday prime wet, Tewsday prime, cold and windie, Wednesdaye tempestuous, Thursday faire and clere, Friday changeable, Saterday, rainie, the three dayes from the chaunge, is the prime day.

How many miles the Mone is from the earth, and euery Planet from other.

As some haue published, it is from the Mone. 15750. miles.

From the Mone to Mercury, is. 12812. miles.

From Mercury to Venus as many miles.

From Venus to the Sunne, is. 23437 miles and a halfe.

From the Sunne to Mars, is. 15725. miles.

From Mars to Iupiter, is. 78721. miles.

From Iupiter to Saturne, as manye miles.

From Saturne to the Firmament, is 120485 miles.

The whole summe from the earth to the firmament, is. 280734. miles and a halfe.

Of Septuagesime, chap. 28.

SEptuagesime is the space of. 70. daies: & stretcheth from the sunday, ỳ is called Septuagesima, to ỳ saterdaye in Easter weke: ỳ is called Sabbatũ in Albis. These. 70. daies betoken those. 70 yeres, in ỳ which the children of Israel wer bonde in seruage in Babylon, & wer continually al those. 70. yeres in wretchednesse, & in sorrow: but they toke leaue of Ciro ỳ king, & came again with ioy & worship, when those. 70. yeres were ended. And by these. 70. yeres of thraldome in Babylon, all ỳ time of our life is betokened: all the while it is subiect to sin or to paine. And therfore the sin of the first man with paine that he had for it, is red in holy Scripture in the first Sunday, when Septuagesima begynneth. And so in token of the wretchednes of this world, songs of wealth & of ioye be still: & wedding & spousalls be suspended, till it be after Easter. For by ỳ passion of Christ, thraldome of sin of mankind, is released: but yet paine dureth & abideth. As ỳ people of Israel made great ioy & mirth for their frely cõming againe into Ierusalẽ: but neuertheles for hardnesse of the way they trauailed full sore. So we passing toward our country, make ioy because of our redemption: but yet we make sorow & woo for our sins. When the Septuagesima of this life is ful ended: then we shal shine in white in presence of the lambe: for when ỳ trauell of this life is ended: & that we come to the Sabboth of endlesse rest: then we shal haue ioy & double stole, ỳ shall be restored to vs that time. In token of wretchednesse of this life, and in the gospel be taught to trauell in ỳ vineyard of our Lords Sabboth.

Marriage forbidden

The. 70. yeares.

Of Quinquagesima, cap. 29.

QVinquagesima is called as it were. 5 times 10, & betokeneth forgiuenesse, For the 50. yere was called Annus iubileus & was most solẽpne & holy among the Hebrews. For in ỳ yere men ỳ were banished, shuld come home again, & debts shuld be forgiuẽ, & losse shuld be restored: And Quinquagesima begynneth the third sunday after Septuagesima: & endeth in the sunday of ỳ resurrection. For it betokeneth ỳ state of grace, to ỳ which we be restored by ỳ benefit of penance: and therfore fasting of holy church begynneth in ỳ middle of the weke of Septuagesima, & then oft we rehearse ỳ. 51. Psalme in the seruice of ỳ day. For it is a Psalm of penance, & is said welnigh in al ỳ houres, & ỳ Psalm is called Miserere mei deus, the hallowing of the fiftie yere, that is called Annus iubileus, & began, as Hebrues tel, before the law, ỳ is to wit, before Abrahams time: ỳ deliuered his nephew Loth, ỳ was then. 50. yere olde: & therfore after that time the fifty yere was held among Abrahams children: and that was afterward allowed in time of the lawe, be-

cause

Secret reuealing.

cause of mistake meaning, as it is sayde in Numeris.

## Of Lent. Chap. 30.

Maundy thursdaye

LEnt is called Quadragesima, and is the space of fortie daies, as Isidore sayth: And beginneth from the first sunday of lent, and stretcheth and lasteth to ỳ Cene of our Lord, that is shere thursday. In the which Cene and supper our Lord beganne the Sacrifice of the new Testament, and fedde vs with Angells bread. Therin is betokened, that he that doth full penaunce of Lent, and full endeth ghostly this lyfe, shall haue ioy and company finally of contemplation & sight of God. Quadragesima, Lent, is the time of chiualrye of christen men: in the which time we fight sharplye against vices and sinnes. For this number of dayes we take to our chiualrie, not onely by ensample of Moses and of Elye, but also by following of Jesus Christ, that fasted so many dayes as it is read. And well in these number of dayes we fast. For this number ten doubled foure times, presenteth and betokeneth the ten commaundements, and the foure Gospells, by the which Gospells armes and weapon nowe of our aduersary is putte off, and lande of life is there got by lawe of heritage, as the lande of behest was graunted to the children of Israel after that battaile and fighting of fortie yere, in desert and wildernesse. Also the fruite of our chiualrye is shewed vnder this number. For this number of fortye, if the partyes that depart it be gathered togethers, make the number of fiftie. The which number betokeneth forgiuenesse of death, & restitution of heritage that was lost. And herby it is shewed that in fighting against vice & sinnes, we get mercy and forgiuenes of sinnes, & be made heires of euerlasting god and riches. And in this number we hallowe to our Lorde tithings and first fruites, for the tithing of three hundred dayes and sixtye, we fast sixe and thirtye daies; and for the tithing of fiue dayes and sixe houres that be ouer of an whole yere, we fast one daye that the summe be payed to GOD for tithinges of a yere, seauen and thirtye fasting dayes: and the dayes of our foure times be there offered for first fruites. And this we doe, that we that offer to God first fruites of our time in fayth of the Trinitye, and the first fruites in contemplation and fulfilling of the tenne commaundementes by faith and good dedes, may come to the worthinesse of the first birth, and to the pennye of euerlasting wealth.

4. manner of resisting temptations

In the Tract be shewed foure manner of impugnations and of temptations. Of the which the first is lyght and priuie, that is night dreade. The second is lyght and openlye knowne, that is an Arrowe flyeng by daye: The thirde is heauie and open; that is the mating of the middaye feende. The fourth is priuie and heauie, that is the doing and walking in darknesse. Against those so manye impugnations, we be warded and succoured with spirituall armour, to the which the Apostle in the Epistle teacheth & calleth vs, where he sayth: Put we vs forth, as seruauntes of God by armour of righteousnesse and of vertue of God. And among all times of the yeare, the Lent time is most worthy and noble. For Lent is time of quickening. For the earth that semed as it were dead in Winter time, quickeneth againe and wareth greene in Lent. Also Lent is time of renewing: for the earth is arayed and renewed with herbes and flowres, and trees with braunches and leaues.

Also Lent is time of conceiuing. For then the vertue of generation is most strong in beastes, trees, and herbes. Therefore all thing that springeth on the earth, groweth and burgeneth that time. Also Lent is the time of making nests, and of breeding. Therfore Turtles and Storks, and other fowles and birds, that be vnseene in Winter, come in Lent and be busie to make their nestes. Also Lent is time of medicine and of purgation. For then in bodyes be humours moued most to passe out; and therefore it is conuenable time of medicine: also Lent is time of winning and of chaffer.

For

For then the earth is disposed to be cared, and the sea to saile in. And therefore in Lent and springing time, for hope of winning, men vse to goe about, and vse diuerse merchaundises. Also Lent is time of shrobbing and of pruning, and to cutte off superfluityes: and therefore in Lent vines and other trees, be cut and pared and shredde of superfluities. Also Lent is time of bourgening of vines, that be cut and pared. For superfluitye of humours, that is in the eate, commeth out by vapours, and droppeth and passeth out when the vine is cutte. Also that time the vertue of bourgening healeth out in diuerse partes, and sheweth it selfe in twigges. Also Lent is time of sowing, and of grafting. For in Lent sedes be sowne on the earth: and grafted be grafted on the trees. Also Lent is time of dew & of raine, to spring and to nourish; and to nourishe the seedes that be sowen, as Albumasar sayth, and Beda also.

The time of grafting, planting, and sowing seedes.

Addicio.

Examples of fasting.

As for fasting, of that originall procedeth further: for the vse of flesh & wine, from Adam till the time of Noah was vnknowen: And Moises forbare meat 40 daies, and Helias did likewise, our Sauiour Christ fasted the same spate, and God pardoned the Ninuites of their crimes; because they fasted with repentance.

The Iewes also in their lawe, so oft as they either asked any benefit of God, or would pacifie his wrath, or render thankes for his benefites, or kepte any solempne feastes, vsed commonly to fast. And cristes he kepeth not the true fast, which forbeareth flesh, or forgoeth his supper, but he that minisheth his affections, abateth his anger, swaging his paine, modifieth his desires, mortifieth his lustes, suffereth patiently all aduersitie that chaunceth to him, that man is the true faster. Albeit the other is a coadiutor to that thing, and helpeth much that purpose. Therefore to the intent we might reclaime such corruption of our olde Adam, the Apostles did ordeine the fast of Lent, as Hierome in an Epistle to Marcella doth plainly declare. Wherefore they that refere it to Thelesphoras be deceiued, for he did not institute it first, but appointed that it shoulde be kepte afore Easter, and added another weeke to it, that we call Quinquagesima: this weeke he commaunded Priestes to fast more then the laitye, because they, which ought to be holyer then the rest, shoulde in this parte of fast, haue more abstinence then the other. The Apostles also instituted that those weekes after the natiuitie of the Lorde named Christine, should be solempnely fasted, which constitution was a while kept vniuersallye, albeit I cannot rather take it to be amitieon of olde Romane feastes, which thrise in the yeare had sacrifices, for the prosperous successe of their corne. The one Venalia, for the wines, the other Robigalia for all their graine, least it should be mildewed. The thirde Hordicia for all their fruites. These vaine superstitions, olde Bishoppes of Rome tourned to a godly vse, and transposed their fasting, that the rather at the contemplation of our prayers and fastings, God might prosper the increase of all fruites, to the sustentation of vs his creatures. Polidore Virgil in his 6. booke, and 3. Chapter.

Thelesphorus did appoint it before Easter.

Superstition turned into religion.

Ieiunium is called in Hebrew Zom, a fast is a disciplined chastising of the bodye, taken willingly for the time present, by the which we are made humble before God. For he doth thereby bereaue the body of nourishment, that it may obey the spirit: There are two necessities which make vs fast, ý is a publike necessitie & a priuate. Publike necessitie is, when some calamitie, either present or to come, doth fall vpon the Church of God: the examples whereof do appeare in the Scriptures. Priuate necessitie is, when any man doth fast, feeling himselfe to be vexed of his owne lust or concupiscence, from the which he taketh away the grutt, ý it may the lesse inflame & burne. The whole yere of Christians must be a fast, as Christ exhorteth vs saying: Cauete ne grauentur corda vestra crapula vel ebrietate, Take heed least your heartes be laden with surfeetes or with drunkennesse.

Ioel. 2. Ionas. 3

I doe euidently finde both in the olde Testament & in the new, ꝑ fasting was cõmanded. But on what daies we ought to fast, or not to fast, I do find commaunded neither of God, nor of the Apostles.

So Austen saith, Nihil prodest tota die longum duxisse ieiunium, si postea sua vitate ciborum vel nimietate anima obruatur: that is, it doth nothing anaile to fast all the daye, if afterwards the soule be ouerwhelmed with delicate meates, &c.

Origen writeth thus, Ieiunio sic adhibenda temperies, vt corpus vestrum, nec feruoribus excitet, nec inedia immoderata debiliter: Fasting must so be temperated, that neither fulnesse may errite and stirre the bodye, neither immoderate hunger may weaken the body.

I reade an olde verse, in which is contained the vse, and abuse of fasting: this is the verse.

Abstinet æger, egens, cupidus, gula, Simla, virtus.

The sicke man fasteth because he hath no appetite to eate, or by the reason of some medicine receiued. The poore man fasteth because he hath not for to eate. The couetous man fasteth to spare meate and drinke. The gluttenous man fasteth, that he maye after eate the more greedely. The Ape, that is the hypocrite, fasteth to seeke the praise of man. The godly man fasteth to mortifie his flesh, & to mourne for his sinnes. Looke for this, further discoursed in the Miscellane of Dallen.

## Of Easter. chap. 31.

Easter is called Pascha in Greek, that is to vnderstande, passion, or suffering: That commeth of Patin, that is to suffer. And is called in Hebrew Phase, that is passing or passage. For in the Paske of Hebrewes, a Lambe was offered, roasted and eaten, and nothing thereof leste till on the morrowe. And that which might not be eaten, was burnt in the fire with haste, and it was eaten with wilde Letuse, and with the pureste bread. It was forbidde and commaunded, that men that were vncleane and not circumcised, shoulde not eate thereof. The Hebrewes were gird and shoddde, when they shoulde eate thereof. Each man that eate thereof should holde a staffe in his hande. Postes of houses were bawmed with bloud of the lambe, and the vertue of the Angell that slewe the first birthes, was withstode thereby. For he had no power to greue there, as the postes of the house were baumed with bloud of that lambe. In eating of that offered Lambe, our Lorde passing through Aegypt, the people of the Aegyptians were smitten: and the people of the Hebrewes were delinered out of the cruel Lordship of the Aegyptians. And so because the first birthes of Aegyptians were slaine, the first births of Hebrewes were hallowed, and offered, and after eaten. After the eating of the Lambe, the people following a piller of fire, and of a clowde, were lead without hurt throughout the red sea, and Pharao and his hoast that pursued them were drowned. And finally, for their deliueraunce and drowning of their enimies, they sing laudes to God: as sheweth Exo. 12. & 14. And therefore in mind of slaughter of the Aegyptians, and of deliueraunce of the Hebrewes came vp an vsage in ꝑ country of Jewes, that at Easter, of two, ꝑ were dampned to death, one should be slaine, and that other shoulde be delinered and passe free, as it is open: Mat. 26 And this Easter of Jewes was figured and prophesied of the Easter of christen men: in the which Easter by the bloud of the cleane Lambe without wem, that take away the sinnes of the worlde, all that be chosen, be quit and raunsomed out of the seruice of fends. By the lambe they that be chosen make passage from flesshe to spirite, and from the olde man to the new, and out of the worlde to heauen, out of shadowe to light, out of figures to sothnesse, and out of seruage and thraldome, to the freedome of the blisse, of Gods owne children. And therefore Easter day is time of gladnesse and of ioy, time of mouthy and renewing, time of cleannesse & of pureneste and of ioyfull refection and feeding: for children of the resurrection be solemply fedde, not with sowre dough of mal-

lice,

lice, but with pure meat of ſwetneſſe & of ſothneſſe. Alway we hallow Eaſter day on the Sundaye in ſpringing time, when the Mone is yet at the full. And alwaye we hallowe Eaſter daye on the Sunday, for reuerence and worſhippe of the reſurrection of our Lorde. And we hallow it not alway in the fiftenth day of the Mone, as the Iewes doe, leaſt it ſhould ſeme that we hold the ſame law, following the meaning of the Iewes. Alſo to ſpeake largely of Eaſter, our Eaſter ſtretcheth to manye dayes: firſt to Palme Sunday, the which is commonly called the Eaſter of flowres. For that day our Lorde was receiued with boughs and braunches of trees. Alſo this day is priuileged: for that day the children of Iſrael vnder Ioſua paſſed Iordane drye footed, and entered and came into the endes and countries of the lande of behoſt, and eate of the fruite of the lande of Canaan, and anone Manna was giuen, wherewith they were fed in deſart 40. Winters, as it is ſayd Ioſua. 2. Alſo the ſame daye that it fell, that time was Palme Sunday. And our Lorde droue out of the temple buiers and ſellers, after that he was receiued worſhipfully with boughs and braunches of Palme and of Oliue. Alſo the daye of Cene, that we call Sherethurſday, perteineth to Eaſter.

## Of Pentecoſt, chap. 32.

PEntecoſt was a ſolompne feaſt among the Hebrewes, as it is yet among vs: and it is the fiftie day after Eaſter. For as the people of Iſrael in the fiftye daye after that they had hallowed Eaſter in Ramaſſe, they came to mount Sinay, and receiued the lawe, as it is ſaide Exodus 19. So the fiftye day after Chriſts paſſion, the holy Ghoſt was giuen to the Apoſtles in likeneſſe of fyre tongues: for that they ſhoulde be renable of ſpeach, and haue good facunditie in all manner of language, and feruent in loue of charitie. This feaſt is called Penthecoſtes, & hath that name of Penta, that is fiue, and Coſtes, that is tenne. For fiue times ten dayes paſſeth from Eaſter to Penthecoſt: and be departed and diuided by ſeauen wekes, for ſeuen manner graces that was giuen to chriſten men in comming of the holy Ghoſt. And about Pentecoſt is time of chiualry, & alſo of dreedneſſe. And then young knightes be girde with the ſwerd of chiualrie: and then is time of cleanneſſe & of dryncſſe. For then the Sun heateth ſtrongly the ouer parte of the earth, and waſteth and conſumeth the ſliminеſſe, and al ſuperfluities of humours: and ſo he cleanſeth and dreyeth the earth. Alſo then is y time of all gladneſſe, of ioye, and of mirth. For then all beaſtes and foules liue in moſt loue. Alſo it is the time of murth and of greeneneſſe: for namely then hearbs be greene, and trees bourgen, ſpring, and ſpread. Alſo it is the time of good ſmelles and of ſwetneſſe. For flowres in gardens, woodes, and medowes gine ſwet ſmels all about. Alſo it is the time of ſwetenеſſe and ſauour: for then brat of heauen deſſeth moyſture in flowres, and chaungeth them, and turneth into ſwetneſſe. And therefore then is conenable time to make honie, & namely that time Bees vſe and haunt hearbes and trees, becauſe of the flowres, as Ariſto. ſayth: and the honny that is gathered in ſpringing time, is much more ſwete then honny that is gathered in Haruеſt time. Alſo it is the time of riping: for in hot countryes about Pentecoſt, corne is ripe and gathered: and therefore in li. Num. it is called the time of new fruits.

For in the Feaſt of Pentecoſt it was ordeined that men ſhoulde offer bread of new corne: alſo then is the time of paſture, & of plentie of hearbes & of graſſe: and therfore then as well horſes as other beaſts be fat for the plenty of new graſſe: alſo then is the time of hardineſſe and of boldneſſe: for that time by ſtrong impreſſion of heate of the Sun, Cholera is kindled, and by kindeling therof about the heart, wrath and hardineſſe is excited in beaſts: and therfore that time is moſt conenable to moue warre and battell againſt enimies.

## Of Cenophegia. Cap. 33.

CEnophegia is a feaſt among the Hebrewes, and it is called Pitching

of tentes: and was hallowed in minde of the sperde and passing, when they passed out of Aegypt, and dwelled in tentes, as Isidore sayth. And so Cenophegia hath that name of Scenon, in Greke, that is a tent. And this solempnitie was hallowed alwaye in the moneth of September: for when all the fruites were gathered, they gaue of each tithing to our Lorde. And namely then they vsed glaunesse, ioye, and mirth, and couered theyr houses with boughes and braunches: and they bare in theyr hande fruite, that were Apples of Cedre. And in the tenth daye of that moneth they hallowed three manner of feastes the selfe same daye, that is to witte, the feast that is called Festum expiacionis: and another Feast that is called Festum afflictionis: and the third feast, that is called Festum propiciacionis. For the same daye the highest Bishoppe entered and came in with blood of a redde young Dre, and washed and cleansed that holye place, that is called Sancta sanctorum. And therefore it was called Dies expiacionis, the daye of cleansing: The same daye the people fasted, for theyr trespalle that was done in worshipping of the Calfe in desart. And therefore it was called Dies afflictionis, the daye of punishing. And that day was called Dies propiciationis, the daie of mercye and forgiuenesse. For in such a daye they herde tell that our Lorde was pleased, and hadde forgiuen them the trespalle of worshipping the Calfe.

Of Encenis. Chap. 34.

ENcenis is the dedication and hallowing of a new Temple: for Cemon in Greke, is new in English. The Jewes hallowed this solempnitye in diverse times of the yeare, as the Temple was new builded, or els new apparelled in diuerse times: as it is read that Judas Machabeus hallowed and renewed the Temple, 1. Machab. 4.

FINIS LIBRI NONI.

# INCIPIT LIBER DECIMVS.

## DE MATERIA ET FORMA.

THE forelayd treatise ended of the propertyes of time, and of the partes thereof. Nowe we shall treate of the weather and materiall creatures, of the propertyes of Elementes, and of those things that be compounded therof.

Matter and fourme be principalles of all bodilye things, as it is sayde in libro de vnitate materie & forme. And privation of matter and fourme is nought els but destruction of all thing: and matter contrarye to vnitye and vnlyke thereto, as it is sayde there. And the more subtile and highe matter is in kinde, the more able it is to receiue forme and shape. And the the more thicke and earthlye it is, and the more farde from heauenlye kinde, the more feble it is to receiue impression, printing of forme and of shapes, as it is sayde in libro de quinque substantijs. And as it is sayde there, matter hath this propertye, that it taketh forme and shape, and to be taken and holde, and is not holde. And matter is principall and beginning of distinction, and of diuersitie, and of multyplyeng, and of thinges that be

gendered:

gendered: as it is saide in Septimo Metaphisice. For thing that gendereth, and thing ꝑ is gendered be not diuerse but touching matter. And therefore where a thing is gendered without matter, the thing that gendereth, and the thing that is gendered, be all one in substaunce and in kinde. As it fareth of the persons in the trinitie. For matter is cause of two, dealing and departing a twaine of singular things, as Aristotle sayth. 4. Metaphisice: the departing and dealing of speciall in singular things is by matter, and not by forme, as it is sayde. 10. Metaphisice: and so in substaunce, and being vnder one fourme, is one matter, and vnder manye bee manye matters. Also proper matter proprieth to him his owne fourme. Also matter of naturall things, is matter that maye bee endelesse beeing, because of continuall quantitye and matter is subiect of continuaunce, ¶ quantitie in length and breadth ¶ depnesse. Therefore accidents may not be deled, but by the dealing and quantitye of his subiect. Also matter is called ∴ for he may be dealed in endelesse many parts, for he hath appetite to endelesse manye formes and shapes: and therfore be cause that his appetites be not restrained, neither limited in certaine. And for he hath inclination to endles many formes and shapes, is called endelesse, ¶ not that his vertue is endelesse, ¶ not limited in certein, neither constrained as the vertue of God. And therfore Plato sayth, that matter flowyth without streightning: but if fourme stint the fleeting: and therfore bodyes that haue much of the matter, and little of fourme, ware and growe hugely, as it fareth in trees. And therefore bones haue ill is feeling: for they haue much earthy matter, as Auice saith: and in matter is bid a manner actiue might, that is a manner of vnperfect forme: and this might is commō to two contraries. Therfore when that might is brought to actes, ¶ hath taken shape, anone he hath appetite to be vnder a contrary shape. As this might is indifferēt to heat ¶ to cold, when he hath indede receiued heate, anone he hath appetite to receiue contrarye. And so no formes of things, that be corruptible and generable, may sufficiently and at full haue actiue might in matter. But that alwaye it hath appetite to be fulfilled by another shape. And that fourme is not fullye, it maye not bee brought into the matter but by corruption of the forme that is therein: then as the vertue of the thing that worketh and commeth into the matter, and corrupteth and destroyeth the forme that is therein: So it erciteth the actiue forme to a contrarie forme: and giueth thereto some more perfect being, till it be vnder the most perfect being of forme. These properties and many other, matter hath, and it were to long to recken them al in a row. But loke before in li. 8. de Bonitate mundi.

## Of forme. Chap. 2.

OF the propertyes of matter, that bee now rehearsed, followeth the propertyes of the selfe forme. And Aristotle saith, in hb. de quinque substantijs. Forma, is as it wer light giuing to al things sayenelle, being, and signe and token. And forme or lyght that is shedde and commeth into matter is feeble and darke, as ꝑ receiuing of matter alketh. And of forme is diuersitye, by the which one thing is diuerse from another, as he sayth. And some forme is essentiall and some accidentall. Essentiall forme is that, that commeth into matter, ¶ maketh it perfect: and accordeth therewith to the perfection of some thing. And when Forma is had, then the thing hath his being. And when Forma is destroied, no thing of the substaunce of the thing is found. Therfore in Philosophie it is said, that Forma with matter is cause of all accidentalls. And Forma accidentalis is not the perfection of things, nor giueth them being, as it is said. 8. Metaphisice. But each forme accidentall neteth a forme substantiall, that is cause of forme accidental: and each forme is more simple and more actuall and noble then matter. Therefore in li. de Animalibus Aristo. saith, that forme hath it selfe as it were a man. For it may informe many matters, as a man may bring many women

with child. And so the forme alketh, that shall bee printed in the matter, the matter ought to be disposed, and also arraied. For if fire shalbe made of matter of earth it needeth ỳ the matter of earth be made subtill, and pured, and more simple. And if againeward: then againeward. And forme maketh matter knowne. For matter may neuer be seene nor felt but by substantiall forme & accidentall, but it be by waye of priuation: As darkenesse is seene, in seeing nothing: and silence is knowen, if no sound be heard, as Calcidius saith super Pla. And the Commentor super. 1. Metaphisice, saith, That matter is cause, that we see things that be made. And so nothing is more common and generall then matter: and neuertheleese nothing is more vnknowne then is matter: for matter is neuer seene without forme, nor forme maye not bee seene in deede, but ioyned to matter: and whereas is more of forme, ther is lesse of matter: as it is sayd. 4. Met. p. And againward, where more is of matter, there is lesse of forme. And the further matter is from nobility of forme, the more grose it is and vnpure, the more vnworthy & darke. And some forme is spirituall, and some corporall and bodyly. And some corporall forme is heauenly forme: and some elementall. And heauenly forme is so active, that it fulfilleth all the appetite and desire of his matter. Therefore for the presence of the forme, the which fulfilleth and perfecteth wholy the heauenly matter, the substaunce of heauen may not be destroyed nor corrupt, but rather by his forme that is most perfect in his deede, is kepte in euerlasting being.

The elementall forme maye not fulfill so great might in his matter, nor make so perfect the appetite thereof: and therefore bee leaueth somewhat of his materiall might of the matter not perfectly fulfilled: wherefore alwaye elementall matter requireth newe forme. And therefore they bodyes bee alwaye corruptible in might, and oft indeede: and the more noble and spirituall the forme is, and the more separated and sundered from the conditions of matter: the more able ye is to worke, and the more vertuous: as it fareth in Angelles, whose substance hath no being of matter, as it is sayd. 3. De anima. In thinges that haue matter, is not intellect. Neuertheleese I affirme not, that Angelles haue not matter in their forme: but whether the being of Angells be onely compounded of spirituall matter and forme, or no. This is holde for certeine, that the substance of them in comparison to bodily things, is most simple and most actuall: as a spirituall forme is more actuall then a bodily forme, as Albumasar sayth: and so in comparison to matter of euery medled body, the forme is more noble: and the forme of element is more noble then the forme of a medled body: and the forme of the fifte bodye, that is heauen is most noble. But in nobleneesse and actualtie in deede of spirituall forme, whether it bee Angel or mans soule, passeth without comparison all materiall formes: and of properties of matter and of formes, & as it longeth to this worke: this that we haue treted sufficeth for this time.

## Of Elements. cap. 3.

As Constantine sayth, Elements bee simple and least particle of a bodye that is compowonded: & it is called least touching vs. For it is not perceiued by wittes of seeing. For it is the least parte, and last in vndoing of the bodye, as it is first in composition: and is called simple, not for that an element is simple, without any composition, but for it hath no partes that compowne it, that be diuerse in kinde and in number, as some medled bodies haue: as it fareth in mettalls, of the which some partes bee diuerse: For some parte is ayre, and some is earth, and so of other. But each parte of fire, is fire, and so of other. Elementum hath that name, as it were Ilementum, as Isidore sayth, of Ile: for that he hath matter of all bodyes, and as it were the first foundament: and other men meane, that he hath that name, as it were Elementum, or Alimentum. For all bodyes be nourished, fedde, and increased, by qualityes of Elementes,

Qua-

Qualities of Elements be foure: Two worke, as heate and colde: and two of them suffer, as drinesse and moysture. The accord and differences of these, bee more plainly described before in ỳ third booke: Loke there. Euen betweene the qualities of elements, is contrariousnes and strife, by reason whereof they worke togethers, and suffer, and ingender, and corrupt. And though the Elements bee neuer so contrarye, euery each to other: yet by influence of heauen, and vertue of Planets, they be reconciled in their dwings, and brought to accord: and therefore they be onyd & ioyned with a wonderfull bond in kinde. For fire and aire accord in heate, though they discorde in drinesse and moystnesse: and ayre and water accord in moysture, but they discorde in heate and coldnesse. And water and earth accord in coldnesse, though they discord in moysture and drinesse. Fire and earth that be elements in place most farre asunder, accord in drines, and discord in heate and coldnesse: for earth is substancially most colde, and fire most hot: and of the foure elements these two be most noble, & most pure of substance, and most light, that be aire and fire, and therefore they moue fromward the middle toward the roundnesse, and moue kindly vpward. And these two elements take noblenes and worthinesse touching vertue in working & substance of ỳ body of heauen, of ỳ which they receiue influence of mouableneſse and of vertue: for the vertue of heauen giueth first influence vpon the sphere and roundnesse of fire, and by and through the fire, vppon the roundnesse of the aire: and therfore these two Elementes be more high in place and stead, than other Elementes: more able to moue, more pure & cleane, and subtill in substaunce, more clere and bright in forme, more vertuous in working and deede. And the two nether Elements, water & earth, be kindly more heauie, than the other twaine, and moue fromward the roundnesse, towarde the middle downward, and by gathering of parts & compaction, they be sad and boystous, and therefore they be thicker, sadder, & dimmer, than the other twaine, & more materiall, & haue more of matter, than of forme: & so for farnesse from the sphere & roundnes of heauen, they bee not so obedient to the vertue of moning of heauen, as the two other elements bee. And elements be neuer idle: but be continually in doing & suffering: & so they neuer rest, nor ceasse off generation & moning. And though the earth rest of moning, yet it neuer resteth nor ceaseth doing & working: and as they be not idle from doing, so they bee not barren of araieng or adorning, for each Element hath his araieng & ornament. The fire hath stars, the aire hath birdes & fowles, the water hath fishes & beasts ỳ swim therin, ỳ earth hath beasts ỳ moue & goe therein, as Beda saith. Of the which by helpe of God, somewhat shallbe shortly sayde.

## ¶Of Fire. Cap. 4.

FIre is a simple body most hot & dry, as Const. saith, & hath kinde appetite to be aboue the aire: & if fire be violently holden in the aire or in the earth, it passeth little & little into softe aire, & vanisheth, as Isid. saith. Denis in Hierarchia Angelica cap. 12. teacheth the properties of fire, and saieth in this manner: Fire is a sensible bodye, more excellent and subtill than all other bodely things, and is nert the spirituall kinde: and thereby it is shewed, that it is most vnlike to other things. And fire is in all things, & custometh to giue it self into al things, & is not remoued out of all thinges. But yet it is priuy & hid, vnknowen, vnmeasured, vnlerne, & somedeale bodilesse: mightie to his own working, moueable, giuing it selfe some deale to all thing that commeth him nigh, and moueth all things that be partners with him, and renewеth all thing, and is warden of kinde, and brightneth with wrapped brightnesse, he is clere distinguishing, sprankling, and leaping, feeding, and moving vpwarde, and passing downewarde, sharply high, & not taking shame of decreasing, alway moueable, taking, & chaunging, comming againe into it selfe and working mightely.

These words of the holye man Denis, are most darke and mistike, and describeth fire touching his substaunce, vertue, and working: and for declaration of the forsayd words we shall shortly reherse the words of the Commentour vppon the same place. For among all elements, fire hath the highest place, and that for he hath most light kinde, and therefore he is called high, for he wãting weight, seeketh and desireth the high place: and is aboue all other elements. And except fire, all that is bodelye, is kindlye vnder fire, among all Elements, fire hath the most pure and subtill kinde: and therefore he is called some deale bodilesse, for by reason of subtilnesse of his substance, it is not seene without subiect matter. Therefore it seemeth, that fire is most nigh to spirituall kinde: for some deale it seemeth, that fire is middle and meane betweene seene things and vnseene. Inasmuch as he nigheth to nether thinges, he is bodilesse: and inasmuch as he nigheth to the ouer parts, he is bodelye. Also he hath kinde more actual & more strong in working, than other Elements, and therefore he is called vnmesured, for his vertue and working increaseth without ende: For if matter that fire worketh in, were endlesse, as long as the matter sufficeth, fire faileth not, but worketh alway. Also he hath full priuie kinde, and therefore he is called hid: for in his being, he is not sensibly seene. And he is called vnseene and vnknowen, for fire is not perceiued, without matter subiect, that is the matter that fire worketh in. Also what fire is in his beginning and substaunce, vnneth wit maye know.

Also he hath vertue and kind more mouable than other Elements: and therefore he is called mouable and mightie of all things: for in fire is the head & vertue of moning, for he moueth himselfe and other, and is not moued by thinges that be lower than he. Also he hath kind more cleere than other neather things: therefore it is sayd, that he brightneth, for he brightneth all things with his clearenesse, but that is with wrapped brightnesse. For bright beames of fire, shine without, but they be wrapped, for they tourne againe to the priuye bosome of their owne substaunce, and bee hidde from our sight and feelyng. Also of subtiltie of his substaunce, fire hath vertue more sharpe and more thirlyng than other Elementes. Therefore he is called sharplye passing, for by moning of his owne vertue, he entreth and thirleth all things without resistaunce and let: and so fire hath vertue to make himselfe and other things knowen and seene, and to make difference and distinction. For in shewing of himselfe, he sheweth other things that be present, and presenteth colours, figures and shapes to them to the eyen, and therefore he is called cleere, & openly discrete and distinguished. Also fire hath vertue to drawe nether things to the ouer, for the matter in which fire worketh, fire maketh stretch, & maketh it thin, and departeth it, and draweth it vpward by vyolence of his heate: therfore he is called feeding beneath, & drawing vpward. Also fire hath vertue of renewing: for all things were aged, and olde, and fayle, if they be not kept & saued by vertue of fire, as it fareth in old men, in whome kinde heate fayleth. And he is called renewer of all thing, & warden of kinde: For without vertue of fire may no vertue of bodely kinde, endure nor abide. Also he hath vertue of chaunging: For hee ouercommeth all things, that he worketh in, and chaungeth it, and tourneth it into his owne kinde. And therefore hee is called receiuing, and taking, and chaunging: for the matter in which he worketh, hee receiueth and taketh, & forsaketh it not, but wasteth it, and tourneth it to his owne lykenesse. And fire receiueth and taketh, and is not receiued nor taken: for when that thing in which he worketh is spent and wasted, he withdraweth, and leapeth and turneth againe: and therefore he is called leaping, and tourning againe. Also he hath vertue and kinde to commune and to spred himselfe without diminution and decreasing. And therfore it is said, that he taketh not, neither receiueth despite nor villany of minishing and of decreasing: for as fire increaseth not, when he burneth outward,

so

so when he is receiued, he minisheth not, nor taketh worship, in that it semeth, that he increaseth and waxeth: nor the lanie in that he semeth lesse, and decreaseth. Also fire hath vertue and kinde of purging and of cleansing: for fire purgeth and cleanseth off sinder and rusti, & amendeth mettall, þ he may not waste. Also he hath vertue to chaunge sauours and humours, and therefore he setteth and desieth in the body, humours, & wasteth superfluities, that be therein, & nourisheth them ofte sauours and wholsome. Also he hath vertue for to shed and spred his substaunce into the substance of all meddeled bodies, for in all things, he is closed and vnlene, though he cannot be seene inwarde closed in all things: & this is knowen, for of froting and smiting of hard bodies together, fire commeth, and is smitten out of bodyes, in whome men demed no fire to be. Also fire, by his substantiall subtilnesse, hath vertue to ioyne and vnite himselfe to other bodies, as it fareth in firie hot yron, and in burning coales full of flame, and in other such: in the which all the partes of fire be ioyned to all the partes of yron, & to all the parties of coales, that it woulde seeme one substaunce, and the sensible distance of the other, is perceiued nothing at all. Therefore Philosophers define three manner of kindes of fire: for fire is light, and fire is flame, & fire is coale. Fire is in his owne sphere, light: but fire is called flame, in airy matter: and in earthly substaunce and troubly, & boystous matter, fire is called coale. Fire hath these properties and many other. Seeke before li. 2. in tractatu de ordine Seraphin, and li. 3. in tract. de qualitatibus elementi. ca. 3. of heate: and this that is now spoken, is sufficient for this time.

## ¶Of flame. Cap. 5.

Flame is a firie matter spread in ayrie substaunce. For aire of subtilnes of his substance, & mediamly nerenesse the which it hath with þ sphere of fire, it is light fired, and chaunged into fierie nature: and as the substaunce of aire is more pure, so the flame is more lyght & clere, and semeth more lyke to kinde of light. And he mouteth kindly vpwarde, and stretcheth from euerye parte of the thing that is kindled, and commeth by by lines into a sharpe shape, as it were into the shape of the poynt of a toppe, as of a sphere, and is shapen in the end as a Pine apple; & so in his poynt & sharpe ende, he pointeth therein the working of his heate full strongly. And therefore in the most innermost point of his shape, that is as top wise, he is most hot, & setteth on fire, and burneth sone, matter that he toucheth: and he is coale red, after as the matter that he worketh in, is disposed: and so if the matter be troubly, he giueth dim and darke lyght: and againward, if the matter be pure & clere he shineth and giueth bright beames all about. Flame lightneth darke things, and sheweth things that be hid, and maketh them knowen, & sheweth the way to wayfaring men, and the perilles of wayes: for by reason of his lightnesse, and mouablenesse of the airie matter, in the which flame worketh, he is in continuall mouing, and resteth neuer. A full little puffing of winde, kindleth and stirreth vp flame: and if the puffe be to strong, it shedeth and quencheth flame. Alwaye flame putteth the ayre not vpright, but a manner winding about. Therefore he moueth round about, and kindeleth things that he toucheth. Ouidius Nasso saith. Therefore Vulcanus was lame, when Iuno had throwen him to the grounde, as fayning of Poets meane. By violence of his moning flame smiteth together parts of the matter, that he worketh in, and maketh noyse and sowne by smiting and beting together of the parts. Flame busieth to mone vpwarde, & draweth from the neather parts vpward, to the which he is incorporate.

If the fire be thicke with smoke.

Vulcan is termed to be Iupiters smith & is also taken for fire.

## ¶Of smoke. Cap. 6.

Smoke is a vapour disolued and departed by vertue of heate, out of the most subtill partes and humoures of matter: and hath heauie parts meddeled with lyght partes, of whiche the

taketh

taketh darknesse and filth. And therefore he maketh the aire blacke, and turneth it into smoakie kinde: and smoke of the thicknesse of his matter, taketh bitternesse. And by the sharpnesse thereof, he grieueth eyen, and maketh them drop out teares, and grieueth the sight notably, and pearceth and commeth in by his sharpnesse, to the braine, and grieueth the spirite of feeling, and kindly spirite also. And therefore in hi. Animalium it is sayd, that smoke of the snuffe of a candle, grieueth females that goe with childe: insomuch that if a Mare in trauayle of foaling smelleth such a smoke, she shall foale a dead colte. Also smoke is enemie to Bees, and grieueth Fawcons and other fowles of praye. Also smoke dyeth sone after that he riseth, as the Glose sayth vpon the worde, Sicut virgula fumi: for it moueth swiftely vpward, and passeth swiftye, and vanisheth hastely or sodainlye. Smoke commeth of fire, and is seene ere the fire be seene, and is moued with the winde, and disparpled, and diuerslye borne about. Also smoke sheweth out of what part the winde bloweth: for smoake is moued thetherward as the winde bloweth it, as Gregory sayth. Smoke maketh the houses blacke, and infecteth them, and norriseth and gendreth sute in the rofe, & in the walles. Smoke drawyeth to corners and places, and painteth therein, & abideth also for a token of infection. Also smoke that is resolued, and commeth of swete smelling spiceries, pleaseth the wit of smelling, and is good for ye braine: for it comforteth the spirits of the braine and of the heart, & restoreth the head, and straineth and bindeth noyous running rheume, and dryeth and consumeth and wasteth and straineth such noyfull running: and openeth pores that be stopped, and pearceth and comforteth inward to comfort the sinewes, and driueth away Adders and Serpents, and other venemous beasts that crepe. For Adders and Serpents hate all smoke, and namely smoke of good smelling, as Gregory sayth. Also smoke that is resolued and commeth of meate and of drinke by strength of heat commeth vp to ye braine, and stoppeth the sinewes of feeling, and hindreth sleepe, & hindreth the diuers wits of feeling: and so gathereth kinde heate inward, and comforteth and helpeth the vertue in the inner partes. And if the smoke be melancholike, or too sharp and biting, or venemous, and resolued, and cometh of meate or of drinke, or of noyfull medicine, it passeth vp to the braine, and grieueth the vertue of feeling, and worketh dread and feare, as it fareth in Melancholike men: and awaketh frensie and foolnesse, as it doeth in them that haue Litargie, sleeping euill. Also he withdraweth wit & vse of reason, as it doth in Epilentes, that haue the falling euill, and bringeth in many other euill passions and noyfull to the bodye. Also smoke that is drawen vp out of ye earth or out of the sea by vertue of heate, infecteth the aire, and maketh it thicke, & breedeth cloudes and mysts, and is matter of winde and of tempest, and of other passions of the ayre, and withdraweth from vs the Sunne beames in the ayre, and maketh them dimme. This that is sayde of smoake is sufficient for this time.

boyling from the stomacke to the head, or euaporation.

## Of a cole. Cap. 7.

A Cole is fire incorporate indede, and ioyned to earthie matter, as Gregory sayth: and so fire by his incorporation and ioyning to greater and thicker parts of earthy matter and medled therewith, is held beneth by a certaine violence of kinde. And so as fire in flame moueth vpward, so in a cole it falleth and moueth downward by heauinesse of matter. Also when a cole is set on fire, it turneth into rednesse, & when it is quenched, it is wrapped in blacknesse, and leeseth all the first fairnesse and lykenes of fire: and the fairer it was by his first ioyning to the fire, the more vnfaemelye he semeth, & the more vnlyke in quenching of the fire. And in a cole substantiall moysture is all wasted, and therefore it is sone broken and bruised, when the humour that hath cause of ioyning of parts is all wasted by violence of fire. And therefore in a cole, that is quenched

Called ye fumositie of ye brain

ched one part is sone broken from another: For in his substaunce is nothing founde of moysture, by the which the parts cleane, and were there held together, as Gregory saith, when onely the earthly parts leuen and abide by mastry of drinesse, is oft sone set on fire: but after ꝑ he is kinled he is as sone quẽched, or sooner, so that therin is nothing found nor seene of fire, and that is because of the blacknesse. By his blacknesse a coale defileth and smotcheth, and berayeth all thing that he toucheth. Also fire of a cole hath most sharpe fire, and most mightie in working, in thirling and in percing. Therefore by his sharpnesse coale soudreth yron, and, resolueth and slaketh the parts thereof, and maketh it soft. Also with his sharpnesse, coale grieueth the head, and coale raked in ashes, holdeth and kepeth aire, and cole vncouered and set in colde aire, falleth into multitude of ashes, and sodainly vanisheth away by it selfe, as Gregory sayth. And fire of a cole burneth and grieueth the soales of the feete, that tread thereon. Cole quẽched, though it grieue not with burning, him that treadeth thereon, it maketh crushing and great noyse.

## ¶Of a sparkle. Cap. 8.

A Sparcle is a lyttle particular of fire, broke of fierie matter, by vertue and reese of fire, that departeth it. Therefore the mouing of sparckles is sodaine mouing: for it is sodainly departed & dealed, and moued vpward, but by heauines of the earthie matter, it falleth to ꝑ middle downward, at last. Also for ꝑ mouing thereof is cleere and bright as a starre, by shedding of fire, and sparckling in the earth, it seemeth greene with beames of light: and therfore the mouing therof, is as the mouing of fire worketh and is vertuous. For of a lyttle sparckle in a heape of towe or of tinder, commeth sodainly a great fire. By chaunging of aire, sparkles vanish sodainly & be quenched, and abideth nothing of them but ashes. By temperate blast of wind, sparkles be kindled, and quenched by strong blast, and thirleth the ayre by putting: but in thirling ꝑ aire, it changeth & somdeale altereth it: the stronger the fire is, the mouing of sparkles and swiftnesse is ꝑ more. Of greene matter & of moist, commeth great sparckles and strong, thirling and pearcing in the doing and working: but they be fewe, & not right many in number.

## ¶Of ashes called Fauilla. Chap. 9.

Ashes be called Fauilla, and haue that name of Fouendo, nourishing & kẽping: for they kepe fire and couer it, and Cinis is little ashes left of quenching of sparkling matter, as Isid. saith, & Fauilla is small ashes, pale & dry, & light in the vtter part of a fire coale cleauing therto, and dimmeth the shining therof, and slaketh and abateth the strength and the feruentnesse of the coale, and it is sparkled with a little puffe and blast of wind: & when it is sparkled, vneth it is euer after gathered again, as Gregory saith. It is sone set on fire and on flame, but for default of feding, it is sodainly quenched: also fire embers is rauishing of wind: & when it is quenched, it moueth downward by his own weight: for it moueth downward by his owne mouing and is born vpward, by ꝑ force of other things.

## ¶Of ashes called Cinis. Cap. 10.

Ashes be called Cinis, & hath ꝑ name of Cadendo, falling: for it falleth & is gendred & resolued of substance of earthy matter by strength of heat, as Isid. saith: & ashes be soft & of vnworthy colour, of bitter and sharp biting sauor, & haue full little & small partes, ꝑ be sone scattered with a litle blast. Also ashes haue vertue of cleansing: therfore it is good & helpeth to washing of clothes. Also it hath vertue of gnawing, & biting, & of drieng, as Con. saith. Also if ashes be hot, it kepeth & saueth fire that is raked therin, & if it be cold, it quencheth & destroieth fire, that is raked therin, also by great blowing & violence of fire, ashes changeth his vile & obscure shape somtime into the lykenes of glasse, and into firie likenesse & cleere.

For

for of the matter of ashes, glasse is made, as Gregory saith. And ashes hath this default & imperfection, that though he be every daye moysted and wet, and sprong with raine, yet he is alway bar-

ren. And so the earth, that ashes toucheth, it maketh not plenteous: but if the earth be barren, ashes maketh it more barren, and more vile and unseemely in all things.

FINIS LIBRI DECIMI.

# ¶INCIPIT LIBER VNDECIMVS.

## DE AERE ET EIVS IMPRESSIONIBVS.

AYre hath that name, for he beareth the fire, and is borne of the water, as Isidore saith. And some of the aire pertaineth to the erthy parte, & some to heauenly kinde, as Beda saith: for the ouer part of the aire, is pure & cleane, clere, easie and softe: For mouing of stormes of winde and of weather, may not reach thereto: and so it pertaineth to heauenly kinde. And the neather part is nigh to the sphere of water & of earth, and is troubly, great and thick, compact of moyst and earthy vapours and corpulent, longeth to earthy parties. And this part of aire bringeth forth of it selfe diuers kinder of things. For as Isidore saith, aire strongly moued, maketh windes, lightning, and thundring: drawing together it maketh cloudes, thicke, and rainy: and when it is congealed, it maketh snow and hayle: and when it is disparkled, it is clere weather, as Isidore saith, and Beda also. & hath more thicknesse and clerenesse than other Elements. And Constantine sayth, That aire is a simple Element, substantially moyst and hot, by his owne kinde and substaunce. He is moyst, and by kinde, of the roundnes and sphere, that nigheth thereto, it is hot, and therfore by propertie of either qualitie, the aire stretcheth kindly all about, from the ouer parte of earth and water, to the sphere of fire. And by subtilitie of his substaunce and thinnesse, aire is clere and bright: and so because of his clerenesse, he receiueth influence of the vertue of heauen, and impression and painting of the lyght of the sunne, and aire giueth breathe to all fisch and beasts, and is breathing of all man and beastes, and proper dwellyng place of fowles and birdes, and no creature with soule, may lyue and indure without aire. And because of his substanciall lightnesse, aire is kindly moueable and also chaungeable, and may be turned into contrary qualities. Therfore ofte times he is chaunged by vapours of the earth and of the sea: for if the vapour stinke, and is corrupt and venemous, the aire is corrupted and infected, to the which such pestilentiall vapour is medled. And if smoke be resolued and commeth of pure substaunce and cleane, and is of good fauour and swell, by incorporation and medlyng with such a sweete smoke, the aire receiueth and taketh a qualitie that is friendly to kinde. Also the aire that beclippeth vs, is to vs most profitable and necessary, for need of breth, and also for continuall fostring and nourishing of the spirituall lyfe. And if the aire be clere, bright & cleane, then the humours and spirites shall be clere and bright: & if it be trouble and myste, humours shall be troublous and spirites shal be great and thicke, and infected, as Constantine saith, and Philaretus also.

And

And so the aire is the Element of bodies and of spirits, for vertue of aire, comming to spirits, is cause of amendement of them, and of cleansing, and of purgation, and of swaging and letting humours, that they be not burned. For aire receiued and drawen by the lungs to the heart, and by the heart to all the body, giueth temperance therto: and so the aire transposeth and changeth most the body: for he passeth to ỳ inner parts, and the spirites, and is meddeled with the substaunce of them, which giue lyfe to the body. And so if that the ayre bee pure, and meane in his qualities, & temperate, it profiteth most to keeping and sauing of life: and if it be corrupt and distempered, then aire greeueth most the body and corrupteth it, as Constantine saith. And the farther aire is from the earth, and the nærer heauen, the more cleane and pure it is, and the more like to the cleannesse of heauen: and the nærer it is to the earth, the more colde and fat, and the more lyke to the qualytie of the earth it is. And so of vapours, that be drawen from the earth, into the inner parts of the ayre, diuers and contrarye things be gathered in the ayre: and the more great and thicke the ayre is, the more strongly the Sunne printeth therin beats of his beames, by rebounding and smiting togethers, and breaking of beames of the Sunne. And of rebounding of the Sunne beames in moyst aire and thicke, diuers coulours be gendered therein, as it is sayde, lib. 3. Meth. as it doth in the rayne bowe, and other such impressions. And thickenesse of aire commeth of three manner causes: Of vapoures that meddle their earthis and greater parts with ayre: or of coldnes, that freeseth the colde parts of the ayre: or of generation of new aire, taking in it selfe medling thereof, and by putting it to the first aire, the aire is made thick, as the Philosopher saith. And thicknes & subtilnes of aire, commeth of contrarye cause: of wasting of vapours that come vp of strong heate, that make the ayre thinne and clære: of generation and fume partes that be gendred of parts of the aire, by ỳ least thinnesse of his moysture, made by certaine working: and by strength of heate, the aire is turned into firie kinde. The substance therof & qualitie of aire, chaungeth in many manner wise, as he saith, and first by nighnesse to the sunne, or by vertues of the sunne: for the aire is made hot, when the Sun nigheth to vs ward, as he is made cold, when he passeth farre from vs. Also by chaunging of rising and downe going of starres: for starres, as well Planets as other, be cause, why the aire changeth in his qualytics. For when the Sunne is with a starre, that dædeth cold, as with Saturnus, in a colde signe, then is dædde strong colde in the aire: and if the Sun be with an hot planet, as with Mars, he is cause of passing heate in the aire. And so it is to be vnderstode and perceiued of other. Also chaunging of aire commeth of diuers disposition place & stead of the earth, for in the North side, ayre is colde and drye, the South winde is hot and moyst, the Westerne winde is colde and moyst, the East winde is hot & drye. Also of highnesse and lownesse of the earth: for in mountaines and hilles the ayre is colde, and in valleyes hot: & Const. telleth the cause therof in Pantegni, & saith, that the Northerne winde commeth out of a high place, from a high circle, and so he passeth freely and without impediment, and commeth to his place, and stirreth & moueth airy things, and maketh them subtill, & so maketh them colde: for all subtill things, while they be high, by mouing be made colde: and in valleyes and lowe places, ayre abideth and resteth, and so is hot. But Macrobius telleth and sheweth another reason, and sayth, that this commeth of gendring of beames of lyght, which are multiplyed in valleyes: and for thickenesse of vapours, that be thicker in valleyes than in mountaines & hilles: and therefore snow melteth sooner in vallies than on hills, for in valleyes more heate is gendered of the Sunne beames, than on Mountaines. And this accordeth with Aristotle, lib. Met. cap. 4. where he saith that multiplication of lyghe beames comming to the earth, as to the middle point, is cause of this heate.

And also such rebounding and gathering of light beames in sharpenesse of corners, and also abiding is cause thereof. Also chaunging of ayre, commeth of nighnesse of the sea: for nigh the North sea, the aire is colde and drye, by colde vapor and dry, that commeth of the sea: for there heate is feebled, and hath lyttle maistrie, and therefore the North sea is but little salt, and the sea that is called Ponticum is as it were fresh. The contrary is the South sea, for the cause is contrarye. Also chaunging of the ayre commeth of nighnesse of carrion, or of marryse, for by corruption thereof, the aire is infect and rotted, and made pestilentiall: and this rotted infection of aire commeth oft in the ende of summer and of harvest, for then by his owne kinde, the aire is thin and cleane, and therefore it is the more chaungeable. Therefore such corruption falleth therein by meddeling of euill humolitie, that commeth up of the rottingnesse of carrion and of marryse or of other corrupt things, as Ioh. sayth. Therefore this that is sayd of the ayre in generall, sufficeth at this time.

## ¶Of fire parpendicular. Cap. 1.

NOw we must speake of impressions, that be gendred in the aire: and first of the impressions that be gendered and come of hot vapour and dry, as the impression that is called, Ignis perpendicularis. That impression is sometime seene in the ayre, and seemeth fire: and is nought els but impression gendred of hot vapour and drye, that is drawen up in the first part of the aire with breadth in the neather part, and length in the ouer parte, with figure and shape of a flame, shaped as a shielde, and kindeled by fire and moving of heauen. The seconde is called Ignis longus, long fire, and is impression gendered of hotte vapour and drye, in the ouermost parte of the ayre without breadth openlye knowen, in comparison to his length, and is set on fire and flame, by moving of the firmament, and by vertue of fire, & this impression is called, a Dragon spowting fire. The third impression is named Candela, and is gendred of hot vapour and drye, in the ouer parte of the aire, with little length and breath euen lyke much: but for because of fire, and moving of heuen, it semeth round in shape, burning as flame. The fourth impression Aristotle calleth Assub, and is double: one mouing vpward, and another downwarde. And this impression is gendered of subtill vapour, hot and drye, in the ouermost part of the ayre, with great length and breadth, and proportioned together, when it is strongly set on flame, and heated by fire, and by moving of the firmament, then it moueth vpward for subtilnesse of matter, and for strength of burning flame. Another impression is called Assub descendens, & is gendered of hot vapour, dry, and thicke, with euenly length & breadth, & is gendred in ỹ ouer part of ỹ middle region of the aire, and is set in burning flame by fire and by moving of heauen, and moueth downward, because of cold that is there-about, and because of heauinesse of great matter and thicke, as Aristotle sayth. These be impressions, that the people wene to be starres, that fall by night downe from heauen, and fire vpward to heauen.

(*As concerning the wonderful operations of fire, it is reported oft in holy scripture, that Sidrach, Misach, and Abednagon, being cast into the hot burning Ouen, the fire did them no harme, and yet it vsed his owne kinde, to burne vp the tormentors. It also consumed the sacrifice of the prophet Elias, against the malice of the false Prophets of Baal. It consumed the Captaines ouer fifties at the voyce of Elias. The Lord God appearing to Moses, was seene in a bush of fire, and yet the bush not burnt. Polidorus Virgilius, in his eyght booke of the Histories of Englande, maketh mention of Emma, mother of Edwarde the seconde king of Englande, being vniustlye accused by Goodwyn, which after manye attempted iniuryes, ceased not at euell hir of aduultrye, with the Bishop of Winchester, the king there-with greatlye displeased:

*Additiõ.

the Quæne in open view cast hir selfe into a great fire, before hir entrance therin, cried with a lowde voyce, that those burning flames might consume hir body, if she were culpable of the faultes, whereof she was wrongfullye accused: and hauing ended this talke, she passed through the fire, in good safetie, to the great astonishing of the King and beholders. Guendolena, as Gratianus in his Chronicle reporteth, ỹ wife of Henry the 15. Emperour of ỹ Almaines, tryed hir accusation in like sort. It is also written of Policarpus, whome the Romane Emperour Verus, persecuted, with other Martirs. Ye being cast into the fire, the fire vanished away, & when those wicked tirants could not preuaile by fire, they slew those holy people with swords and weapons, whose bloud cryeth vengeance for such tiranny. Many hidden vertues are in fire, and wonderfull operations, it bredeth kindly heate in bodies: it is the Nurse of lyfe: it appeareth airie in the Sunne, from the Sun, in Comets: it kindleth in hearbs, plantes, mettalls, wormes, fishes, and stones.

## ¶Of Windes in generall. Cap. 2.

THere be other impressions ingendered of drye vapour, as winde, the which (as Aristotle saith) is mouing of drinesse of vapour, drawen vp from the middle of the earth with ayre, and incorporate in the aire with some heauenlye vertue. And so (as Beda saith) winde is nought els but aire moued and shuffed about, of fumosities and smoakes, that come vp from the earth, and shoueth & putteth the ayre, winde is gendered, as he saith. But in Topicis, Aristotle reprouеth this description: for a thing that is described is not generallye shewed of his description: For not euery ayre that is moued, is winde. It nedeth that there be full strong shouing and putting, and that a great deale of the aire be put and shuste long time, els it is no winde. Therefore Constan. defineth the winde in this manner: Winde is cold vapor and drye, resolued and departed out of the earth and of the water, by heate and by his incorporation, putting and moouing the aire strongly. Other men put, that the cause of winde is clowdes that be in the aire, and moue and thrust with their heauinesse and waight, & shoueth hether and thether, and of such mouing, and putting, and shaking of clowdes, commeth winde. And other tell, that winde is gendred of beating together of armes of the Sea in foure parts of the land. For if the South arme of ỹ Sea beateth and striueth in the North, then the sea moueth Eastward: and by the mouing thereof, aire is moued, and therof commeth a winde, that is called Subsolanus, the Southeast wind. And when he beateth and striueth in the west: then commeth a winde, that is called Zephirus, the west wind: & againward. And if the East arme and the west arme beate and striue in the South, then commeth a winde, that is called Auster. If it be in the North, there commeth a winde named Boreas. Of other middle ebbing & flowing of the sea, they say, side windes be gendred. And yet other men tell (as Beda saith) that out of dens of the earth, commeth wind in this manner, for aire is of slipperie kinde, and therefore he entreth and commeth into dennes of the earth, and passeth out thereof, and when any part inforceth to come in, thē is stuffing & strife, & the aire is moued, & therof commeth wind, & therfore Eolia regio is called the kingdome of windes, for it is a countrie full of dens vnder ỹ earth. And Aristotle alloweth the first reason of generation of windes in li. Metheorum. There he saith, that there be two kindes of vapours, that be drawen by heate vp from the earth. The one is moyst, and is matter of raine & of waters, as it is either more or lesse thinne. The other vapour is drye, and is matter of all windes. And whereof soeuer it be, that wind is gendred, this I know, that winde is mouable, and not resting, but shufting in the aire, and maketh therin mouing and shufting. Also winde maketh tempests, and stormes in the sea, and in the ayre. And also winde, that is moderate & not contrarious to ship-

men, leadeth and ſpædeth them in theyr wayes: and againeward. If winde bæ contrarious and vnmoderate, then bæ bringeth perill and dread, and tarryeth and letteth both way and ſpæd. Alſo by his ſubtilneſſe and violence, winde perceth and commeth into the inner partes of the ſea, and reareth vp great tempeſts and great waues in the ſea, and ſtretcheth them, and maketh them ſpred into contrary countries and parts. Alſo for the North winde is colde and drye, it purgeth and cleanſeth raine, and driueth away cloudes and miſtes, and bringeth in clærenеſſe and faire wether: and againward, for the South winde is hot & moyſt. it doth the contrary dædes: For it maketh the aire thicke and troubly, & brædeth darkneſſe. as Beda ſayeth. Alſo when the winde findeth reſiſting and let, then he ſheweth his might the ſtronger: and then he ſheweth moſt his ſtrength and violence: for then he throweth down houſes and træs, that withſtandeth him, and ouerthroweth them, and therfore it is called Ventus, as Iſidore ſayth, for it is mightie and vyolent: for his might and ſtrength is ſo much, that not onely he braketh vp ſtones, and renteth vp træs: but alſo he diſturbleth heauen and earth, and maketh great tempeſt in the ſea, as he ſayth. Alſo winde clenſeth ſuperfluities of humours, and wipeth off ſlipperneſſe and vncleanneſſe: for wayes that be made ſlipper and fowle with great raines, be made cleane and fayre by blowing of winde. Alſo a temperate blaſt of winde quickneth and kindeleth fire and flame: and if the blaſte bæ to ſwifte & to ſtrong: it quencheth both fire and flame Alſo in his ariſing, winde is vnſeene and hid: but by gathering of parts of vapours that be gathered, ſome and ſome in the earth, winde wexeth more and more, and sheweth it ſelfe. And therefore in libro Meth. it is ſaid, that windes be feble, when they ariſe of the earth, and ſtrong afterwardes by multitude of vapors, that be therafter gathered in great multitude in the ayre.

Alſo winde moueth a ſtonte, and about: for vapour that commeth firſt vpward, blencheth afterwarde, and moueth rounde about in a Circle of the earth: and therfore his moning palſeth aſtonte or rounde about. Alſo a ſtrong blaſt of winde, beareth vp ſtrawe, and ſmall chaffe, and ſparckleth powder and aſhes, and bloweth and ſtretcheth bladders by entring into them. Alſo winde entreth and commeth into the hollowneſſe & parts of the earth, in the which be many hoales, and winde gendereth earth ſhaking, when it is cloaſed in the hollowneſſe of the earth. For then it is ſhaken and ſhuſt, and put in the wombe of the earth, and therof commeth earth ſhaking, as Ariſtotle ſayth. For winde openeth holes both of earth, & of beaſts bodyes, & commeth into the inner parts of the earth by ſubtilneſſe of his owne ſubſtaunce, and entereth, and is cloaſed therin. Alſo winde commeth into watry parties, and maketh water ariſe in the ouer part with ſome therupon. Alſo the winde maketh the ouer parte of water, bolly and vneuen. For water ſhould be euen & plaine aboue, if it moued not by blaſt, bloning, and putting of winde, as Iſidore ſaith. Alſo windie vapor, that is reſolued by ſtrength of heat, out of meat and of drinke. or of other humors, brædeth in bodyes many paſſions and euils. For if ſuch a winde be cloſed in the ſtomacke or the inner partes of the guts, it brædeth gnawing full grieuous, and many other euil paſſions and ſickneſſes, as Dropſie, Colrte, and ſuch manner euills. Alſo in the eares winde maketh whiſtling, whoſling, and ringing. And ſo winde letteth and infecteth the ſpirite & wit of hearing.

## ¶Of winde orientall, and Subſolane. Cap. 3.

WIndes be twelue, foure of them, are called Cardinales, chiſe winds, and eight Collaterals, ſide windes. And the firſt of Cardinall Windes, is called Subſolanus, as ſome men meane. But among other men, it is called Eurus, the Eaſt winde, that ariſeth in the Eaſt vnder the Circle, that is called, Paraellelus Equinoctialis: and ſometime there is great putting and ſho-

uing

ning of aire, that commeth of passing beating of earth and water into aire matter: and thereof commeth a winde, that is called Subsolanus, the East winde: for it ariseth and commeth forth vnder the Sunne, for it commeth forth vnder the circle that is called Torrida Zona, vnder whom the sunne moueth alwaye. This winde hath two winder Collateralle that is to wit Volturnus, that is the North East winde. And toward the South, a winde that is called Eurus, that is the Southeast winde, and be in this verse. Sunt Subsolanus, Vulturnus, & Eurus eoy, That is to vnderstand, that these three windes, be East windes, and these windes be hot and dope: hot, for they bide long vnder the Sunne, & dope, for ỳ East sea is full far from vs. Therfore ere the East winde can come to vs, if he hath moist humour, it is cleane wasted away by heate of the Sunne; and the euen East winde is temperate in heate: but when it turneth in the East Northeast wind, then it dryeth all things: and when it tourneth into East Southeast winde, then he gendreth clowdes. And (as Constantine saith) East windes be wholsume in the beginning of ỳ day, for they come of aire that is subtill and temperate. For as he saith, the ayre of East landes & countries is clere & pure, & also dry and temperate betweene cold and moyst. Therefore such a winde maketh waters clere and of good sauour. Therefore East windes kepe and saue bodies in health, for temperatenesse of their qualities: and also for in East landes and countries is more plentie of fruites and flowers, than in the North and in the West countreyes. Also diuers streames that renne Eastward, and enter into the East sea, be better and more wholsome & clere than other. For by parting of East windes, and by beating & rebounding of the Sun in his arising, waters be made clere and cleane. The second Cardinall and chiefe wind is Fauonius, the West winde, and ariseth in the West ouer ỳ circle ỳ is called Parallelus Equinoctialis, of euennesse of day and night. And this winde hath before him two windes, the one is called Circius, the West Northwest wind, the other is called Zephirus, ỳ west Southwest winde, and be contained in this verse: Circius occasu Zephirus, Fauonius at ipse, That is to vnderstande, these three windes blow out of the west. And the West winde is called Fauonius: for he nourisheth and fostereth things that be gendred, as Isidore saith, for he resolueth and vnbindeth winter, & bringeth forth grasse, hearbes, and flowres. And this west winde is temperately cold and moyst: colde, for the sunne abideth but a little while in the west, & it commeth to vs, before it taketh heate of the sunne beames: and so western windes be most wholsome & temperate in the ende of the day, for then the sun is in ỳ west, and purifieth and cleanseth the windes: For west countries and lands, haue not aire perfectly temperate in heate and humor. Therefore their waters be chaungable and troublous, for because that in the beginning of the day, they be not digested by the sunne beames. For in the beginning of the day, in the East lands, windes be very colde, and hot at euen, as Constantine saith. The third Cardinall & chiefe winde is Auster, the Southerne winde: and he ariseth vnder the South plaste, that is called Polus Antarticus, by the same cause as did the first wind. And this winde hath two windes before him: that one is Eastward, and is called Nothus, the Southeast winde: and the other is Westward, and is called Affricus, the South Southwest winde: which be contained in this verse: Auster die medio, Nothus hæret & Affricus Austro. The meaning hereof is, ỳ these three windes blow out of the South: & the South winde is called Auster, & he hath ỳ name of Hauriendo, drawing, for he draweth by waters. And this Southerne winde is hot and moyst and maketh lightning and grose aire and thick, and norisheth myst with heate, & he openeth pores, and multiplieth and bringeth forth much raine with his moisture, as Isid. saith: & he breedeth tempest in ỳ sea, for he bloweth vpwarde, as Beda saith. Also he openeth the pores of bodyes, and letteth vertus of seeing, and maketh

heauinesse of bodie, as Ipocras sayth. Southerne windes (he saith) greue the hearing, & be dim, and they greue heads, & be slow, and also vnbinding. For Southerne winds vnbind humours, & moue them out of the inner parts outwarde, & they cause heuinesse of wits & of feeling: they corrupt and destroye, they heat, and maketh men fall into sickenesse. And they breed the gout, the falling euill, itch, and the agues. Also the Southern wind riseth in a circle and place nigh the starre that is called Polus Antarticus, & therein maye no man dwell for the coldnesse thereof. And therfore he is kindly cold & dry, touching his owne arising, as the North winde that bloweth out of the contrary line, that is called Axis. But when the Southern wind passeth by Torrida Zona, which is hot, there he taketh heate. And for ỳ he cõmeth toward the South, wher is more plenty of waters, & places full of vapours & of dew: ther he getteth to him moisture. And so among vs he is hot, & moist. And other while he bloweth ỳ the aire is ful of ỳ forsaid vapor, & so falleth into raine. And because he putteth & shoueth the aire out of large countrie into streight country, therfore he maketh the aire thicke, & thereof come clowdes. And for those clowdes that be betweene vs and the Sun, the Sunne beames be thereby dimmed, as Isidore sayth. And the Southerne winde hath many noble propertyes, for it is softe wind & maketh soft: and is hot & moist. And giueth vs raine & dew, & openeth pores of ỳ earth, & bringeth forth herbes and grasse, and seeds, & nourisheth & feedeth, and maketh them growe and spring, and renewyth the other parte of the earth, and chaungeth in foules and birdes olde pennes and feathers, and dissolueth in the body colde humoures and thicke, and exciteth to come out of the body, sweat, euaporation, fumositie & superfluity of humors, and bringeth out of the dennes of the earth creeping beastes and earthlye wormes.

The fourth Cardinall and chiefe winde is called Borias the Northerne winde, and ariseth vnder the starre that is called Polus Articus, the Shipmans starre: and commeth of the same causes, of the which the forsayd winde commeth, and hath by his sides two windes: that one is called Aquilo, and is by West, that is the Northwest winde: That other is by East, and is called Chorus, the North Northwest winde. These windes be conteined in this verse: At Borias Aquilo veniunt et chorus ab alto. The meaning thereof is, that these three windes blowe out of the North. And the Northern winde is called Borias, and hath that name of certaine mountaines, that bee called Iperborei. For they blowe out of thicke mountaines, as Isidore sayth. As the Southerne winde of the Prouince of Affrica, is called Affricus, because he bloweth most out of that countrey, also the North winde is called Septentrionalis: For he bloweth out of the parte of the North line, that is called Axis, and he riseth out of watrie places, that bee fraye and bounde, because they bee so farre from the circle of the Sunne. And they blowe out of the high mountaines, out of the which they come to vs. And for that out of that place vapours may not be dissolued, for the great freesing, therefore the Northerne winde maketh the ayre bright and clere, and beareth downe and putteth of pestilence, that commeth of the Southerne winde, as Isidore sayth. For by great strength of his coldnesse, the Northen winde constrayneth and bindeth the ouer parte of the earth, and of water, and chaungeth them, and tourneth them now into kinde of Yse, and now into kinde of Christall, as the hardnesse is more or lesse. Then these three windes for they be colde and drye, make bodyes harde, and open pores, and purifie humoures, and clere spirites and wittes, and they helpe the vertue of digestion, and comforteth the vertue of with holding: and maketh pestilential aire wholsome, & increaseth the vertue of generation. Therefore libr. 14. Aristotle sayth, that in conceiuing of a childe, if the winde be in the North, the child shall be male, and againeward: if the winde be in the South, the childe shall be female. Also libro. 5. cap. 7.

Constan-

Constantine sayth, that the Northerne winde constraineth euill humours, and holdeth and letteth them, that they shall not fall nor come in the other members. Nevertheless her breedeth cough, because of dryenesse of breast, and maketh the bodyes an rayth rough, & clinkerth with his coldnesse & dryenesse, and maketh sinewes to be constrained, & smiteth them and maketh them straight: therefore her greeueth members, and letteth them of working, & greeueth and corrupteth blossomes, flowres, and fruite, and smiteth vines that burgen and blowe, and spoyleth hearbes, and trees, and greynes, and dryeth vtter and inner humoures: and therefore he is noisfull to them that haue the Tisick: by his dryenesse he renteth the lungs, and maketh in them pimples and whelkes, as Galen sayth, his winde is colde and drye, and commeth out of a straight Country into a large Country, and maketh the ayre subtill and thinne, clere & drye, and fereseth the moist parts both of earth and of water, and ioyneth them in the vtter partes. And therefore he is called Aquilo, Quasi aquas ligans, for her bindeth waters, as Isidore sayth.

## Of Clowdes. chap. 4.

A Clowd is an impression made in the ayre, in the middle of many vapours, gathered and bread into one body, in the middle region of the ayre, thickened together by coldnesse of place. And so a cloud is commonly matter to snow, raine, and haile. And a clowde is gendered in this manner: The heat of heauen by his owne vertue, draweth to it right subtile vapourable parts of water and of earth, and wasteth the most subtill partes thereof, and maketh the other deale thick, and fourmeth it into a clowde of ayre. Thereof speaketh Isidore and sayth, That a clowd is thicknesse of ayre, gathered together by drawing of vapours, and of sumosityes of the earth, and of the Sea. Also by lyghtnesse of ayre and putting and shouting of windes, the substaunce of the clowd moueth hither & thither and about. And a cloud is kindly hollow, with many holes as a spounge: & therfore he receiueth sone impressions of the euer bodies. And therfore by entring and intermming of the Sunne beames, a clowde representeth and sheweth diuerse formes & shapes & coulours, as it doth in the rainbowe, that is not else but a certaine dewe clowde in his substaunce, diuersly shapen, and colours gendered by the Sun beames: and a clowde is hollow within: and by his figuration and shape with the sphere of heauen, to the which he is nigh: the clowde is rounde, without and aside, the clowde hath no certeine forme nor shape propried. For when a clowde commeth aside halfe nigh to another, eyther confirmeth himselfe to other in figure and shape, as Beda sayth. Also by lightnesse of his owne substaunce, a Clowde moueth vpward and moueth more swiftly or slowly, as it is more or lesse patte with the winde. Also the more subtile and pure the vapoures be, of the which a Clowde is compownded, the more shining and bright impression of the Sunne beames, the clowde receiueth: and for that the clowd is clere, it passeth there through, but it be when the substaunce thereof is there gathered in the ayre of sumositees that be greate and thicke. For then the clowde is thicke and darke, and taketh awaye from vs the lyght of the Sunne, and taketh it out of our sight, if he be set betweene vs and the Sunne. Also a clowde sette betweene vs and the Sunne, swageth and bateth the heate thereof. Therefore the presence of clowds is pleasing to reaping men and to other, that trauaile in strong heat of the Sunne. Also a clowde by heate of the Sunne resolued and departed into raine, maketh the earth plenteous, and to bring forth hearbes, grasse, and seedes: and that by out shedding of raine. Also for a clowde is full nigh, is as it were mother of all things that be gendered in the ayre, and certayne common matter of diuerse things, her sendeth to the earth of his owne substaunce. And that is knowen for now he reineth, nowe her hayleth, nowe her snoweth, nowe he lyghteneth, and nowe her thundereth. Also a clowd is gathered of waters of the Sea, and being

That the clouds be nearer vnto ꝑ earth then vnto heauen.

brought vp afore the Sunne, by the benefit of the heat of heauen, tourneth all the saltnesse and bitternesse into freshnesse. For such a cloude commeth of the water of the Sea: nevertheless when he is pierced with the Sunne, it hath neither smacke nor flauour of the sea. Also a cloud is profitable to the earth, when he is resolued and fallen into raine. But he is full greuous and noisull when he tourneth into winde: for then he gendereth great tempest both in sea and in lande. Also a Cloude that hangeth on high in the region of the ayre, seemeth ioyned nerer to heauen: and is nevertheless without comparison nerer to the earth then to heauen. Also meeting & comming together of Cloudes, setteth oft the ayre on fire and flame, and ingendereth lightening and thundering: Also sometime of winde closed in hollownesse of Cloudes, commeth ofte ine breaking of partes of Cloudes. And by such departing of part from parte, the Cloude maketh greate noise and thunder. Also when corrupte vapours be there drawne vp out of marrishes and ditches, and from carreins, and other corrupt thinges, of theyr inchoation in substance of Cloudes, commeth full great corruption, pestilence, and infection. Also the nerer the cloude is to the earth, and the farther from heauen, the more in quantitie he sheweth to the sight of them that beholde them. Wherefore the greatest cloude, when he is nigh heauen seemeth least. And ꝑ which is truth in it selfe seemeth most when he is nigh to the earth, as Beda sayth. Also oft a cloude that is gendered onely of hote vapours and windy is deceiuable: for he signifieth and betokeneth raine, & paieth nought but winde, and whirling windes. Also rainy cloudes, if they fall sodainly and at once to the earth: where they fall, there they be noysull, for they be drownd. But if they fall some & some and dropping meale, they giue great profit to fruites that growe. Also oft as a Cloude besprinketh the earth with dropping, he washeth himselfe in that besprinking. For when he besprinketh other things and moysteth them, by his owne dissolution he bringeth himselfe to nought, as Gregory sayth. Also when one Cloude is contrary to another, he is cause of tempest and of motion in the ayre: for contrarynesse and meeting of Cloudes commeth of contrary putting and shouing of windes. And therefore of beating of cloudes commeth great meuing in the aire.

The violent meeting of ꝑ cloudes is by ꝑ force of strong windes.

## Of the rainebow. Cap. 57.

THE Rainebowe is impression gendered in an hollowe cloude and dewie, disposed to raine in endelesse manie gutters, as it were shining in a mirrour, and is shapen as a bowe, and sheweth diuerse coulours, and is gendered by beames of the Sun, or of the Mone. And is but seld gendered by beames of the Mone, no more but twice in fifte yeares, as Aristo. saith. Also the Rainebowe that is called the heauenly bowe, is a watry cloud, thirled with the Sunne beames into all the parts thereof, as Marcianus saith: he is called a bowe, for the lyknesse of a crooked bowe. For he sheweth a round backe in the high parte of the cloudes, & draweth & stretcheth a manner of hornes or corners to the earthward, as I afore saith. And in this bow some manner things belong and perteine to generation thereof, and some to shape and figuration thereof, & some to the vertue and working thereof. Touching the generation thereof, it is considered, that the substance thereof is gendered of shining & rebounding of beames of light in a thicke cloude, and a rainye. Also that alwaye he hath respect to the Sunne with full face, and the Sunne is euermore the bow, and hath respect thereto. Also the bowe ariseth in a circle wise from the earth, turn to the heauen: for he toucheth the earth with two hornes, and heauen with the backe. For the more he is before, and stretcheth downeward, the more he ariseth in roundnesse, and into figure and shape. He is rounde as a circle and cleere as it were a mirrour: and in coulour he is in manye manner of wise diuerse and singularly singular. For in the rainbow because of his clearenesse, he seeme diuerse formes, kindes, and shapes, that be contrary. Therefore the bow seemeth coloured: For as Beda saith, it ta-

Of the renuing of the rainebowe.

keth coulour of the foure Elementes. For therein as it were in any mirrour, shineth figures, and shapes, and kindes of Elements. For of fire he taketh redde coulour in the ouermost part, and of earth græne in the neathermost, & of the aire manner of browne coulour, and of water somedeale bliew in the middle, as Beda sayth. And these coulours bē ordeyned togethers and sette in order, as Aristotle saith in libro Meth. And first is redde coulour, that commeth out of a lyght Beame, that toucheth the vtter part of the roundnesse of the Clowde: Then is a middle colour somdeale bliew, as the qualitie aſketh that hath mastry in the vapour, that is in the middle of the clowd. Then the nethermost sēmeth a græne coulour in the neather part of a clowde there the vapour is more earthy. And these coulours bē more principall then other. Forasmuch as the Philosopher saith, ỹ no Painter may paint neither feigne all the coulours of the Rainbow. And Aristotle sayth, that the cause of the Rainbowe is smiting againe and rebounding of beames of lyght, that turne againe to contrary vapour in the clowde, as brightnesse shining in water, shineth in the ouer parte, and tourneth againe to himselfe. And for the Rainebow is not sēne but by the Sun beame by day, or by the Mone beame by night: the light thereof is lette by troubling of ayre, or by fæblenesse of light, or by darknesse and thicknesse of the Clowde, that withstandeth and letteth the shyning of beames. And the Rainbowe is sēne in rainy time: for then there is resolued superfluitie of vapours, that was instraighted in the clowdes. And thereof commeth a lyttle dewing, in the which shineth the beame that is there afore, and so the Rainebowe is shapen, and taketh thereof diuerse coulours of diuerse vapours, in the which the beame shineth, as Aristotle saith. Touching the vertue thereof and the working, the bow is set afore the Sunne, and tempereth and swageth the strong heat thereof. And by resolution thereof and departing and tourning into raine or dewe, the Rainebow quickeneth and besprin-

geth the neather thinges, and maketh them plenteous: By the shape thereof and figure, and many diuerse coulours, it bighteth ouer thinges, and maketh them fayre and sēmely, and betokeneth greate moysture in the ayre.

And therefore (as Beda sayth and the Maister of Storyes) fortye yere before the dome, the Rainebowe shall not bē sēne, and that shall be token of drieng & of default of Elements, as he sayth. The Rainebow betokeneth peace and accord betwēne God and the world, & sheweth and informeth and bringeth to minde that Gods dome by water is passed: and also certificth vs of the Sunne. For by his presence the Rainebowe sheweth in what side the Sun is in heauen. For the Rainebow is neuer on the same side of heauen with the Sun, but alway before. For when the Sunne is in the East the Rainebow is sēne in the West, and againeward. And when the Sunne is in the South, the Rainebow is sēne in the North. But the Rainebowe is neuer sēne in the South, or high middaye, as Beda saith. The Philosopher telleth the cause thereof. For in the high middaye, when the Sunne is euen in the middle of the world, then the beame thereof shineth all about like, and therefore he shineth no more in one side then in another. And therefore in the point of very middaye the rainebowe is sēne in no side, as Aristotle sayth. And is full seldome sēne by night, but in ỹ full of the Mone, as Beda sayth. And that falleth not but twice in fiftye yeares, as Aristotle sayth.

That the rainbowe shall not be seene 40 yeares before ỹ dome.

## Of the Dew. chap. 6.

DEw is impression gendered of colde vapour and moist, not gathered into a bodye of a Clowde in the neather parte of the middle space of the ayre, mæting with some lyttle colde. And Aristotle saith, that there is no dew but when the Southerne winde bloweth. For dewe is lyttle raine, and raine is much dew. And so the Southerne wind by his moisture gendreth and nourisheth dewe. And the Northerne winde by his dry-

drynesse licketh vp dewe, and thrusteth togethers, and bindeth it with his strong cold. Also the Mone imprinteth her moisture in the earth, & is cause of gendring and dew therein, as Ambrose sayth, and he calleth the Mone mother of dew. And therefore by night by vertue of ỳ Mone, in the aire dew ariseth vp priuelye, and commeth downe at last, and is seene, and sheddeth & falleth softly on the ouermost parts of grasse and hearbs. In his rising & downe comming dew giueth vertue & strength to trees, hearbes, and grasse, and things ỳ the heat of the day had dryed, wasted, & bowed downewardes: & them the night dew apparaileth and restoreth and maketh them stand vpward. Also in the tops of hearbs and grasse dew gathereth it selfe in drops: And as though it would vpward to his generation, to the which alway it ascendeth, it hangeth it selfe in the ouermost part of leaues & of grasse: also dew sustaineth not ỳ strength of the Sun, but is dissolued & falleth anon by working of ỳ Sun beames, & vanisheth away: but it forsaketh not his vertue ỳ is printed in the aire. For by presence of his shedding in ỳ aire, it leaueth openly the effect of his vertue in grasse and hearbes & seedes. And though dew bee a manner airy substance & most subtil outward, neuertheless in a wonderful manner it is strong in working & vertue: for it moisture the earth, & maketh it plentious, & maketh floure, pith, & Marrowe, increase in corne & graines: And fatteth & bringeth forth broad Dysters & other shell fishes in the sea, and namely, dew of springing time. For by night in Springing time Dysters open themselues against dew, and receiue dew that commeth in betweene the two shels, and holdeth and keepeth it: And that dewe so holden and kept, feedeth the flesh, and maketh it fat: And by his incorporation with the inner parts of the fish breedeth a full precious gemme, a stone that is called Margarita. And the more noble that the margarite is, the more white it is, & the more in quality, as it is sayd in li. Gemarum. Also the birdes of ravens, while they be whitlewe in feathers, ere they be blacke, dewe feedeth and sustey-

Sappe to increase.

Common Pearles.

neth them, as Gregory sayth. Also dewe cooleth & tempereth the aire that is made hot by the heat of the day: And if it be made too cleere and thin by the heate of the day, dewe by his incorporation maketh it temperatly fad & thick, as Albumasar sayth. Also dew withstandeth and beareth down the strength of venim in venimous beasts, that their venim may not be shed by night so much as by day. Therefore Adders and serpents lurking among grasse, hurt men that passe by but little, while flowres, grasse, and hearbes, be dewed: Also though dew seeme in it selfe sauoured as water, and werish, neuertheless in might, effect, & owing it is most swete, & cause of honny & of Manna in hearbs & flowres. For in some countrey of Grece hony is gendred in flowres that commeth of the dew of heauen: & also Manna in some hearbs, as it is said in Plato: also dew gendred in corrupt aire, is corrupt by corruption of the place, & corrupteth other things: And so such dew infecteth tender flowres, and corrupteth greene corne, when it is eared, as Gregory sayth: And such corruption is called Erugo and Rubigo. Also as the Glose saith super primum Ioelis, ther it is said, ỳ their life of Brugus rubigo shall fret. That which is left of the Caterpiller, the Grashopper shal eate: The canker shall also consume the residue. Ioe. ver. 4. Brucus is the brode of long flyes that destroy corne and grasse. Hieronimus saith, that Rubigo is when the tender corne is smitten and burnt with noisull dew: and both the eares and stalkes turned into red or soule blacke colour. And this mischiefe wasteth & destroieth altogether stubble & hey: so far forth, that they be not profitable neither to meate nor to doung. Some men meane ỳ Rubigo is the mildew.

Robigo, the blast in vines & corne.

## Of Raine. Chap. 7.

RAine is impression that commeth of much colde vapour and moist, there gathered in a cloude, the which vapour is more in quantitie and substance then ỳ matter that dew commeth of, & more cooleth and moysteth then the matter doth.

doth. For fumosities that be drawen out of the waters & of earth by strength of heate of heauen, be drawn to the nethermost part of the middle space of ẏ aire, & there by coldenesse of the place they be made thick, & then by heat dissolning and departing the moisture therof, & not wasting all, these fumosities be resolued & fallen & turne into reine and showers, as Be. saith. Raine is called Pluuia, & hath ẏ name of Pluralitate, pluralitie of drops, as Isi. saith. For it falleth and commeth downe then, & then, & dropmeale. And also rain is called Imber, & hath that name of Imbuendo, for it springeth & tempereth the earth, & maketh it beare fruite. For land and earth that is not besprong with raine, is barren: And the farther the clowd of the which raine is gendred, is from ẏ earth, & the nærer heuen: ẏ more softly the raine commeth downe, & with ẏ more small drops: And ẏ nigher such a clowd is to the earth, the raine falleth swiftlyer commonlye and with greater drops.

Also winds that blowe vpon the sea, gather much humour of the ouer partes of the water, and bearing them vp with them into the aire, at last they turne thẽ into matter of raine. When ther is much matter in a watry clowd, & the clowd is very thick: the impression of beames is strong vpon the clowd, & of great gathering of beames & rebounding therof cõmeth strong heat, & at the last by vertue of ẏ heat the clowd is dissolued & falleth & turneth into strong raine. As we oft sée, ẏ after strong heat cõmeth strong raine, as Bed. saith, Also sometime is so great generation of heate by gathering of beames, & by rebounding therof about ẏ clowds, ẏ the vapour is as it wer burnt: & by strong burning heat it turneth into red cholar. And therefore sometime the people thinke ẏ it raineth bloud, as Aristotle sayth. And raine water is full constraining & binding, and therefore it restraineth & bindeth flure of the womb, as Constantine sayth. But raine water is subtill & light of substaunce, and hath more airinesse & more lightnesse of ayre then other waters. And therefore it is some chaungeable, and turneth some into contrary qualities. And therfore it taketh corruption & rotteth sone, as Constant. saith. But it is more fresh and sweet then other waters, when it abideth in his own clærnes & vertue. Then if raine be temperate in quality & quantity, & agreable to ẏ time, it is profitable to infinit things. For raine maketh the lande to beare fruit, & tempereth it together if there be many chinnes therin, and alwageth & tempereth strength of heat, & clærreth the aire, & ceaseth & slaketh windes, and fatteth fish, and helpeth and comforteth dyse complection, as Constantine sayth. And if raine bée euill and distemperate in his qualities, and discording to place and time, it is grieuous and noyfull to many things. For it maketh dærnesse & vncleannesse, & slippernesse in waies & in paths, and bringeth forth much vnprofitable hearbes and grasse, and corrupteth and destroyeth fruites and sades, and quencheth in seeds the naturall heat, and maketh darknesse & thicknes in the aire, & taketh from vs the sunne beames, & gathereth mist and clowdes, and letteth the work of labouring men, and tarrieth and letteth riping of corne and of fruits, and createth ruine and running flure, & increseth & strengtheneth al moist euills, & is cause of hunger, and of famine, & is cause of corruption, & of sworein of beasts & shepe; for corrupt showres do corrupt the grasse & hearbes of pastures, wherof commeth nedful, corruption in beasts, as Constantine saith.

Every red cholar that falleth, is not blud, as some suppose.

## Of a Drop. chap. 8.

A Drop is moyst vapour departed and dealed into full small partes. And droppes bée greate when the dayes bée hotte, and partes of Clowdes bée departed that were before gathered with colde as Aristotle sayth. And when heat is in the ayre, if colde come thereto, the freesing of water or of vapour is more strong. Therefore in libro Animalium Aristotle saith, That fishers cast hotte water on their instruments and takles, that they may be the sower froze to sinke the sooner. And the nærer a drop is to the earth, the more great it is: & againward.

For

For the littlenesse thereof and ỹ roundnesse is caused as long as he bideth in the aire farre from the earth, as Aristotle saith. And it is moist, soft, cleere, and bright: and doth moyst seedes, grasse, and hearbes, and slaketh heate and burning of the aire, and cleanseth and purgeth the ayre. And though a droppe bee most soft in substaunce, yet it thirleth stones with oft falling. Take within libro. 12.

## Of hoare Frost. chap. 9.

HOare frost (as Aristotle sayth) is vapour frosen, or else impression gendered of colde vapour and moyst, not gathered in the bodye of the Clowde, froze in the middle space of the aire, by coldnesse of place and of time, in which is no part of heate, as Aristotle sayth. Therefore in hoare frost is hardnes, that commeth of coldnesse of place & of time, in which it is gendered. For coldnesse draweth and gathereth together the parts of vapours: and so maketh the substaunce of hoare frost, harde. And because of full great coldnesse, hoare frost is white, and maketh hearbes and flowers, vppon the which it falleth to wyther, and burneth them, and it vanisheth awaye by a lyttle beame of the Sunne, and tourneth againe into dewe. For hoare frost is nought elles but dew frosen, as Beda sayth. For dewe commeth downe to the earth, and taketh by colde of the night, white kinde, hard, and colde: and so turneth it selfe in the vtter part into the substaunce of ỹ hoare frost, as he saith.

## Of Haile. chap. 10.

HAile is fræsing of drops of raine by strength of coldnesse and of wind in the aire, as Aristotle saith. For impression is gendered of cold vapour & moyst, chased and driuen by colde to the inner part of the clowde, and that by mastrye of heate that is about. And haile is gendered in clowdes that be farre from the earth, as he saith. And therefore the cause of generation therof, is vapour receiued in the hollownesse of a cleud, the which vapour is made thicke by coldnesse of ỹ ayre. For the moyst parts voide and flye heate of the aire, & come togethers into the inner parts of the clowde, and there finding vapor, they gather the parts therof, & congealeth and fræseth them into the substance of haile: And therfore is ofter haile in Summer then in winter. For lightly strong heat letteth gendring of hayle, for it dissolueth and departeth vapour, and suffereth not the parts therof to be gathered togethers. And so doth passing colde in Winter. For then is no heate in the ayre that colde should flye and put it selfe within the Clowde. And haile is small and round, and commeth out of the highest places, as Aristotle sayth. And the cause of his smalnesse and roundnesse is his tarrieng and abiding in the aire long time: and so of his long trendeling about commeth his roundnesse, and his littlenesse commeth of heat of the aire, that wasteth and resolueth the watrye partes therof. In Haile gendered in places nighe to the earth, the contrary falleth, and that is by contrary causes. And so haile, through boistousnesse of the winde, that violently shoueth and putteth it, and through heate that dissolueth, it falleth downe swiftly to the earth, and spreadeth vpon the earth as it were salt. Haile greueth much corne, fruites, and flowers, and falleth more ofter by day then by night. And the cause is, for the heate of the day driueth coldnesse into the inner partes of the clowde: and also the Northerne winde is colde and drie, and freeseth and constraineth the dew ỹ commeth downe of the aire, and tourneth it into the substance of the haile, as Beda saith.

## Of Snowe. chap. 11.

SNowe is impression gendered of colde vapoure and moyste, in the lowest parte of the middle space of the ayre froze into the bodye of a Clowde by meane coldenesse in comparison to hoare Frost: and that is because of meddeling of heate in parte. The which heate being closed in the sub-

ſtaunce thereof, and not ouercome a-none by colde that is thereabout, dry-eth the ſubſtaunce thereof, and ſafteneth it: and taketh whitenelle in colour be-cauſe of maſtrye of colde at laſt: And for ſtretching and ſpreading of the parts of the Cloude: And for the coldneſſe that is feebled, of heat the matter is broke in broade partes, as it were ſplentes of thelles, and that for feblenelle of the vertue that breaketh, as Ariſtotle ſayth. Then Snow is gendred is a cold cloud, but not ſo colde as that, in the which haile is gendred: and that witneſſeth the ſoftneſſe of Snowe. For heate med-deled with Cloudes letteth the partes therof, that they may not be made thick, nor ſtrongly gathered together. Then Snow is more harde and dry then wa-ter, and that is by coldneſſe conſtraining and binding, and is ſofter then Haile, and that is by meddeling of heate in the wombe of the cloude: and is white by maſtrye of coldneſſe in the vtter parte thereof. With little heate Snowe mel-teth into water, and it chaungeth ſome both out of hardneſſe and whiteneſſe. By abiding of Snowe vppon the lande, the lande is fatted: for by his coldneſſe he cloſeth the pores of the earth, and ſo by heate gathered inward to mores and rotes of hearbs and ſedes, the inner hu-mours be drawen to mores and rotes, and gathered togethers as glewe: And therby is land fatted: and Snow ſlayeth and deſtroyeth wedes, and ſuperfluitie thereof, and nouriſheth and ſedeth good hearbes, and maketh them ranke. Alſo Snow by his preſence couereth and hi-deth ſtinking places and doung hilles, and waies and paths, and letteth by his ſpreading, way faring men, and tarryeth them. And in the high Sea Snowe fal-leth ſeldome, as Beda ſayth. The cauſe thereof is, for fumoſities and exalations thereof be continually ſhuſt and ſpark-led by winds that blow therein, and ere the molwe be thicked and turned into ſnow, they be reſolued and tourned into raine or into miſt. Alſo Snow is noy-full to wilde beaſtes: for it hideth and couereth their Leſes and paſtures, and ſheweth and diſcouereth theyr hauntes and ſteppes. And ſo in Snow time they be ſome taken with hunters. And Snow is oft in high places and mountaines. And abideth and endureth longer time in mountaines and in hilles, then in val-leyes and low places. For in hilles cold winds be freely more ſtrong then in va-leyes. And alſo valleyes and low places be more hot then hills and high places. And that is for more gend, ring and re-bounding of the Sunne beames. And therefore more Snow is in mountaines then in valleyes. Alſo Snow melted by ſtrength of heate, moiſteth and ſoftneth the earth: the which it maketh hard, and conſtraineth by conſtraining of coldneſſe before that it is molt, as Gregory ſayth. Alſo Snow for ſoftneſſe & lightneſſe of his ſubſtance, maketh no ſound or noyſe in his falling down to the earth, but falleth priuely & ſoftly, out of a priuy place of ỳ aire, & ſetteth himſelfe vpon the earth, & ſpreadeth all about like. And Snow with his ſwiftneſſe and fairenelle comforteth eyen to behold therin: but if men behold to long, it diſpearpleth and appaireth the ſpirit of ſight. Alſo Snow water by his potentiall and actual coldneſſe refra-neth and bindeth flure of the wombe, and ſmiteth, and ſhrinketh, and ſtoppeth ſinewes, and in them that drinke Snow water continually, it bredeth menſtrual ſuperfluitye of great botches vnder the chinne, and maketh the members aſtom-ed, and as though they were a ſlepe, and that ſone: and it gendereth the ſtone in ỳ bladder, and fedeth forth cold dropſie, as Conſtantine ſayth.

## Of Miſt. Chap. 12.

MIſt is impreſſion made of reſolution and falling of clowds that be fallen into reiny water, as Ariſt. ſayth. For va-pours ſo reſolued & fallen & ſhed & ſpred into all the parts of the aire, bred & gen-der miſt: and ỳ nerer miſt is to ỳ earth, the more thicke and darke and cold it is found. And when it is high from ỳ earth, it is more clere & more nigh the Sun: and therfore it is more colde and darke. And when miſt is all ſmitten with the beames of the Sunne, it falleth downe &

turneth againe into the matter that it came of, and vanisheth and falleth. And so the aire is purged, and then it betoketh faire weather and clere. And sometime mist is corrupt by vapours, of the which it is gendered, and is ful grevous and corrupteth veynes that burgen, and bredeth in beasts diverse sicknesses and evilles. Mist is friend to thevves, and to evill doers, for it hideth their spiers and waitings. And myst letteth ware faring men and Pilgrimes, for in greate misses waies be unknowen and uncerteine. Mist withdraweth from us light and beames of the Sun, and other Starrs, and therefore it is full beavy & perilous to shipmen, as Beda sayth. For while darke mist covereth the sea, & occupyeth it, the sternman doubteth, and cannot know whetherward he shall stir the ship a right.

## Of thunder. Chap. 13.

OF impressions that be gathered in the aire of double vapour, the first is thunder, the which impression is gendered in watry substaunce of a Clowde. For moving and shaking hether and thether of hotte vapour and drye, that flyeth his contrary, is beset and constrained in every side, and smitte into himselfe, and is thereby sette on fire, and on flame, and quencheth himselfe at the last in the clowd, and breaketh the cloud, as Aristotle sayth. Of thunder is gendered by beating and smiting together of clowdes, as he sayth: when clowdes be moved and shuft by contrarye windes, then the clowdes smite togethers, and of theyr violent breaking commeth greate strokes and noise in the aire, that was called thunder among olde men. Thunder is called Tonitruus, or Tonitruum, and hath that name of dread and feare, for the noise feareth men that heare it, as Isidore sayth. For Tonus and Sonus is all one. For sometime it smiteth all thing so hard, that it fermeth that it renteth and cleveth heaven. For when a storme of ful strong winds commeth into the clowdes, and the whirling winde and the storme increaseth, and seeketh out passage: it cleaveth and breaketh the Clowde, and falleth out with a greate rese and strong, and all to breaketh the parts of the Clowde, and so it commeth to the eares of men and of beastes with horrible and dreadfull breaking and noyse. And that is no wonder: for though a Bladder be light, yet it maketh greate noise and sound, if it be strongly blowen, and afterwarde violentlye broken. And with the thunder commeth lightning, but lightening is sooner sene, for it is clere & bright: and thunder commeth later to our eares, for ỳ wit of sight is more subtil then the perseverance of hearing. And therefore first he sheweth light & brightnesse by shining ỳ commeth before, ere we heare the noise & sound, ỳ commeth afterward. As a man seeth sooner ỳ stroke of a man that heweth a tree, then he heareth the noise of the stroke. Huc vique Isid. And this reason that Isid. maketh of the cause of thunder, accordeth somwhat with the Philosopher, ỳ saith, that thunder is a spirit of windes received in the bosome of clowds, & breaketh by the vertue of his moving, and renteth all the partes of the Clowde, and maketh great quaking, noise, and sound, and thunder. Therefore hereto he sayth, That thunder is the sound of the spaces of the aire that runneth therewith. In libro Meth. Aristotle saith, That thunder is nought else, but quenching of fire in a Clowde. For dry vapour arreareth and setteth it on fire and on flame, with heate of the aire, & when it is closed in a clowde it is sodeinly quenched. And of such quenching the noise of Thunder is gendered. As when firie hot yron is quenched in water, it maketh greate boyling and noyse. Oft thunder commeth with lightening: and then he greveth much, as Beda sayth. And so it scorcheth fruit, & corne, when he commeth without raine. And if he commeth with raine he doth good, as he sayth. And thunder with his moving, beateth and smiteth all thing: & stirreth the braine, and feareth the wit, and distroubleth & stirreth and corrumpeth wine in Tuns, as Aristotle sayth. And if it come in breding time of foules, it greveth their egges, and maketh wo-

Fgereth wines, & sevveth beere & Ale.

men

men that trauaile of childe, ofte to haue dead borne children, and smiteth with his rees, and throweth down high towers, and destroyeth high trees, and wringeth them out of the grounde. And alwaye hee greeueth oft and more strongly in high places then in lowe, as Beda sayth, and maketh a manner of winding, and as it were a rounde voice, and smiteth the ayre all about with a manner of running, euen so that it maketh and sowndeth somewhat as it were in the manner of rowling and hurling of wheeles, as Cassiodorus sayth. And by this manner of wise such a round sown and noyse commeth of roundenesse of Clowdes, out of the which, vapoure and winde that is cause of thunder, is diuersiye wagged and shapen. For it moueth now vpwarde, now downewarde, nowe forwarde, nowe backwarde in hollownesse of the clowdes.

## Of Coruscation. cap.14.

ARistotle sayth, that this word Coruscatio, betokeneth diuerse manner of lightening: and lyghtening is properly called Coruscatio: and that manner of lightning is seene in the aire sodainelye, and is the appearing and shewing of subtill vapour set on fire. And that shewing passeth and vanisheth awaye in the ayre, without comming downe to the earth. And another manner lyghtening is called Fulgur, and Fulguratio also, and is subtile fire, but this is more thicke and greate then the lyghtening that is called Coruscatio, and commeth downe to the earth, and pearceth and thirleth grasse and hearbes, and other softe thinges, as Philosophers tell, as it is rehearsed in Tercio Phisice Algazelis.

*Additiõ. (*Lightening doth also melte yron, and burneth not Lawne or silke, it scorcheth flesshe, and swelleth bodyes of beasts and men: among all Trees, the Laurell is least blasted.

## Of Fulmine. Chap.15.

THE lightening that is called Fulmen, is vapour sette on fire, and is fast and sadde, and falleth downe with great swiftnesse, and is of more strength then the lightening that is called Fulgur. And this lyghtening smiteth, thirleth, and burneth things that it toucheth, and multiplyeth, and cleaueth and breaketh, and no bodilye thing withstandeth it. And so (as Isidore sayeth,) Fulgurare and Ferire to smite is all one. For as he saith, this manner lyghtening Fulgur, is compownded of the most subtill parts of Elements, and hath therof more might and strength of pearcing and of thirling. And therefore Isidore calleth this manner lyghtening a stroke of the darte of heauen, and is gendered and bread of greate vapoure, compownded of diuerse contrarie things, the which vapour is arrered and drawen vp and set on fire and on flame by great strength of fire, and is shuft and putte by beating and shouing, and putting of Clowdes, and commeth downe with greate violence out of the hollownesse of clowds, as it wer a firye stone. For such lyghtening beaten together as it were stones, is seene bright and running about in the ayre, by force and strength of the burning flame. And though it bee of firye kinde, yet by violence of moouing against the kinde of fire, hee is compelled to come and moue downeward as Beda saith. And in his comming downe hee setteth on fire and burneth, and hath this name of Fulgur therefore, as Isidore sayth. Also hee pearceth and thirleth, and cleaueth, and rendeth: and then hee is called Fulmen, as hee sayth. Also where he burneth, he gendreth therwith full euill stench and smoak, and falleth oft vppon high places. In strong Summer and strong Winter is lyghtenings but seld: but in the beginning of Harueſt, and in the ending of syring time, as Beda sayth. liber.2.cap.52. In Winter and in Summer is lightning selde. For in Winter because of colde the vapour in the ayre is not set in fire: and in Summer because of drynesse and subtilnesse of ayre, is no gathering of vapour in the Clowdes. And in Harueſt

and in ſpringing time, the ayre is mouable and ſome deale thicke and dimme. Therefore then it lyghteneth oft. Alſo Chap. 53. hee ſayth, that there bee manye kindes of lightenings For thoſe ỳ come dryc, burne not, but cleaueth and departeth, and thoſe which come moiſt, burne not, but ſwell and ſcorch.

The third manner lightning, which is called Clarum, is of a wonderfull kinde: for he catcheth and draweth wine vp of the Tonnes: and toucheth not the veſſell, and melteth golde and ſiluer in purſſes, and melteth not the purſſe. What thing lightening is, and whereof it commeth, diuerſe men tell diuerſely. For Epedocles ſayth, that lightening is fire hidde in Clowdes, and is gendered of the Sunne beames. But Ariſtotle ſayth, that this is falſe. For if it were ſo, of euery Clowde ſhould come lightening: For in euery Clowd bee Sunne beames hidde. And Anaxagoras ſayth, That lightning is of aire that commeth downe into a clowde, or to a clowd, and hideth it ſelfe therein, and the working and ſhouing thereof is lightening, and when that fire is quenched in watrye Clowdes, thoſe bubbelings and cracking of that quenching is called thunder. Other ſaye, that lighting commeth of hot windes and drie, cloſed ſtraightly in clowds, by the which windes clowds burne and bee ſet on fire: And the fire that commeth from them is lightening, and the ſhining thereof commeth ſoner to the ſight, then the noiſe and ſound to the hearing. Other ſaye, that lyghtening is not gendered by fire, but by imagination of ſhining water which is ſeene by night in Clowdes by ỳ brightneſſe of ſhining ſtarres. But Ariſtotle ſayth, That this is errour. For lightening is ſeene by day vnder the Sunne beames, as well as by night. And Ariſtotle meaneth, that vapour is gathered in the Clowdes, and is ſet on fire by ſtrong beating togethers and hurling of Clowdes, and ſo is made the matter of lyghtening, and for that it hath ſome earthye parties, by weight and heauineſſe thereof it moueth downewarde. And for that thoſe lyghtenings bee of ſtrong ſubtilneſſe, and not of ſtrong ſetting on fire and burning: therefore they ſeeme white, and therefore they corrupte not, neither infect bodyes that they touch. Huc vſque Ariſtoteles in liber. 2. Methe. Alſo the mouing of lyghtening is ſodaine and vnware. For ſodeinlye it is ſeene from the Eaſt, and in the Weſt, & ſheweth his mouing ſodeinly, and hydeth it ſodeinly. And as Gregory ſayth, it commeth out of his mother, as ſodeinly as the twinckling of an eie: and turneth ſodeinely, and forſaketh not the place, that it is gendered in. By his ſodeine mouing, it ſmiteth their ſight that looke thereon, and maketh them dreade, and ſpreadeth it ſelfe into all the world by ſeeming, and opinion, and dome of ſight, and commeth before the thunder, and giueth warning of his comming. Lightening is good and profitable, if it come with Raine: And if it come without anye raine, it greeueth tender fruites and flowres, as Beda ſayth.

## Of Aura, light winde. chap. 16.

AVra is light winde moued, and it ſlaketh and coleth them that bee hotte: and heateth them that bee colde. And the more pure and cleane it is, the more wholeſome and pleaſant it is, and if it be temperate, and paſſeth not due qualyties of time: then it is moſt according to mannes lyfe, and keepeth and ſaueth health. And if it bee in the contrarye manner, then it is moſt noyſull. For then it breedeth Peſtilence & great corruption. For Peſtilence is corruption of aire, and commeth of dryneſſe and of diſtemperaunce of raine: And falleth oft for treſpaſſe of mankinde, as Iſidor. ſaith, And is called Peſtilencia, as it were Paſtulencia. For it paſſeth all the kinde of man, and taketh paſture or feeding thereof. For when the waters and raine and aire bee corrupte, the which wee breath and eate, and be fed therewith: anone wee bee corrupt and ouercome with diuerſe ſickeneſſe and euilles, as it is ſayd before in the ſame booke, where it is treated of the propertyes of the ayre.

But

But this that is said shall suffice at this time.

Of the foure Elements, and their qualities and mixtures togethers, forth of Henrie. C. Agrippa, de occ. Phi. Which are newly added.

First boke Cap. 3.

THere are foure Elements, and first grounds of al corporal things, Fire, Aire, Water, & Earth, of the which all things ellemented in these lower things are made, not in manner of heaping vp together, but according to transmutation & vniting. And again when they are corrupted, they are losed againe into Elements, neither is there any of the sensible Elementes pure, but according to more or lesse they are mixed together, and apt to bee transmuted one into another: Euen as durtye and losed earth is made water, & that being ingrosed & thickened, becommeth earth, and being euapored by heate tourneth into Ayre, and that waxing hot, turneth into Fire: and this being quenched tourneth into Aire, and being made colde of his adustion or burning, becommeth earth, or a stone, or Sulpher, as it is made manifest by lightening. And Plato thinketh that the earth can neuer bee tourned into anye other Element, and that other Elements are turned into this and that Element, and one into another. The Earth then not chaunged, is diuided from the more subtill, but being mixed or losed into those which dissolue it, doth againe passe into it selfe: And euery one of the Elements hath two spetiall qualities, the first of which it keepeth to it selfe, in the other as a meane, it agreeth with the qualitie following. For the fire is hot and dry, the earth dry and colde, the water colde and moyst, the aire moist and hot. And in this sort according vnto two contrary qualities, the elemēts are contrary to themselues, as Fire to Water, and Earth to Aire. Moreouer, after an other sort, the Elements are contrary one to another, for some are heauy as the earth, and the Water, and other light, as the Aire and the fire, wherefore the former are Passiue, but ỳ latter Actiue, as the Stoiks haue learned them: Wherefore Plato moreouer distinguishing after another sort, assigneth to euery one three qualities, to wit, to fire sharpnesse, thinnesse, and mouing. To ỳ earth bluntnesse, thicknesse, & rest. And according vnto these qualities, Fire & Earth are contrary Elements. And ỳ other elements do borrow qualities of them, so ỳ the aire taketh two qualities of ỳ Fire, thinnesse and mouing, & one of the earth, to wit, bluntnesse. Contrariwise ỳ water taketh two of the Earth, darknesse & thicknesse, & one of the fire, to wit, mouings but the fire is twice thinner then the aire, thrice more mouing, and foure times more sharpe, ỳ aire is twice sharpen then ỳ water, thrice thinner, & foure times more mouing, therefore ỳ water is twice sharper thē ỳ earth, thrice thinner, & foure times more mouing: wherefore as the fire is to the aire, so ỳ ayre is to the water, the water to ỳ earth, & againe as the earth is to the water, so is it to the aire, and the aire to the fire: and this is ỳ rote & foundation of al bodies, natures, vertues, & meruailous workes: and he that knoweth these qualities of Elements, and the mixing of them, shall easily bring to passe meruailous & wonderfull workes, and shal be perfect in naturall Magike.

Of the three folde consideration of Elemēts.

Cap. 4.

WHerefore there are foure Elements as we haue saide, without whose perfect knowledge we can bring forth no effect in Magike: & euery of the are three folde, ỳ is the number of foure may fil vp the number of 12. and so proceeding by the number of 7 to the number of 10. one may come to ỳ vppermost vnitie, whereof all vertue & wonderfull worke do depend. Wherfore in the first order, are the pure Elements, which are neither compounded nor chaunged, nor suffer mixing together but are incorruptible, & not from the which, but by the which, the vertues of all naturall things are brought to effect: none is able to expresse their vertues, because they can do

all in all. He that knoweth not this cannot attaine to any worke of meruailous effects: The compounded Elements are manifold, diuers, & vnpure, yet apt to bee brought by art to a pure simplicitie: which being then returned to their simplicitie, their vertue is aboue all things, giuing a full perfection of all hidden operation, and workes of nature, and these thinges are the foundation of all naturall magike.

The Elements of the thirde order first and by themselues are not Elements, but compounded againe, diuerse, manifolde, and apt to bee chaunged one into another. They are the infallible meane, and therefore are called the middle nature, or the soule of the middle nature, there are very few that vnderstand theyr profound mysteryes. In them bee certaine measures, degrées, and orders, as a full perfection of euery effect in each thing naturall, celestiall, and supercelestiall. The things are wonderfull and full of mysteries, which may be wrought by magike, as well naturall as diuine, for by them the bindings, lowsings, and transmutations of all things are made, and the knowledge and foretelling of things to come: Also the banishment of naughtie spirits, and the winning or obtaining of good spirites, doth descende from them: Wherefore without these three fold Elements, and the knowledge of them, let no man trust that he is able to worke any thing in the hidden science of Magike and nature, and whosoeuer knoweth howe to reduce one into another, the impure into the pure, the manyfolde into the simple, and knoweth howe to discerne the nature, vertue, and power of them, in number, degrées, and order, without diuision of substaunce, he without doubt shall obtaine the perfect knowledge and working of all naturall things, and heauenly secrets.

## ¶Of the meruailous or wonderfull natures of Fire and Earth.

For the working of all meruailous things, saith Hermes, two are sufficient, to wit, Fire and Earth: The one is the Patient, the other the Agent: Fire as sayth Dionisius commeth clearely in all things, and through all things, and is removed, is lightsome to all, and also is hidden and vnknowen when it is by it selfe, no matter comming, in the which it may manifest his owne action. It is vnmeasurable and inuisible, able of it selfe for his owne action, moueable, giuing it selfe to all, after a sorte comming nære vnto it, making newe, a keper of nature, a giuer of lyght, for his brightnesse couered all aboute, incomprehended, clære, seuered, rebounding backe, mounting vpwarde, going sharplye, high, not to bee diminished, alwayes a moouing motion, comprehending another, vncomprehended, not wanting another, priuelye growing of himselfe, and manifesting the greatnesse of himselfe to receiue matters, Actiue, mightye, at once present to all men, visiblye it suffereth not it selfe to be neglected, and as a certaine reuengement, generallye and properlye, vppon the sodaine bringing it selfe to a reckoning to certaine thinges, incomprehensible, in palpable, not diminished, most rich of himselfe in all traditions, Fyre is a huge and a greate portion of the thinges of nature, as sayth Plinye. And wherein it is doubtfull, whether shee consume and bring forth more thinges. Fire is one, and pearcing thorough all thinges as sayth the Pythagorians, but in heauen stretched abroade and shining ouer all, and in hell straightened, darke and tormenting, in the middle partaking of both. Wherefore the fire is one in it selfe, manifolde in the recipient, and in diuerse distributed with a diuerse marke as Cleanthos witnesseth in Cicero, wherefore this fire which wee vse commonly by chaunce it is in stones, which is stricken out, with the stroke of Steele, it is in the Earth, which smoaketh by digging, it is in the Water, which warmeth the Fountaines, and

Cap. 5.

Welles it is in the depe Sea, which being tossed with winds, wereth warm; it is in the ayre, which ostentimes wer se to were warme, s all lyuing things, and vegitables, are nourished with heate, and euery thing that lyueth, lyueth by reason of the included fire. The properties of the fire supernall, a boue, are heate making all things fruitfull, and lyght, giuing life to all things. The properties of the fire infernall, are a burning, consuming all things: and a darkenesse, making all things barraine.

Wherefore the heauenlye and lyght fire, chaseth away the Demones, or spirites of darkenesse: and this our wodden fire driueth awaye the same, as farre forth as it hath the lykenesse, and the carriage of that vppermost lyght: yea, also of that lyght, which sayeth, Ego sum lux mundi, I am the lyght of the worlde, which is the true fire, the Father of lyghtes, from whome, euery good thing giuen, doeth come: casting out the brightnesse of his fire, and communicating it first to the Sunne, and to other heauenlye bodyes, and by these, as it were by meane instrumentes, powring in that, into this our fire. Wherefore, as the Demones or spirites of darkenesse, are strongest in darkenesse, so the good Demones which are Angelles of lyght, doe receiue increase from the lyght, not onely of God, of the Sunne, and of heauen, but also of the fire which is with vs.

Hereupon the first most wise appointers of Religions, and Ceremonyes, decreed, that prayers, psalmes, & all rights, shuld not be dõe without lights. Hereupon grewe that Posie of Pythagoras: Ne loquaris de Deo, absque lumine, Speake not of God without lyght. And they commaunded for the driuing awaye of naughtye Demones, that lyghtes and fires shoulde be kindeled by the carcases of the dead, and not to take them awaye, vntill that the purgings being ended by the holy right, they were put in buriall. And almightie God in the olde Lawe, dyde requyre that all his Sacrifices, should bee offered with fire, and that fire, shoulde euer burne on the Altar, which also among the Romanes, the Priests of Vesta, dyde alwayes kepe burning.

So lykewyse in ye funeralls of the Romanes, were put lampes, vvith fire, that continued a long season.

As for the Earth, it is the Base, and the Foundation of all the Elementes: for it is the obiect, the subiect, and the receiuer, of all the beames and influences of heauen. It containeth in it the seedes, and seminall vertues of all things, therefore is she called Animall, Vegetall, and Minerall, which being made fruitfull by all the other Elementes and Heauens, is apte to beget all things. Of it selfe, it is receyuer of all fruitefulnesse, and as it were also, the first springing Parent of all things, the Center, foundation, and mother of all things. Take of it anye portion bee it neuer so secrete, washed, pourged and ground small, if thou lette it stande for a season abroade, by and by being made fruitefull by the power of the Heauens, and as it were great with young, bringeth forth from it plants, wormes, lyuing creatures, Stones, and also bryghte sparckles of mettalles.

Therein are exceeding great secreates. If at anye time it be pourged by the workemanshippe of fire, and brought to his singleneſſe, by due washing. It is the first matter of our creation and the truest medicine of our restauration and preseruation.

## ¶Of the wonderfull natures of the Water, the Aire, and the Windes.

### Chapter. 6.

THE other two Elementes, are of no lesse power, to wit, Water, and Ayre, neyther doeth Nature cease to worke in them wonderfull thinges. For so great is the necessitye of Water, that without it, no liuing creature can lyue, no hearbe, nor Plant, without the moystening of

water, can burgen or bud forth. In it is the seminarie vertue of all things, first of liuing creatures, whose seede is manifest to be watrye: and although the seedes of shrubs and hearbes are earthly, yet it must nedes be, that they must be corrupted with water, if they are to be fruitefull, whether it come to passe, through ẏ imbibed moisture of ẏ earth, or through dew or rain, or through water of purpose put vnto it: for water and earth alone, are described by Moses, to bring forth a liuing soule: but to the water he appointeth a two folde bringing forth, to wit, of things swimming in the water, and of things flieng in the aire aboue the earth. Moreouer, of things brought forth of ẏ earth, part are bound to the water. The same the Scripture doth testifie, saieng: That after the creation, shrubs and plants budded not, because God had not rained vpon ẏ earth. So great is the power of the Element, that the spirituall regeneration cannot be without water, as Christ himselfe witnessed to Nichodemus. There is also an exceeding great force thereof, in religion, in purgings, and purifications, and of no lesse necessitie than of ẏ fire. The commodities thereof are infinite, and vse manifold, and all things do consist of the power thereof, as that which hath the force of begetting, nourishing, and increasing. Whereupon Thales Milesius and Hesiodus, did appoint the water to be the beginning of all things, and sayd that it was the auncientest and the mightiest of all Elementes, because that it ruled euer all the rest. For (as sayeth Pliny) the water deuoureth the earth, it quencheth ẏ fire, it clymbeth aloft, and by stretching abroad of clouds, it challengeth heauen vnto it, and the same falling downe, is the cause of all things growing vpon the earth. There are innumerable wonders of water, set forth by Pliny, Solinus, and many Historians. Of whose wonderfull vertue also, Ouid maketh mention in these verses.

Hamos sand. Iupiter Hamon, of ẏ sandie place, vpon the which he built his tower

AT noone tide, horned Hamon, doth, thy water cleere, wexe colde:
and wexeth hot when Sunne doth set, and eke the daye vnfolde.
Report doth goe, the water of Athamas sets on fire
wood when the Moone doth wane, and into small Orbes doth retire.
The Cicones a riuer haue, which dronke, doth stonie make
the entrailes, and doth harden all, that of the moysture take.
The riuer Crathis and Cibaris, that neere your quarters bee,
doe make folkes hayre lyke Amber, and lyke golde as is to see.
And which more meruayle is, there are that haue great power to change,
not bodyes onely, but mindes also: which is a thing full strange.
Who hath not heard of water fowle, that Salmacis doe breede:
and of the lakes of Aethiope, which makes men madde indeede:
Or bringeth them to deadly sleepe, if they thereof doe drinke.
Who so doth seeke to quench his thirst, at Clitorius brinke,
He shunneth wine, and ioyeth still, in water cleere alone.
Then runneth out Linceſtus streame, like vnto which is none:
Whereof who so with measure doth, receiue within his breſt,
saltreth as the Dronkards doe, which pure wine esteeme best.
There is a lake in Arcadie, Pheneus hight of olde,
suspected for the doubtfull streames, in which be not too bolde.
By night, at what time who so drinkes, they hurt, but not by daye.

Moreouer Iosephus maketh mention of the wonderfull nature of a certaine riuer running betweene Archea, & Raphanea, Cities of Syria, which runne with their full chanell, during ẏ whole Sabboth, by and by as it were sayling through the stopping of the fountaines, for sixe whole dayes together, a man may passe dry shod, through the chanell, and against the seuenth daye, the

causes

causes of nature being not knowen it returneth to the former abundaunce of water, wherefore the inhabitants call it Sabbatheus, by reason of the vii. daye, holy among the Jewes, and the Gospell doeth beare vs witnesse, of the Probatica the fish ponde, into the which after the water was moued by the Angell, he which first came into it was delyuered of what disease soeuer. The same vertue and power is read to haue of the Nimphes Ionides, which was in the territorie of the Aelians, by the riuer Cytheron into the which, he that went with a sicke body, went out of it whole and sound, without any griefe of body. Pausanias reporteth that there is in Liceum a Mountaine in Arcadia, a fountaine which was called Agria, vnto the which, as often as the drouth of the Countrey did threaten spoyle to the Corne, the Priests of Iupiter Liceus, entring after sacrifice offered, worshipping the holy water, with holy prayers, holding a braunch of Oke in his hand, thrust it downe into the water. Then the water being moued, the vapour being from thence lifted vp into the ayre, became clowds, which meeting together, did ouercast all the skie, which not long after, tourning into raine, did wholsomly water the whole region. But concerning the miracles of water, besides many other Authours, Ruffus Ephesius, a Phisition, hath written wonderous things, and found in no other Authour that I know of: it remaineth to speak of the aire. This is a vitall spirite, going through all things that are, giuing life to all things, and making them to stand together, binding, mouing, and filling all things. Herevpon the Doctors of the Hebrewes, doe not recken it among the Elementes, but as it were a meane & a glew, ioyning diuers things in one together, and reckoning it as it were the resounding spirite of ỳ worlds instrument: for he doth next of all conceiue in himselfe, the influence of all celestiall things, and doeth communicate as well with other Elements, as with euery mired thing, and doth no lesse receiue & retaine in him as it were a certaine heauenly glasse, the shape, forme & kinde of all things, as well naturall, as artificiall, and of speaches whatsoeuer: & carrieng them with him, & imprinting in them, as well in slepe as in waking, the bodies of men and liuing creatures, doth enter in through the pores, and ministreth matter of sundry wonderful dremes, diuinations & sothsaiengs. Herof also men saieth, that it commeth to passe, why one passing by a place, in the which a man hath bene slaine, or a carkasse newly hidden, doth tremble with feare and dread: because the ayre being there full of horrible shapes of murthering, doth moue and trouble the spirite of the man, whilest together it is drawen in, with ỳ lyke shapes & formes, whereof it happeneth that feare insueth, for euery sodaine impression doeth astonish nature. For this cause, manye Philosophers haue supposed, that the aire is the cause of dreames, and of manye other impressions of the soule, by the bringing of shapes, similitudes, or shewes, which are fallen from things, and speaches multiplied in the very aire, vntill they come to ỳ senses, & at length to the fantasie and soule of the receiuer, to wit, that soule, which being cleare frō cares, & not letted, & meeting wt such shapes, is by thē instructed, for ỳ shapes of things, although of their owne nature, they be brought to ỳ senses of men & liuing creatures, yet from heauen while they are in the aire, they may get some impression, whereby together with the aptnesse, they are rather caried from the disposition of the receiuer, to the sense of one, then of another. And for this it is possible, that naturally & without all superstition, by ỳ meanes of no spirit, a man may in a very short space declare to a man, the conceit of his minde, be the distāce & dwelling neuer so far: although ỳ time wherin this happeneth cannot possibly be measured, yet within 24. houres ỳ must nedes be done, and I know how to doe it. Moreouer, the Abbot Tritenius, in times past knewe it and did it, And how certaine shapes not onely spirituall but also naturall, do flowe from things, by influece of bodies frō bodies,

Silo.

Aelians.

Liceum.

A note of gret secret

Wonders

and doe waye strong in the verye ayre, and doe offer and shew themselues vnto vs, by light and by mouing, both to the sight, and to other senses also, and sometimes do worke marualous things in vs, as Platinus doth proue & teach. And we doe see, how when the South winde bloweth, the aire is thickned into thinne clowdes, in the which as in a glasse the Images being farre distant, of Castles, of mountaines, of horses and men, and of other things, are reflected, which immediately at the falling of the clowdes vanish awaye. And Aristotle in his Meteors, doth declare the cause, for that the raine bowe is gathered in a clowde of the aire, from a certaine similitude of a loking glasse. And Albert sayth, that the shapes of bodyes by the force of nature, may easely be expressed in the moyst aire, after the same sorte, that ỳ Images of things are in things. And Aristotle reporteth, that it happened to one, through weakenesse of his sight, that the nert ayre vnto him was his glasse, and the visible raie or beame, was striken backe vnto him, and could not enter: wherevpon which waye he went, he thought that his Image went before him face to face: likewise by the skilfull workmanship of certaine glasses, the Images which we will see in the aire, are also cast a far off out of the glasses, which then ignorant men seing, suppose that they see the shaddowes of spirits or ghosts, whereas for all that they are none such, but certaine Images like to themselues, and voyde of all life. And it is knowen if a man be in a dark place and voyde of all lyght, sauing that some where the Sunne beame enter in through a very lyttle hoale, if a peece of white paper be put vnderneath it, or a plaine glasse, those things are seene in it, which abroade the Sunne gives lyght vnto. And there is another illusion more merualous, where when Images are painted by a certaine workmanship, or letters written, a man in a clere night, doth set them against the beames of the full Mone, through whose images multiplied in the aire, and drawen vp, and cast backe, together with the beames of the Mone, some other man being priuie to the matter a great wayes off, seeth, readeth, and knoweth them, in the very disk or circle of the Mone: which doubtlesse is very profitable skill to bewray secrets, to cities and townes besieged, in times past, practised by Pythagoras, and at this day not vnknowen to some, and to my selfe. And all these things, & greater, are grounded vpon the very nature of the aire, and haue theyr reasons out of Mathematike and Optike. And as these Images, are reflected to ỳ sight, so are they often times to the hearing, which is manifest in the Ecko. But they haue more hidden workmanships and skilles, that a man also a farre off, may heare and vnderstande what another speaketh and whispereth in secret.

Perspectiue.

How to knowe the secret of thy friēd, farre off.

The windes also consist of the Element of the aire, for they are nothing els than the ayre moued & stirred. Of these ther are foure principalls, blowing from the 4. quarters of heauen, to wit, Notus from the South, Boreas from the North, Zephyrus from the West, and Apheliotes or Eurus, from the East: Which Pontanus comprehending in these two pretie verses sayth.

A summo Boreas, Notus imo spirat Olympo.
Occasum insedit Zephirus, venit Eurus ab ortu.

Fell Boreas blowes from heauens high,
but Notus blowes his blast
From lowest part: Zephire from West:
Eurus from East doth cast.

The South winde is meridionall, clowdie, moyst, hot and sickly, which Ierome calleth the butler of raine, and Ouid thus describes him.

The South winde flyeth with moist wings, hauing his terrible countenance couered with pitchie blacknes, his beard is loaden with showers, water floweth from his hoare haires, clowdes sitteth vpon his browe, and his fethers and bosome are wet.

And Boreas being contrarye to Notus, is a Northerly winde, vyolent and sounding, and shril, which scattering the clowdes, maketh the aire clere, and freseth the water.

Ouid bringeth him in speaking of himselfe in this sort: Apta mihi vis est, &c. I haue an apte or fit force wherewith I driue away sad clowds, I shake the Seas, and ouerthrow currey Lakes, I harden clowdes, and I driue downe hayle vnto the earth. I my selfe, when I haue gotten my brothers in the open aire (for that is my fielde) I striue and struggle with so great indeuour, that the middle of the aire doth ring with my shaking, and fire leapeth out of ẏ hollow clowdes. Euen I when I haue entered into the round holes of ẏ earth, & haue fiercely set my back vnder chinkes below. I stir vp spirites (I make ẏ Diuell to stir) & set the whole world in a shaking.

But Zephyrus ẏ West winde, which is also called Fauonius, is verye light, bloweth from ẏ west, & brething plesantly, is cold and moist, thawing frosts, and snow, & bringing forth grasse & flowers. Contrary to this is Eurus, which also is termed Subsolanus & Apeliotes, blowing from ẏ East: this winde is watry & clowdy, & of a swifte deuouring nature. Of these, thus singeth Ouid, Eurus ad Auroram, &c.

A breeder of Caterpillers, & vvormes that grow

Eurus goeth to Aurora, & to ẏ kingdome of Nabathium, to Persia, & to the quarters lieng vnder the beames of the morning. The euening & the sea showers, which are warme with ẏ Sun going downe, are nert to Zephirus. And shiuering Boreas inuadeth scythia, & the 7. starres. The contrary ground is moistened with continuall showers & raine from the South.

¶ Of the kindes of things compounded, what relation they haue to the elements, & how the Elements thẽselues, agree with the soule, senses, and manners.

Cap. 7.

After ẏ 4. simple elements, immediatly follow 4. kinds of perfected things cõpouned of thẽ, which are stones, mettals, plãts & liuing creatures: & albeit to ẏ generation of euery of them, all Elements do agree in composition: yet euery of them, doth follow and imitate one principall element, for all stones are earthly, for by nature they are heauy & descend, & are so framed by drouth that they cannot be molten. But mettalls are watrish, and apte to flowe, and which naturall Philosophers confesse, & Alcumistes do proue, are ingendered of a viscus or slimie water, or els of watrish quick siluer: so plants agree with the aire, that vnlesse they burgen vp abroad, they prowe not: so all liuing creatures haue a firie force, & a heuenly beginning, & fire doth touch them so nere, that when it is quenched, immediately all the lyfe doth faile. Againe, euery one of those kindes is seuered in it selfe, by ẏ degrees of elements, for among stones they chiefly are called earthly, which are duschie and heauy: and watrie, which are clere or maye be sene through, and which do consist of water, the Christal, Berell, the Pearle in shells: and they are airie, which do swim vpon the water and are spongeous, as the Sponge, the Pomis, and the Tophus. There be that are firie, out of the which fire is set, and sometimes is resolued into it, or are ingendred of it, as the vnder stone, the stone called Pyretes, & as Abestion. Likewise among mettalls, lead and siluer are earthly, quick siluer is watrish, copper & tinne are airie, gold & yron are firie. In plants also the rotes doe imitate the earth, by reson of their thicknes: the leaues the water, by reason of their iuyce: the floures the aire, by reason of their subtiltie: the sedes the fire, by reson of their begetting spirit. Moreouer, some are called hot, some colde, some moyst, some dry, and borrowing to them the names of the elements from their qualities. Among liuing things, some are more earthy than others, and inhabite the bowells of the earth, as worms called Calles, Moles, and many creeping things: some are watrie, as fishes: some are airie, which cannot liue out of the aire, as the Birde of Paradise, and the Camelion. There are also that are fierie, as the Salamander, and certaine Crickets: and which haue a certayne fierye heate, as Pigeons, Ostriges, Lyons, and those, which the wise man

Animales

calleth

calleth, beast breathing out a fierie vapour. Moreouer in liuing creatures, the bones represent the Earth, the flesh the Aire, the vitall spirit the Fire, and the humours the Water: and these also are diuided or parted by the Elementes, for red choler giueth place to the Fire, bloud to the aire, fleame to the water, blacke choler to the earth. To conclude, in the very soule, as August. witnesseth, the vnderstanding representeth ỳ fire, reson the aire, imagination, the water, and the senses the earth. And these also among themselues are diuided by Elementes, for the sight is firie, neither can it perceiue without fire and lyght: the hearing is airie, for sounde is made by the striking of the aire: but smell & tast are referred to the water, without whose humour, there can be no sauour nor smell: to conclude, all the touchings is earthly, and requireth grose bodyes.

Moreouer, the deedes and operations of men, are gouerned by the Elementes: for a slowe and heauy moouing, betokeneth the earth: feare, sluggishnesse, and a lyther worke, signifieth water: chearefulnesse and friendly manners, the aire: a sharpe and an angry violence, the fire. Wherefore the Elements are the first of all things, and all things are of them, and according vnto them, and they in all things, and through all things, spred abroad their force.

How the Elements are in the heauens, in the starres, in spirits, in Angels, finally in God himselfe.

Cap. 8.

THE consenting opinion of all the Platonikes is, that euen as in the worlde, being the chiefe patterne, all are in all: so also in this corporall world, all thinges are in all, yet in diuers manners, to wit, according to the nature of ỳ receiuers: so also the elements, are not onely in these inferiour bodies, but also in the heauens, in the starres, in spirites and Angelles, to conclude, in God himselfe, the worker and chiefe patrone of all. But in these earthlye bodyes, the Elements are certaine grose formes, drowned matters, and material elements. But in the heauens, the elements are through their natures and strengths: to wit, in a heauenlye manner, and much more excellent then beneath the Mone: for there is a heauenly mastinesse of the earth, without the grosenesse of the water: and an agilitie of the aire, farre from fleeting abroad: the heate of the fire is ther not burning but shining, and quickening all thinges by his heate. Moreouer of the starres, Mars and Sol are fierie, Iupiter & Venus airie, Saturne and Mercury watrish, and they are earthlye, which inhabite the eight Orbe, and the Mone also, (which notwithstanding, of most men is thought to be waterie) forasmuch, as lyke to the earth it draweth vnto it the waters of heauen, with the which, ther being moysened, doth through the nerneste, poure them vpon vs, and makes vs partakers of them. There are also among the Signes some fierie, some earthly, some airie, some watrie, and the elements rule in the heuens those foure triplicities, distributing to them the beginning, the middle, the ende of euerye Element: so Aries hath the beginning of fire, Leo the proceeding and increase, and Sagittarius the ende of fire: Taurus hath the beginning of earth, Virgo the proceeding, Capricornus the ende: Gemini hath the beginning of aire, Libra the proceeding, Aquarius the ende. Cancer possesseth the beginning of water, Scorpio the middle, Pisces the ende. Wherefore of the mixtions of these planets and signes, together with the Elements, are wrought all bodyes: and besides spirites by this meanes are diuided one from another, that some are called fire, some earthly, some airie, some watrie. Hereupon those foure riuers in Hell, are sayd to be of diuers natures, to wit, Phlegethon fire, Cocytus ayre, Styx watrye, Acheron earthly. And in the gospell we read of the fire of hell, an euerlasting fire (into the which the accursed shall be commaunded to goe). And in the Reuelation we read of the great pole of fire. And Esaias speaketh of the damned, The Lorde shall strike them with corrupt aire.

Cõiecture

Cap. 20.

And in Iob, They shall passe from ꝯ waters of snow, to ouermuch heate. And in the same we read, of the darke earth, and couered with the dimnesse of death, of the earth of misery & darknes. Therfore also these Elements are placed, in the Angels & blessed intelligences, which are aboue, without the compasse of this world: for there is in them a stablenes of essence, & an earthly force, whereby the seates of God are made strong: there is in them also gentlenesse & pitie, which is a watry vertue making cleane. Herupon the Psalmist speketh of ꝯ waters, where of heauen he saith, Which rulest the waters that are aboue him. There are also in them aire, which is a subtill spirit: & loue, which is a bright fire. For this cause, the holy scripture calleth them the wings of the winde, & els where the Psalmist speaketh of them thus, Which makest thy Angells spirits, & thy Ministers a burning fire. Of the orders of Angels also, the Seraphin, the Vertues, & the Powers are firie: ꝯ Cherubin earthly: the Thronenes & Archangels watry: the Dominationes & Principalities ayrie. And concerning the very chiefe Patrone, worker of al things, is it not read? Let the earth be opened, and bud forth a Sauior. Is it not said of the same? The fountaine of the water of life, cleansing and regenerating. Is not the same the spirit breathing ꝯ breath of life. And the same also as Moses & Paule doe testifie, is a consuming fire. Wherefore no man can deny, that the elements are found euery where & in all things in their manner. First in these inferiour bodies, but dredgie & grose, in ꝯ heuenly bodies pure & cleane: & in the super celestiall bodies liuely and blessed on euery side. Wherefore the elements in the chiefe Patron, are the Idee, or conceits of things to be brought forth: in ꝯ intelligencies, ꝯ hosted powers: in the heauens, ꝯ vertues: in the bodies beneath, the groser formes.

Of the vertues of naturall things, next of all depending of the Elements.

Chap. 9.

OF the vertues of naturall thinges, some are Elementall, as to make warme, to make cold, to make moyst, to make dry: & are called the first operations or qualities, & according vnto Arte. For these qualities alone, doe altogether alter the substance, which none of the other qualities can do, but some are in the things making, cõpounding such by the elements, euen beyond the first qualities, as are Maturatiue, digestiue, resolutiue, mollificatiue, induratiue, stiptike, absterfiue, corasiue, caustic, apertiue, euaporatiue, comfortatiue, mitigatiue, conglutinatiue, opilatiue, expulsiue, retentiue, attractiue, repercussiue, stupifactiue, elargetiue, lubrificatiue, & many others: for the elementall qualitie hath much to do in mixture, which worketh not by it selfe: & these operations Qualitates secundariæ, because they follow nature & the measure of the mixture of the first vertues, euen as of them at large it is handled, in the bookes of Phisitions, as Maturation or ripening, which is the working of naturall heate. according to a certaine measure in ꝯ substance of the matter. Induration or hardening is the working of coldnes, likewise also, Congellation, & so likewise also of the lyke. And these operations do somtime worke vpon ꝯ limited mẽber, as prouoking vrine, or milk, or ꝯ menstrual, & are called the 3. qualities which folow ꝯ second, as ꝯ second do ꝯ first. Wherefore according to these first, second & third qualities many diseases are cured and caused. Many things also are done by Art, which men do much wonder at, as is ꝯ fire, burning water, as in ꝯ fire Ignis Græcus. Many cõpositions whereof Aristotle teacheth in a treatise written hẽrof. In like maner, ther is also made a fire ꝯ is quenched in oyle, & is kindled with colde water when it is sprinkled vpõ it, & fire which is kindled w̃ raine or wind, or with the sun: and ther is a fire called Aqua ardens, which is very well knowen, & wasteth nothing but it selfe: & ther are vnquenchable fires, & continual lamps, which cannot be quenched w̃ wine, nor water, neither by any meanes: which seemeth altogether incredible, if it had not ben for ꝯ famous lampe ꝯ once gaue light in the temple of Venus, wherin ꝯ stone Bestus did burne, which being once kindeled, is neuer quenched. Cõtrariwise also is pre-

Beston.

pared some thing apt to burne ꝑ it may not be hurt by fire: ꝛ ther are made confections, with which the hands being annointed, we may carry ꝟon red hot, or put ꝑ hand in molten mettall, or to goe into the fire without any harme, ꝛ such like: ꝛ ther is a kinde of hempe or flare, which Pliny calleth Asbestū, ꝑ Greeks terme it Asbeston, which is not consumed with fire: wherof Anaxelaus saith, that a tree ꝑ is therwith inuironed, is felled with deafe ſtrokes, and that are not heard.

The ſaide ſtaxe is ſolde for the haire of the Salamander by the which many be deceiued.

## Of the hidden vertues of things.

Chap. 10.

THere are moreouer other vertues in things, which belong not to any Element, as to put away poyſon, to driue away carbuckles or botches, to draw yron, or ſome ſuch other things: ꝛ this vertue is ꝑ ſequell of the kinde or forme of this thing or ꝑ thing. Wherfore alſo in a ſmall quantitie, it hath no ſmall effect in working, which is not graunted to ꝑ elementall qualitie. For theſe vertues becauſe they depend much vpon the forme, therefore with a very ſmall matter, they can do very much: but ꝑ elemental vertue becauſe it is materiall, doth deſire much matter to doe much. And they are called hidden properties, becauſe they ꝛ cauſes are hidden, ſo ꝑ mans vnderſtanding is not able in any wiſe to finde thē out. Wherfore ꝑ Philoſophers haue attained to a very great parte of them by long experience, more than by ꝑ ſearch of reaſon. For as in ꝑ ſtomack ꝑ meate is digeſted by heate which we know: ſo is it tranſformed by a certaine hidden vertue which we knowe not, not by heate truly, for ſo in the chimney at the fire it ſhould rather be tranſformed, than in the ſtomack: ſo are there in things qualities, ouerthrowing ꝑ elements, as we know, and are ſo created by Nature which we wonder at, and oftentimes are amaſed ꝑ we know them not or ſeldome, or neuer ſee them, as it is read in Ouid of the Phœnix, a bird alone, among all others renewing hir ſelfe.

Why hidden properties are ſo termed

Meate being ſod, is the ſame, but not in the ſtomacke.

There is one bird that repaireth hir ſelfe, and eftſones ſoweth hir ſelfe, the Aſſyrians call hir Phœnix, and in another place, the Aegyptians mete together at the wonder of ſo great a light, ꝛ their reioycing companye ſaluteth the rare birde.

In times paſt, one Matreas made the Greekes and the Romanes greatlye to wonder at him: he ſaid that he brought vp a wilde beaſt, ꝑ which deuoured himſelfe: wherefore alſo at this day, many do yet carefully ſearch out, what ꝑ wilde beaſt of Matreas may be. Who doth wonder at fiſhes digged out of the earth, of the which Ariſtotle, Theophraſtus and Polibus the Hiſtorian, haue written, and that which Pauſanias hath written, of ſinging ſtones, are all workes of hidden vertues. So the bird called an Oſtridge, doth digeſt cold and hard yron to the norriſhment of his body, whoſe ſtomache is ſaid, not to be hurt with burning yron. So that little fiſh called Echines, doth ſo bridle the violence of the windes, and tame the rage of the ſea, that how cruel ſoeuer the ſtormes are, be there neuer ſo many ſailes full of winde, yet with his touching alone, he doth ſo calme ꝛ cōpell ꝑ ſhips to ſtand, ꝑ by no meanes they can moue: ſo ꝑ Salamāder ꝛ the crickets liue in the fire, ꝛ albeit they ſome ſomtimes to burne, yet are they not hurt. The like matter is ſaid to be of a certaine Bitumen like to Pitch, wherewith the weapons of the Amazons are ſaide to haue bene ſmeared ouer, which is taken away neither with ſworde nor fire: wherwith alſo, the gates of Caſpia, made of braſſe, is fabulouſly reported, to haue ben varniſhed ouer by Alexander Magnus. With the lyke Bitumen alſo, ꝑ Arke of Noe, is read to haue ben ſinged together, continuing yet from ſo many thouſande yeares vpon the Mountaines of Armenia. There are manye other of theſe meruayles ſcarcely credible, but yet are knowen true by experience. Such as antiquitie hath left in writing of the Satyres, which lying creatures doe conſiſt of a ſhape halfe like a man, and halfe like a beaſt, yet capable of ſpeach ꝛ reaſon, one of which, Saint Hierome reporteth did once ſpeake to Saint Antony the hermit, ꝛ did condemne in him ꝑ

errour

errour of the Gentiles, in worshipping of liuing creatures, & did pray him, that he would pray to the common God for him: & affirmeth, that one of them in times past, was brought openly aliue to be seene, & immediately was sent to the Emperour Constantine.

¶ How hidden vertues are powred into the kindes of things from the Idee, or conceipts through the resons of the soule of the world, & beames of the starres, and what things doe most of all abound in this vertue.

Cap. 11.

THe Platonikes report, that all ỹ bodyes belowe, are Ideadit or conceited by the vppermost Idees or conceits: and they define an Idea to be one, simple, pure, vnchangeable, indiuisible, incorporall, & euerlasting forme aboue bodies, soules, & mindes, and the same to be the nature of all Ideas. And first they place the Idees, in ỹ very gwdnes it selfe, that is in God, by the manner of the cause, to be differing onely among themselues, by certaine relatiue reasons: least whatsoeuer is in the world, should be alone without any varietie, and yet to agree among themselues in essence, that God may not be a manifold substance. Secondly, they place them in the very intelligible part, that is in the soule of the world, properly by formes, & moreouer differing one from another in perfect formes: so that all the Idee or conceipts in God, are one forme, but in the soule of ỹ world many: they are placed in the mindes following or ioined to the body, or seuered from the body, seuered now more & more by a certaine participation, & by degrees: they place in nature, as it were certaine seeds of formes below infused from the Idee. Finally, they place them in the matter, as shadowes. Besides this, there are so many seminall reasons of things in the world, as there be Idees or conceites in the diuine minde, by the which reasons, it hath builded it selfe in the heuens, beyond the starres euen shapes, and hath imprinted properties in them all. Wherfore of those stars, figures & properties, al the vertues & properties of kindes below do depend, so that euery kinde, hath a celestiall figure agreeing vnto him: from whence also, proceedeth vnto him, a mernailous power in working, which proper endowment, if receiueth frō his Idea, by the seminall reasons of ỹ soule of the world. For the Idea or conceites are not onely the causes of the being of any kinde, but also are the causes of euery vertue, that is in such a kinde. And this is the cause that many of the Philosophers saye, that by certaine vertues, to wit, hauinga certaine and a stable reason, not of chaunce, or casuall, but effectuall, but mightie and not saylyng, working nothing in vayne, nothing without purpose, the vertues being in the nature of things are moued, which vertues doubtlesse are the operations of the Idee, which fall not, but be accident, to wit, through the impuritie and vnequalitie of the matter. For after this sort things euen of one kinde, are founde more or lesse mightie, according to the impurity or misorder of the matter. For all ỹ influences of the heauens may bee hindred by the vnabilytie of the matter. Wherefore the Platonikes vsed to say in a Prouerbe, that the heauenly vertues are infused, according to the merit of the matter: whereof also Virgil maketh mention when he singeth.

Igneus est ollis vigor, & cœlestis origo:
Seminibus quantum non noxia corpora tradunt.

Those seedes haue so much fierie force and heauenly beginning, as the vnhurtfull bodies doe slacken: wherfore those things in the which the Idea of ỹ matter is not dipped, that is, which receiue greater similitude of seuered things, haue more mightie vertues in operation, like to the operation of the seuered Idea or conceit. Wherefore the sight of heauenly things, is the cause of all the noble vertue, that is in the kindes below.

¶ How to get ones owne Genius, and to seeeke out his nature.

AS in heauenly things euery countrey hath a certaine star & heuenly image, Lib. 3. Cap. 21.

giuing influence, to it more then other: so also in superrelestiall things, it getteth a certaine intelligencie & vnderstãding, ruling & defending it, with infinite other ministring spirits or Demones of his order, which with a common name, Beni Heloim Sabaoth, that is, ỳ sonnes of the God of hoasts. For this cause, as often as the most highest doth determine of any warre, slaughter, desolation of any kingdome, & subduing of any people, in these lowermost parts, then no otherwise, then these things shoulde come to passe vppon the earth, there goeth before a conflict of those spirites aboue, as it is written in Esay, Vicitabit vnto in terra: of which conflict of spirits & rulers we also read in Dan. 10. to wit, of the Prince of the Kingdome of the Persians, of the Prince of the Greekes, of the Prince of the People of Israel, and their conflict together, whereof also in times past Homer faineth to haue written.

Tantus Cœlesti rumor, precrebuit Aula,
Cum sæua alterni ruerunt, in prælia Diui.
Neptunum contra bellabat Phœbus Apollo.
Aduersus Martem certabat Pallas Athenæ.
Iunoni obstiterat bello pharetrata Diana.
Latonam telis volucer Cyllenius vrget.

So great a rumour was in heauens court aboue,
When that the Gods together rusht, in cruell bloudy warre.
Then did the God Apollo fight, against God of the Sea.
Pallas also Athena hight, against Mars did contend.
Diana with hir bowe and shaftes, resisted Iunos force.
And Mercury did with his Dartes, Latona sore assaile.

Notwithstanding forsomuch as in euery country there are all kindes of spirits & Demones: yet those are ther strõger then the rest, which are of the same order with the ruler of that region. So in the region of the sunne, the spirits of the sunne are of more force than the rest. In the region of the Mone, those spirites of the Mone: and so of the residue. And herof it ariseth & followeth, that when we change places & countries, diuers euents of our matters and affaires offer themselues & followe, els where, here or there, more fortunate: to wit, where the Demon or Genius shall haue greater power: or we shall get ther a stronger Demon of the same order. So men borne vnder the sunne, if they goe into a countrie or prouince, where the Sunne ruleth, that is vnder the sunne, become there much more fortunate, because they shall haue there, their guides or Genij stronger, & more profitable: by whose excellent rule in that place, all their matters oftentimes are brought to happie endes, euen contrary to opinion and the measure of their strength. Herof it is, that ỳ choice of ỳ place, countrie, & time, where a man doth exercise himselfe, according to the nature and ertinct of his Genius, and also dwelleth and haunteth, doth very much auaile to the happinesse of his life. Moreouer, the chaunging of his name oftentimes doth auayle, for seing that the properties of names, are the declarer of things, as it were by a glasse, declaring the conditions of their formes. Thereof it commeth to passe, that the names being altered, it happeneth oftentimes, that the things are altered. Herevpon the holy Scripture not without cause, bringeth in God, when he went about to blesse Abram and Iacob, to chaunge their names, to call the one Abraham and the other Israel. And the wise men of auncient time do teach one to knowe the nature of euerye mans Genius by the starres, and their influence, and by the aspectes of the same, which are in euery ones nativitie: but with such diuers and contrarie doctrine among themselues, that it is very hard for a man, to be able to take out of their handes these Sacramentes of the Heauens. For Porphirus sheweth out the Genius by the starre being mysteries of the genitour.

But Maternus ſeeketh them out, either thereby or by the Planets, which haue there many dignities, or either by him, whoſe houſe the Mone ſhall enter into, after ẏ which ſhe poſſeſſeth when a man is borne. And the Chaldees ſearcheth not out the Genius, but by ẏ ſun, or by the Mone. But others, and many of the Hebrewes, thinke good to ſearche him out of ſome quarter of the heuens, or of them all. Other ſeeke for the good Genius, from the 11. houſe, which therefore they call Bonus Demon, & require the naughtie Genius from the 6. houſe, which they call Malus Demon. Wherefore ſeeing the ſearch of theſe is verye painfull and ſecret, we ſhall much more eaſely ſearch out the nature of our Genius by our ſelues, heedefullye working thoſe things, which our minde doth permit vs, from our firſt age diuerſly drawen with no cõtagions, or thoſe things which the minde being pourged from vaine cares, and ſiniſter affections, impediments being layd aſide: the minde alſo doth prompt, the inſtinct of nature doth teach, and heauen incline. Theſe without doubt are the perſwaſions of the Genius, which is giuen euerye man from the beginning of his natiuitie, leading vs, and (perſwading) vs to that, whereunto his ſtarre doth enclyne vs.

The Starre is but the inſtrument,
the Planet is the ſame:
The ſignes alſo doth repreſent,
Iehouas mightie name.
In that all things created weare,
each other to ſupply:
The ſtrong, each feeble doth vpreare,
who can the ſame deny.
As God is ſoule to euery man,
and life to creatures all:
So rules he them that ruleth vs,
when ſtarres by name he call.
Diſdaine not then the noble skill
of Planets courſe and tide:
For they doe rule thee by Gods will,
yet God is ſtill thy guide.
The gift of thine immortall ſtate,
is faith to God aboue:
Which teacheth thee by reaſon heere,
how God imparts his loue.

Glis. in lib. ani.

¶ That euery man hath 3. keepers, and from whence each of them proceedeth,

Chap. 22

Euerye man hath a three-folde good Demon for his keeper, the one holy, the other of his begetting, the thirde of his profeſſion. The holy Demon according to ẏ learning of the Aegyptians, is aſſigned to ẏ reaſonable ſoule, deſcending not from the ſtars nor planets, but frõ the ſupernall cauſe (euen from God, the very ruler of ẏ Demones or Angels, & is vniuerſall aboue nature. This Demon directeth ẏ life of ẏ ſoule, & doth alwaies miniſter good thoughts to ẏ minde, continually working in vs by illumining, although we do not alwaies mark him, but when we are purged, & liue quietly, then we perceiue him, then he doeth as it were ſpeake with vs, & doth make vs partakers of his voyce, being preſent before, in ſilence, & doth alwaies ſtudie to bring vs vnto a holy perfection. By the help of this Demon alſo, men maye auoid ẏ malice of deſteny, which if hee be religiouſly worſhipped of vs, in honeſtie & holines, which we know Socrates did. And ẏ Platonikes thinke, he doth wonderfully help vs, by dreames, tokẽs, & ſignes, & putting away euill things, and carefully procuring vs good things: wherfore ẏ Pythagorians were wont to pray to Iupiter, ẏ he wold deliuer them from euill, or would ſhew thẽ frõ what Demon might be performed. The Demon of begetting, which alſo is called Genius, doth deſcend from ẏ diſpoſition of the world, & from the ſtarry circuits, which are occupied in generation. Ther be ſome which thinketh, ẏ the ſoule being now about to deſcende into ẏ body, doth naturallye chooſe vnto himſelfe, a keeper out of the company of ẏ Demones, and not ſo much to chooſe vnto him this guide, as againe alſo, to be wiſhed by him to defend him. This Demon being ẏ executor & keeper of life, doth win life vnto ẏ body, & when it is in ẏ body, hath a care of it, & helpeth man for the very ſame offite, to ẏ which, ẏ heauenly bodies haue appointed him in his birth. Whoſoeuer then haue receiued a fortunate Genius, are made in their workes

vertuous, mightie, & prosperous, wherefore of the Philosophers, they are sayd, to be Bene fortunati, or Bene nati. The Demon of profession is giuen by the starres to whom such a profession or sect, is subiect, which any man shall professe, that the soule sometimes, doth principye wish, when now in this body, he hath begun to vse choyce, & hath put on manners. This Demon is chaunged when the profession is changed, & according to the worthines of the profession, they are present with vs, more worthy, and also more higher Demones of profession; which successiuely haue a care of ỳ mã, which daily getteth this & that Demon of profession, as he doth climbe vp from vertue to vertue. Wherefore when profession doth agree with our nature, there is present with vs, the like Demon of profession, and agreeable with our Genius, & the life is made more quyet, happy and prosperous. But when we take vpon vs a profession vnlyke or contrary to the Genius, our life is made laborious, & troubled with iarring aiders, so commeth it to passe, that some man may profit in some Science, or Art, or ministery, in short space and labor, which in other things he laboureth in vaine, with much sweate & studie, and although no Science, no Art, no vertue, be to be dispised, yet to the end thou maist line prosperously, & deale luckely, chiefly knowe thy good Genius, & thy good nature, and what good the disposition of ỳ heauens, and God the distributer of all these, doth promise these, which distributeth to euery one as him listeth: follow the beginning of these, professe all these things, be occupied in that vertue, to the which the almightie distributer aduanceth thee and guydeth thee, who made Abraham excell in righteousnes & gentlenes, Isaac in feare, Iacob in strength, Moses in meekenesse & miracles, Iosua in warre, Phinees in zeale, Dauid in religion and victory, Solomon in knowledge & prayse, Peter in faith, Iohn in charitie, James in deuotion, Thomas in wisdome, Magdalen in contemplation, and Martha in seruice. Wherefore haue a care to climbe vnto the toppe of that vertue, wherein thou shalt feele thy selfe to profit easily, that thou maist perseuer in one, that art not able to persewer in all: yet despise not as much as thou canst, to profit in ỳ rest, & if thou shalt haue agreeable kapers of nature & profession, thou shalt feele a double profit & increase of nature & profession. But if they be vnlyke, follow the better, for sometime thou shalt perceiue more good to growe vnto thee by a worthy profession, then by thy birth or nativitie.

## ¶How diuers vertues are infused into diuers individualls, euen of one selfe kinde.

Chap. 11.

There are also singular & wonderfull endowments as well in many of individualls, as in the specialls, euen from the figure of heauenly things & scituation of the starres: for euery individual, when he beginneth to be vnder a determinate Horoscope & heauenly constellation, draweth therwithall with his being a certain wonderful vertue of working, & suffering a wonderfull thing, euen besides that which it hath from his speciall, as well by ỳ influence of heauenly things, as by the obedience of ỳ matter, of things generable to the soule of the world, which doubtlesse is such, as the obedience to our bodies, is our soules: for we feele ỳ in our selues, which we conceiue to euerye forme, our bodye is moued pleasantly, or fearfully, or by fleing away: so oftentimes ỳ soule celestiall, when they conceiue diuers things, then ỳ matter is moued therevnto thorough obedience. So in Nature, manye things appeare monsters, by ỳ imaginations of ỳ vppermost movings: so also, not only things naturall, but somtimes also things artificiall, conceiue diuers vertues, & this happeth most of al, if the soule of ỳ worker bend it selfe thereto. Wherefore Auicenna saith, what things soeuer are done here, they must nedes be before in ỳ movings & conceptions of the stars & Orbes: so are ther in things, diuers effects, inclinations & manners, not only framed by the varietie of the matter, but of the varietie of the influence, and of the diuersitie of the forme:

and this same not through ẏ specifical, but through ẏ particular & proper diuersitie. And the degrees of those are diuersly distributed by God, ẏ very first cause of al, (who continuing one selfe same, distributeth to euery one as him listeth) with whom notwithstanding the second causes, & the Angelicall & the heauenly causes do worke, setting in order the bodily matter, & other things cõmitted to their charge, wherefore God infuseth all vertues, through the soule of the worlde, yet by a peculiar vertue, of Images and ruling intelligencies, & by a concourse & a certaine peculiar & harmonicall consent of the beames and aspects of the starres.

## Stones, From whence the hidden vertues doe proceede.

Chap. 13. ALL men know that the Loadstone hath a certaine vertue, wherewith he drawe th yron, & that the Diamond with his presence taketh away the vertue of ẏ Loadstone: so Amber & Coat, being rubbed & warmed, drawe th chaffe or straw: The stone Abeston being kindled, is neuer or scarcely quenched: The Carbuncle giueth light in darknesse: Aetites, or the Eagles stone being laid vppon, doth strengthen the offspring of women and plants, & laid vnderneth drawe th them. The Jasper stone stancheth blood: ẏ litle fish Eckines staieth a ship: Rubarb expelleth choler: The liuer of the Camelion burned vpon ẏ tiles of an house, rayseth raine and thunder. The stone Heliotropius doth dazle the eies & maketh him ẏ carrieth it inuisible. The stone Lincurius taketh away illusions from the eyes. The fumigation of Lipparis, maketh al beasts to come abroad. Synochitides bringeth out the Ghosts below. Anachitides doth make the Images of heauenly bodyes to appeare. Ennectis laid vnder thẽ which are a sleepe, maketh them to haue Oracles. There is an hearbe in Aethiopia, wherwith they report that standing poles are dried, and all things shut are opened. And we reade that the kings of the Persians gaue Embassadours the hearbe Latax, that whersoeuer they came, they should haue store of all things. There is an hearb called Spartanica, or Herba Scytica, which being tasted or holde in the mouth, they report, that the Scythians doe indure hunger and thirst 12. dayes together, and Apuleius sayth, That hee was taught by a diuine power, that there were many kind of hearbes and stones, by the which men might get them an euerlasting lyfe, but that it was not lawfull that men should haue the knowledge of them, who lyuing but a small time, did gredily seeke to doe mischiefe, and dare to attempt anye wicked act, that if they should haue anye longer time, they would not spare God himselfe: but from whence these vertues are, none of them haue left in writing, that haue set forth greate volumes of the propertyes of things; not Hermes, not Bochas, not Aaron, not Orpheus, not Theophrastus, not Thebyth, not Zenothenus, not Zoroaster, not Enax, not Dioscorides, not Isaac the Jewe, not Zacharias of Babylon, not Albert, not Arnold, and yet all these haue confessed, as Zacharias writeth to Mitridates, that their greate force, and mens destinies, are in the vertues of hearbes and stones, wherefore a higher speculation is required, to know from whence these things doe come: Alexander the Peripatetike, not leaning his sences and qualyties, thinketh that these things proceedeth of the Elements and their qualities, which perchaunce might bee thought true, vnlesse these qualityes be of one selfe kind, and the operations of stones many, agreeing neither in the kinde, nor in the kindred. Therefore the Accademikes with their Plato, attribute these vertues to the Idee or causeites, the shapers or former of thinges. But Auicenna doth referre these operations to the intelligences, Hermes to the starres, Albert to the speciall formes of things: And albeit these Authoures seeme to bee against one another, yet none of them if he be well vnderstood, doe swarue from the truth, forasmuch as all their saiengs in many things doe agree to one effect: For God the beginning, the ende, and originall of all vertues, doth first

Generalls. Specialls.

of all, gine the seale of Ideas or conceits, to the intelligences of his ministers, which as faythfull executors doe seale with an Ideall vertue all thinges committed vnto them in the heauens & starres, as it were instrumentes, which heauens and starres in the meane season doe dispose the matter, to receiue those formes which do rest in the diuine Maiestye: As Plato sayth in Timeo, to be diuided by the Starres, and the giuer of formes hath distributed them, by the ministrye of the intelligencies, which he hath appointed rulers and keepers ouer his workes, to whom that faculty is committed, in things committed vnto them, ỳ all the vertue of stones, hearbs, mettalls, and of all things else, should be from the very intelligences bering rule. Wherefore forme and vertue, doth first proceed from ỳ Idee or conceites, next frō the intelligences ruling and gouerning, afterward from the aspects of ỳ heauens ordering, lastly from the ordred complections of the Elements, correspondent to the influences of the heauens, by whom the Elements bee ordered: Wherefore such operations are had in those inferior things, by erpresse formes, but in ỳ heauens by ordering vertues, in the intelligences, by meanes comming betweene, in the chiefe Patrone by the eramplar Ideas, consents or formes, all which must needs agree, in the execution of the effect and vertue of euery thing, wherfore ther is a wonderfull vertue and operation in euery hearbe and stone, but greater in a starre, more then also euery thing getteth himselfe many things from the ruling intelligences, but chiefly from the vppermost cause, wherevnto all things, as depending one of another, and made perfect, are correspondent, sounding in our melodious consent, alwayes praising together ỳ almighty worke, with certeine himnes, euer as they are willed by those holy youths singing in the Chaldes fornace, bleese the Lord all things ỳ spring vpon the earth, and all things that moue in the waters, all birds of the ayre, sheep, and cattell together with the children of men: wherefore there is no other cause of the necessitie of effectes, but a connexion of all things, with the first cause and correspondents to these diuine patternes and euerlasting Ideas or conceits, from whence euery thing in the chiefe patterne hath his determinate peculiar place, from whence he leueth and taketh his beginning. And wherein all the vertue of hearbes, stones, mettalles, liuing creatures, words and prayers, and of all things which are from God, is ingrafted, which although it worketh by the intelligences and heauens vn those bodyes below, yet oftentimes omitting those meanes, or suspending their ministrye, God immediatlye doth those thinges of himselfe, which then are called wonderfull workes, for with the rule and order of the first cause, the seconde causes which Plato and others call ministers, doe of necessitie worke, and of necessitye bring forth their effectes, yet oftentimes God doth so end or suspend them for his pleasure, that they quite leaue of from the necessitie of his rule and order. And these are the exceeding great wonders of God. So the fire in the fire of the Chaldes burned not the youths. So the Sunne at the commandement of Iosua, went back from his course for the space of one day. So at the praier of Ezechias the Sunne went backe. 10. lines or houres. So at Christs passion in the full of the Moone, the Sun was eclipsed. And the reasons of these operations cannot be found out or atteined vnto by no discourse of reason, by no Magike, by no knowledge bee it neuer so hid or profound, but are to bee learned and searched out by Gods Oracles alone.

## Of the Spirit of the world, what he is, and that he is the bonde of hidden vertues.

DEmocritus and Orpheus, a man of ỳ Pithagorians, most carefull seeking out the force of heauenly things, and the natures of things belowe, sayde that all things were full of the Gods: and not without a cause, for there is nothing of such excellent force, which being voide of Gods helpe is content with his owne nature. And they called the diuine ver- Chap. 14.

tues

tues ſpread abroade in things: Gods, which Zoroaſter named Diuine aurars, Scynecius, ſimbolicall intice-mentes, others liues, others alſo ſoules, and ſaide that the vertues of thinges did depende of them: becauſe it concerneth the ſoule alone from one matter to be extended to other things, about the which ſhee worketh, as a man which extendeth his vnderſtanding to things intelligible, and his imagination to things imaginable, and this is that which they vnderſtood, ſaieng. To wit, the ſoule of one ſence or being, goeth out, and entereth into another thing, bewitcheth it, and letteth his operations, euen as the Diamonde letteth the Loadſtone to drawe yron: but forasmuch as the ſoule is primum mobile, and as they ſaye, Sponte et per ſe mobile, and the body or matter of it ſelfe not able to moue, and ſwarming far from the ſoule. Therefore they ſay that a more excellent meane is required, to wit, that it is as it were not a bodye, but as it were now a ſoule, or as it were not a ſoule, as it were now a bodie, whereby to wit, the ſoule is knit to the body: and they feine that the ſpirite of the worlde is ſuch a meane, to wit, whome we tearme the quinticenſe, becauſe he doth not conſiſt of the foure Elementes, but is a certaine fifth, a thing aboue them or beſide them: Wherefore ſuch a ſpirite is neceſſarilye required, as a meane by the which the heauenlye ſoules are in the groſe bodye, and beſtowe wonderfull endowments.

This ſpirit doubtleſſe is in a manner ſuch in the body of the world, as ours is in mans body: For as the powers of our ſoule, are through the ſpirit giuen to the members: ſo the vertue of the ſoule of ϕ world is by the quintecenſe ſpread ouer all, for nothing is found in all the world which wanteth the ſparke of his vertue: yet more and moſt of all, it is powred into thoſe which haue drawen in verye much of ſuch a ſpirite, and it is drawen in by the rayes of the ſtarres, as farre forth as the thinges make themſelues confirmable vnto them: By this ſpirit then, all hidden propertye is ſpread abroade, vpon hearbes, ſtones, and mettalls, and vppon liuing creatures: by the Sunne, by the Mone, by the Planets, and by the Starres, higher then the Planets: And this ſpirit maye the more profite vs, if a man knowe howe to ſeuer him moſt of all from other Elements, or at leaſt very much to vſe thoſe things which moſt of all abound of this ſpirit: for thoſe things in the which that ſpirit is leſſe plunged in the bodie, and matter is leſſe miniſtred, do worke more mightily and perfectly, and alſo doe ſooner ingender and beget a thing lyke vnto them. For all vertue generatiue and of ſeede is in it, wherefore the Alcumiſts indeauour to ſeperate that ſpirite from golde and ſiluer, which being well ſeuered and drawen out, if afterwarde they applye him to any matter of the ſame kind, that is, to any of the mettalls, they ſhall immediatly make golde or ſiluer: And I my ſelfe know how to doe it, and once ſawe it: but I could make no more golde, then the weight of that gold was, out of the which I drew the ſpirite, for ſeing that ſpirit, is formę Extenſę, & not Intenſa, he cannot alter an vnperfect body into a perfect, beyond his meaſure: which notwithſtanding I deny not, but that it may bee brought to paſſe by ſome other ſkill.

Stretched out and bent in.

¶ How wee ought to ſeeke out and make tryall of the vertues of things, by a way taken of a ſimilitude.

Cap. 15.

IT appeareth then that the hidden properties are not ingraffed in thinges by the Elementall nature, but from aboue, are hidden to our ſences: and finallye vnneth knowen to reaſon, which doubtleſſe proceede from the lyfe and ſpirit of the worlde, through thoſe beames of the Starres, which cannot bee ſought out by vs none otherwiſe, then by experience and coniectures, wherefore thou gredye man which deſireſt to trauayle in this ſtudye, oughteſt to conſider that euerye thing moueth and tourneth to his lyke,

and

Propertye consists in hidde vertue, but quality in vertue elementall.

and inclineth to himselfe according to al his might, as well in propertie, to wit, in hidden vertue, as in qualitie, to wit, in vertue elementall: sometimes also in very substaunce, as wee se in Salt, for whatsoeuer standeth long with salt, doth become salt, for euery agent when he shall begin to doe, doth not moue to a thing lower then himselfe: but after a sort, as much as may be, moueth to his lyke and match: which also manifestlye we se, in sensible liuing creatures, in whom the vertue nutritiue doth change meate, not into hearbe or plant, but doth turne it into sensible flesh, wherfore those things in the which there is the excesse of any qualitie or propertie, as heat, cold, boldnesse, feare, sorrow, anger, loue, hatred, or any other passion, or vertue, whether it be in them by nature, or sometimes also by art or chance, as boldnesse in a harlot, doe most of all moue & prouoke to such a qualitie, passion, and vertue. So fire moueth to fire, and water moueth to water, and a bold person moueth to boldnesse. And it is knowen among the Philitions ỳ the braine helpeth the braine, and the lungs, the lungs. So they say, that the right eye of a Frogge, helpeth the right eie, the left eie the left. Being hung about the necke in a cloth of a naturall coulour, helpeth blearednesse. The lyke also they report of the eyes of a Crab. So the feete of an Hedgehogge are good for the gout, so bound, that feete may be hung to feete, hand to hand, the right to the right, the left to the left. After this sort they say, that euery barren liuing creature, prouoketh to barrennes. and of him most of all the stones, and the matrice or the brine. So they say that a woman conceiueth not, that taketh monethly of the brine of an Elum, or anye thing striped therin. If thẽ we wil worke for any propertie of vertue, let vs seeke for liuing creatures or other things, in ỳ which such a property is more excellently, and of them let vs take the part, in ỳ which such property or vertue hath most force. As if at any time we will prouoke loue, let vs seek for some liuing creature, which most of al loueth, as are ỳ Doue, the Turtle, the Swallow, and the Wagtaile, and of them let vs take the members of the parts, in the which the venerial appetite haue the most force, which are the heart, the stones, the matrice, the member, the sperme, and the Menstruum: & let that be done at such time, as these liuing creatures are most of all delighted with such affection or desire, and bend themselues to the same, for then they greatly prouoke and cause loue. In like manner to increase boldnesse, let vs seeke for a Lyon or a Cocke, & of them let vs take the heart, the eyes, or the forehead, and so must we vnderstande that which Psellus the Platonike sayth, that Dogs, Crowes & Cocks, tend to watching: so do also the Nightingale, ỳ Bat, & the night Rauen, and of those chiefly the head, the heart, and the eyes. Wherefore they say, if a man carry about him the heart of a Crowe, or a Bat, he shall not sleepe vntill he put him away: The same doth the head of a Batte bound drye to the right arme of him that is awake: for if hee bee put vpon one sleaping, it is sayde he will not awake vntill the same be taken away. In the same manner a Frog and an Owle doe make one to speake, and of them chiefly the tongue and the heart. So the tongue of the water Frog layde vnder the head, maketh a man speake in his sleape, and the heart of an Owle laid vpon ỳ left brest of a woman sleeping, is sayd to make hir vtter all hir secrets: the heart of a night Crowe, and the fat of a Hare layd vpon the brest of one sleeping, is reported to doe the lyke. In the same sort all liuing creatures of long lyfe, are good for long lyfe, and which so euer of them haue in them a renewing vertue, are good for the renwing of our bodies, & restoring of youth, which the Philitions often times haue shewed themselues to knowe, as it is manifest of the Viper & the Serpent: and it is knowne that the Hartes renewe their olde age by eating of Serpents. In the same manner the Phœnix is renwed by the fire which he buildeth for himselfe. And the like vertue is in the Pellican, whose right foote if he put vnder hot doung three moneths after, a Pellican is thereof ingendered a new. Wherefore some Philitions by

Whether a Tortoise or a Hedghog

cer-

certaine confections of the Viper & Helleborus, and by the confected flesh of some such liuing creatures, doe promise to restore youth, and otherwhile restore it, some oftentimes also they profer such youth as Medea promised and restored to olde Pelias her father. It is also beleeued that the blood of a Beare drawen out of a fresh wound, by layeng thy mouth thereto, doth by this kinde of drinke increase the strength of the body, because that liuing creature is very strong.

## How the operations of diuerse vertues are powred out from one thing to another, and doe communicate the one with another.

Chap. 16

THou oughtest to knowe that the power of naturall thinges is so greate, that not onely they moue all things that are neere them by their vertues, but also besides this, they powre into them the lyke power, by the which through the selfe same vertue, they also moue other thinges, euen as wee see in the Loadstone: which stone doubtlesse doth not onely draw yron rings, but also giueth them a force by the which they may doe the lyke: wherof Augustine and Albert do write þ they sawe. In þ same sort it is sayde, that a common strumpet in whome there is boldnesse (and bashfulnesse,) is banished through the selfe same property, doth moue al things neere vnto her, which afterward yeald the same to others. Therefore they say, that if one put on the smocke of a whore, or carrye with him a loking glasse, wherein she dayly sawe her selfe, hee shall become bolde, vnfearefull, shameleese, and lecherous. In like sort they say that the cloth that hath bene at a buriall, doth gather thereby a certaine saturnall property of sadnesse: and that the rope wherein one was hãged hath certaine merualous properties. Like to this is that which Plynie reporteth, if one cast earth vnder a greene Lizaard that hath his eies putte out, and to gather in a glassy vessell shut close, by rings of Wallie yron or golde, when it shall appeare, that the Lizarde hath receiued his light through þ glasse, the rings are good against bleared eies: The same also is of force in a Weesell, whose eyes being put out by pricking, it is couêt also that they haue seene again. Likewise also rings are put for a certein time in a Sparrowes or Swallowes nest, which afterward is vsed for loue or good willl.

## How by strife and friendship, the vertues of things are to be found out and experienced.

Cap. 17.

IT now resteth to see that all things haue betweene them loue and discord, & euery thing hath some thing to be feared, and horrible, discording and tending to destruction. Contrariwise some thing reioycing, cherishing, & comforting: So in Elements, fire is contrary to the water, & the aire to the earth, but yet they all agree together: againe in heauenly bodies, Mercury, Iupiter, Sol, & Luna, are friends to Saturne: Mars, and Venus are his enimies: al the planets sauing Mars, are Iupiters friends: so also all hate Mars sauing Venus. Iupiter and Venus loues Sol: Mars, Mercury, and Luna are his enimies, all loue Venus, sauing Saturne. Iupiter, Venus, and Saturne, are friends to Mercurie: Sol, Luna, and Mars are his enimies. Friends to Luna, are Iupiter, Venus, and Saturne: Mars, and Mercury, are his enimies. There is another enmity of the stars, to wit, when they haue opposite houses, as Saturne to þ lyghts, Iupiter to Mercury, Mars to Venus: & the stronger enimitie of them is, whose exaltations are opposite, as of Saturne & the Sunne, of Iupiter and Mars, but the strongest friendship is of them which agree in nature, qualitie, substance, & power, as Mars with Sol, and Venus with Luna, likewise Iupiter wt Venus. And there is a friendship of them, whose exaltation is in the house of another, as of saturne with Venus, of Iupiter with Luna, of Mars with Saturne, of Sol with Mars, of Venus with Iupiter, of the Moone with Venus. And such as are the friendships & enmities of the bodies aboue: such are þ inclinations of things

One against another.

vnder

vnder them in those inferiour bodies. Wherefore these friendshippes and enmities are nothing else but certaine inclinations of things among themselues, in desiring such a thing or such a thing, if it be awaye, and to be moued vnto it, vnlesse it bee letted, or to repose it selfe in that it hath gotten, in shunning the contrarye, and fearing to come nere it, & not to rest content therewith. Wherefore Heraclitus being lead with this opinion, did confesse that all things were made by strife and friendship. There are also inclinations of friendships in Vegetables and mineralls, as the Loadstone hath to yron, the Emeralde to riches and fauour. The stone Iaspis to child-birth. The stone Achatis to eloquence. *Naptha, draweth fire vnto it, and fire leapeth into it wheresoeuer it be sene. Likewise the rot of ỹ heard Aproxis draweth fire vnto it frō a far off, as Naptha doth: and ỹ lyke inclination is betweene the male & female date tree, of whō when a bough of ỹ one shal tuch a bough of ỹ other, they fold themselues into a natural imbracing, neither doth ỹ female bring forth fruit wout the male: And the Almond tree growing alone is vnfruitfull: Vines loue the Elme tree, and the Olive tree, and the Myrtle loue one the other: likewise the Olive tree, and the Fig tree. But among the liuing creatures, there is friendship betweene the black bird and the Thrush, betweene the Chocke and the Hearon, betweene the Peacockes and the Doues.

*A clyue.

FINIS LIBRI VNDECIMI.

# ¶INCIPIT LIBER DVODECIMVS.

## DE AVIBVS IN GENERALI.

FOrasmuch as the treatise is ended of the properties of the aire, and of things that bee gendered therein: it is conuenable to this present volume to treate of some things, which belong to ỹ worship and adorning thereof, that in those as in other creatures, the mightie magnificēce of God may be prayed.

¶To the ornament of the aire belongeth birdes and foules, as Beda saith: and therefore by the helpe and goodnesse of Jesus Christ, somewhat of them shal be treated consequently in this Booke. Not of all, but onely of such birdes and foules, which be specially spoken off in the text of the Bible, or in the Glose. And first we shall speak in generall, and then in speciall, and that by the order of A.B.C.

¶Birdes bee called Aues, as it were Deuie, as it were without way, as Isidore sayth. For their wayes in the ayre, bee not distingued in certaine. And birds with mouing of wings, diuide & departe the aire, but anone after the flight, the aire closeth it selfe, and leaueth no signe nor token of their passage & flight. And foules bee called Volucres, and haue that name of Volare, to flye, for birdes flye with wings, as Isidore saith, and therefore they bee called Alites, as it were Alates, that is mouing and rearing vp themselues with wings. For they flye not without wings, nor areare themselues from the earth vp into the aire without ỹ benefit of wings: or else a bird is called Ales, and hath that name of Alendo, feeding. For he is fedde of him that fedeth birdes and foules of heauen, and giueth meate to all flesh, as Isidore sayth. The conditions and properties of birdes and foules, be knowen by many things: by theyr substance and complection. For the substance of birds and foules is made of

Limited or diuided.

Lift vp, mount aloft.

two



two middle elements, that be betweene the two Elements that be most heauie, and most light. For in their composition and making, ayre and water hath most mastrye: and therefore they haue lesse of earthly heauinesse, and more of lightnesse of the ayre, then beastes that goe on land, and swimme on water: By lightnesse of their substance they be borne vp into the aire, as Isidore saith. And the aire that is closed in the hollownesse of pennes and feathers, maketh a Birde lyght, and disposeth and maketh him able, and helpeth him to moue vpwarde. Therefore the more birdes haue of hollownesse of pens & multitude of feathers, and the lesse flesh, the more easily they reare themselues and flye vpward: As it fareth in Fowles of praye, that be discharged of weight and flesh, & flye most high, and be wonderfull sharpe of sight, and full bolde and hardie, as Aristotle saith li.2. Also the condition of Birdes is knowne by generation, for they haue a seminall vertue of kind pight in them: And by vertue thereof they be kindlye moued to increase their kinde by deede of generation, and to kepe their kind in order, as it is said of Aristotle.li.6.

All birds (he saith) and foules, when they bring forth birds, lay egges, though it cannot be seene in all for scarcitye. And the beginning of generation of a Birde, (as it is sayde there) commeth of the white, and his meate is the yolke. And after ten daies of the generation, a birde is full shapen in all parts, and the parts be openly distinguished & knowen. But then his head is greater then all the body. And if the egge shell were then broken, the head shoulde be founde bowed vppon the right thigh, and his wings spread vpon the head. When the generation of all the members is perfectlye made, and liniation and shape of the members, the shell breaketh, sometime the eightenth daye, or the twentye day, as it fareth in hennes. And then the chickens come out of the shell alive hauing full shape, and sometime twaine out of one shell. But among such twinnes that come out of one shell, the one is more, and that other lesse, and more wonderfullye shapen, as he sayth there. liber. 6. Among all beasts that bee in order of generation, birdes and foules bee most honest of kinde. For by order of kinde males seeke females with busynesse, and loue them when they be found, and fight and putte them in perill for them, and be ioyned to them onely as it were by couenant, and wedding loue. And nourish and feede onelye the Birdes that they gette. And so kindlye they deeme and knowe betweene sexe and sexe, male and female, except fewe, whome kinde goeth out of kinde, as Aristotle sheweth an ensample of the Partridge, that forgetteth his sexe, that is to vnderstande, distinction of male and female: and so he sayth, that the male leapeth vpon the male, and the female vpon the female. But of the egges that come of such treading come no birds, but they bee as winde Egges, and take an euill sauour of such treading, and an euill stench.

Also it is sayd of the Culuour cocke, that when he is old and may not tread, but onely bill, he leapeth vppon another Culuour cock. And birds and foules gendering kepe conenable time: for in springing time, when the generation commeth in, birdes crie and sing, males drawe to companye of females, and desire each other of loue, and wowe with beckes and voyce, and build neasts, and laye egges, and bring forth birdes: and when the Birdes be gendered, they feede and nourishe them, and bring them vp: But when the office of generation is full ended, then they cease off song, and departe from each other, and come not together till the time of generation commeth againe.

Also Birdes and fowles bee knowen by the places that they dwel in. For some birdes & foules (as it seemeth) loue company, and dwelling nigh men, as hennes, Goose, Sparrowes, and Storkes, and Shalowes: And some dreade and flye, and be afeard of conuersation of men, as fowles of woodes, of mountaines, of riuers, and of marreyes. For by their diuerse complections, they seek & challenge diuerse manner of places to inhabite in.

For thole that be colde and moyſt of kinde vſe marreis and riuers for gathering of meate, and for making of neaſts, for ſitting on brode, and for to bring vp and nourith vp theyr Birdes, as Cotes and wilde Mallards, and Swannes: In whome (as Ariſtotle ſaith) kinde ordineth wiſely: For they haue broade cloſed and hollow fete for needfull ſwimming, that they maye by the breadth of theyr fete the better put and ſhoue the water backwarde. And ſo when water is ſhoued backwarde, they ſtretch themſelues forward, as it were rowing. Alſo they haue broad bills for to gather graſſe and rotes, cutte them and bite the more conuenable. And long neckes to take vp their meate the more eaſilier out of the deep waters, and alſo to ſeek meat in deepneſſe. And birdes and fowles that be of more hot and drie kinde, dwell in mountaines, and on high rockes and ſtones, as Birdes and foules that liue by praye, as Eagles & Fawlcons, and other ſuch, to the which (as Ariſt. ſaith) kinde giueth croked clawes & ſtrong fete and ſinewy, and croked billes and ſharpe, to holde ſtrongly theyr praye, and to drawe and teare fleſh the more eaſily: and ſuch birds and Fowles haue little fleſh and many feathers, and be full bold and hardy, that they may be ỳ more ſwifter of mouing, and the ſtronger of flight, as Ariſtotle ſayth.

Alſo they haue long tailes, ſubtill, and thinne, by the which they rule themſelues in flight, as the helme ruleth and ſtirreth the Shippe. And as Ariſtotle ſayth libro primo. All ſuch foules loue deſart places and wildernelles, and may not dwell with anye of theyr fellowes, but put from them their owne Birdes. And anone when they maye flye, they beate them with their billes, and driue them out of theyr neaſt, and ſuffer them not to liue in theyr companye, as Ariſtotle ſayth. Theſe and other Fowles of praye, haue diuerſe manner of doing in taking of praye. For ſome take theyr praye flyeng in the aire, and reſeth neuer on pray vppon the ground. And ſome contrary wiſe take theyr praye on the ground, and they neuer greue theyr pray in the ayre. And certaine wilde Fowles as Culuours knowe well the diuers doing of ſuch Fowles in taking of praye. And therefore when they ſee the pray takers of the ayre, they flye to the ground: And when they ſee the pray takers of the grounde, they flye ſodeinly vp into the aire. And they that were in perill on the ground, are ſure and ſafe in the aire, as he ſayth.

Alſo ſome wood foules vſe and dwell in woods, and in thicke toppes of trées. And ſome of theſe be more milde then other: as Birdes that ſing in Summer time with ſweet notes in woods & trées, as Thirſtils and Nightingales, & other ſuch that ſing moſt ſpecially in time of loue: And they make theyr neaſtes in ſhrubbes and in buſhes, and ſit buſily abrode vpon their egges, and loue theyr birdes, and bring them vp. And other birdes there be, that loue namely fields, and vſe to be therein and gette them meate, and eate continually of the fruite of the earth: as Cranes & Geeſe, both wild and tame. And ſuch foules loue to dwell togethers, both on the grounde and in the aire, and go and flie in beardes, and loue their owne kinde, and make a king among them, and be obedient to him, and flye in order and in araie, and fight ſomtime full ſtrongly among theſelues, and rent and wounde and pull vfte each other with their billes: But after that fightyng, as they were reconciled, they flie togethers, & leaue not therefore companie: And they haue foreknowledge of tempeſt of weather, and when they ſee that it commeth, they gather and crye: And they ordeine watches, and in waking chaunge places. All this is conteined in Exameron of Baſile, and of Ambroſe alſo. And lykewiſe it is read in Ariſtotle. Alſo Ariſtotle putteth more hereto, & ſaith, that the Crane that walketh for the watche by night, holdeth a lyttle ſtone in his fote, that if he hap to fall aſlepe, he maye be waked by falling of the ſtone. And alſo if a Crane loſe his fellowſhippe, he flyeth vp high, and calleth and crieth and ſeketh his fellowes, and till he findeth them, vnneth he commeth downe to haue meat: alſo he ſaith,

that the king of those Birdes alwaye lyghteth down first, and ariseth first from the earth, and taketh first his flight. Also he arreareth vp his head & loketh about ofter then other, and if he se one comming, he cryeth and waketh all his fellowes, and warneth them of perills.

Also the propertyes of some Foules be knowen by diuersitye of eating. For some eate nothing but flesh or bloud, as all the birdes and foules of pray with croked beakes and sharpe clawes, that eate all beasts that they may hunt: But they hunt not nor eate no fowle of their owne kinde, as fish eate fish of their own kinde, as Aristotle sayth li. 7. And such birds and foules drinke neuer water, as he sayth there.

And there be other birds that eate onely seds and fruit, and herbes that grow on the ground, as Doues and Turtures and Oese bath wilde and tame. And other foules there be, that onely eate now flesh, and nowe fruite indifferenthye, as gladly that one as that other: as foules of rauen kinde, as Chonghes, Crowes, Rokes, Rauens, and Pies, of the which Aristotle sayth and Basilius also, That foules of Rauens kinde fede their birds in youth, and the young fede the olde in their age. Also when the olde ware feeble, the young helpe them, and beare them on their shoulders, as he sayth.

And in all such Fowles kinde mildnesse is praised, that men may be ashamed to withdraive or to denye to serue Father and mother, insomuch he knoweth that Birdes serue and helpe each other, as Ambrose sayth. Also the propertyes of birdes and Foules be knowen by disposition of members. For as Aristotle sayth, li. decimo tercio. In this all foules accorde, that all Foules haue billes, that are not founde in other beastes. But they be diuerse in disposition: For some haue short billes and broade, and theyr lyfe is quiet and milde, for such a bill is able to take meate that is nigh. And some haue long billes and sharpe, for they take theyr meate out of deepe places. And some haue sharpe bills and croked, for such a shape is needefull to eate, to hale and to drawe, and to rent rawe flesh. And all Foules haue these properties, that euerye foule hath two fete as a man. But in disposition of fete and of legges is most diuersitye found. For the fete of cloue footed foules be strong and sharpe, for they be able and according to pray and to hunting: And the fete of water foules be close, hollow, and broad: for they be able to swimme. And all foules with long fete, haue long necks, and lye stretching out theyr neckes. And if the necke be small and feble, he beareth it downe in flyeng. And it is generall, that euery foule that hath a shorte necke, hath shorte thighes, and againeward. And euery foule hath a nauil whe he is bred. But when the foule weareth, the nauill is hidde and not seene. For it is continued with a gut by a vaine that is within.

Also properties of foules may be knowen by swift or slow breding of birds, as a Culuour that breedeth tenne times in one yeare, and some laye many egges as an hen: and some lay oft as hens and Coulnoures, and hennes that laye many egges, die sone, as Aristotle saith. lib. 5. And foules with croked clawes that eat flesh, laye seldome egges, for they lay but once a yeare, except the Swallowes, that onely among foules that eate flesh, laye egges twice a yere.

And foules ware sicke when they sit abrode vppon their egges, as it fareth in the henne, and in the Eagle, of the which it is sayd li. 6. For then the Eagle is sore greeued, and her wings ware white, and her clawes goule and feble. Many other properties be of foules, the which were to long to reken all a row. Here it needeth onely to knowe that among other kinde of beastes, generally Foules are most pure and lyght, and noble of substance, and swift of moning, and sharpe of sight, of flesh of good digestion, and good sauour, and turning into feding & wholsome. Also foules be full busie in making nests, and breding and feding of theyr birds. This that is said in generall shal suffice at this time.

## Of the Eagle. chap. i.

NOw it pertineth to speake of birds, and fowles in particular, and first of the Eagle, which hath principalitye among fowles. Among all manner kinds of diuerse fowles, the Eagle is the more liberall and free of heart, as Plinius saith. For the pray that she taketh, except it be for great hunger, she eateth not alone, but putteth it forth in common to fowles that follow her: But first she taketh her owne portion and parte. And therfore oft other fowles follow the Eagle, for hope and trust to haue some part of hir pray. But when the pray that is taken is not sufficient to her self, then as a king that taketh hed of a Comint, hee taketh the bird that is next to him, and giueth it among the other, and serueth them therewith. And she setteth in her neast two precious stones, which bee called Achates. The one of them is male, and that other female. And it is sayde, that they maye not bring forth their birdes without those stones.

And she layeth in her neast that precious stone that is called Achates, to kepe her birdes from the venimous biting of creeping worms, as Plinius saith. And ỹ Eagle is called Aquila, and hath that name of sharpnesse of eien, as Isidor. sayth. For she hath so strong, and so sharp, and cleere sight, (as it is sayde) that when she is borne and flieth vp into the aire, and boueth aboue the Sea so high, that vneth she is seene with mans sight. And out and from so great highnesse, she seeth a smal fish swimme in the Sea, and falleth downe anone, as it were a stone, and taketh sodeinely the fish, and draweth the praye that is so taken sodeinelye to the cliffe. And is a Birde hotte and dryе of kinde, and desireth praye, and is right strong, bolde, and hardye, passing the strength and boldnesse of other birdes, and his strength is most in wings, feete, and bill. For hee hath fineleye wings, and little flesh, and therfore in his flight hee may well awaye with trauaile. For in comparison to the greatnesse of his bodie, he hath but little flesh, & therefore hee hath much strength and vertue. Also hee hath many feathers, and therfore he conteineth much lightnesse. And among all fowles, in the Eagle the vertue of sight is most mightye and strong. For in the Eagle the spirit of sight is most temperate, and most sharpe in act and dede of seeing and beholding the Sunne in the roundnesse of his circle, without anye blemishing of eyen. And the sharpenesse of her sight is not rebounded againe with clearnesse of light of the Sunne, neither dispearpled, as Ambrose sayth. Also Ambrose sayth, and Aristotle libro. 20. that ther is one maner Eagle that he calleth Almachor, and is ful sharpe of sight, and shee taketh her owne birdes in her claws, and maketh them to looke euen on the Sunne, and that ere their wings bee full growen, and except they looke stifye and steadfastly against the Sunne: shee beateth them, and setteth them euen before the Sunne. And if any eie of any of her Birdes watereth in looking on the Sunne, shee slaieth him, as though he went out of kinde: or else driueth him out of the neast, and dispiseth him, and setteth not by him: and the birde that beholdeth and setteth his eie steadfastly vpon the Sun, she feedeth and loueth him as her owne birde, lyke to her in kinde: and though she sette her sight neuer so straight and steadfast on the Sunne, yet she casteth her eie to waite and espie after her praye, as Gregorye sayth. And Aristotle. libro. 12. sayth, that cloue footed Birdes neede sharpe sight. For they seeke meate from a right farre place: & therfore the Eagle flieth higher then other fowler, and therfore she buildeth her neast in ful high rockes, there she maketh her neast sure, and defendeth it with highnesse of place, as Grego. sayth. The Eagle dwelleth sure and safe in most high places, and neuertheleste because of meate shee looketh and seeth these lowe places: he flyeth highest vpward, and commeth sodeinlye downewarde, when hee seeth a carrion, or some other pray, he desireth.

(* In the. 11. of Leuiticus wherin is expressed of beasts, fishes, & birds, which bee cleane & to be eaten, ỹ text saith, these be those kinds of birds ỹ shall not be eaten. The Eagle, the Oslehawke, the Osprey, the Vulture, the kite, and all Rauens, * Additio

the

the Estridge, the night crowe, the Cockoe, the Hauk, the Fawlcon, the Cormorant, ỳ great Owle, the Back or flindermouse, the Pellican, the Pie, the Storke, the Jay, the Lapwing, & the Swallow, the Glæd or Bullard, the Redshanke, the Swan, the Stork, the Hearon, De. 14. ỳ Eagle is called in Hebrew Neser, of the Chaldes Nisra, of ỳ Persiãs Ansimureg, of ỳ Latins Aquila, his colour is brown on the backe, & somewhat whitish, graye on the brest, yeolowish legged, blacke talented & sharpe sighted: he is enimy to ỳ hart, to the Hare, and to the dragon, he overcommeth the hart or stagge, by lighting on his head: having gathered on his wings a great quantitie of dust, taketh hold of his hornes, and by beating of his wings, he forceth the dust into the Hart or staggs eyes, and ceaseth not vntill he hath ouer wearied the beast that he fall downe, of the which he taketh his praye, & leaueth the rest. The Hare she striketh on the head, and carryeth cleane away, & so of young kids, lambes, piggs, & gæse. Gesner in his third boke of birds. Sebastian Munster, &c.

Also the Eagle is a fowle that seldome sitteth a-brode, and seldome hath birdes, and nourisheth and fædeth her birds.

Libro sexto Aristotle saith, ỳ the Eagle taketh thrée egges at the most, & throweth the third egge out of the neast: for she sitteth a brod heauylye therupon. And he sayth furthermore, that at that time she is so much febled, that she maye not well hunt birds of other foules: for then her clawes be croked, & her wings waxe white, and then she is sore greeued in feding of her birdes. And if it happeneth that ỳ Eagle hath thrée birds, she throweth out one of her neast, for difficulty of feding and nourishing: But a bird that is called Ossifraga, & is called Cebar in the language of Arabia, fædeth ỳ bird ỳ the Eagle casteth so haply out of her neast, as he sayth. Also he sayth, that there be diuerse kinds of Eagles, & they fed diuersly their birds: for Eagles with white tailes, trauaile more in feeding of their birds, thẽ Eagles with black tailes, which trauaile lesse in such doing. And when her birds bee ready for to flye, shee putteth them out of her neast, and exciteth and comforteth them lyttle and lyttle for to flye, and maketh them fast and to be hungry, for to haue the more desire to come after her into the aire, because of meate. And if it happen that they bee slow to passe out of her nest, then she smiteth them with her bill, & withdraweth from them their meate, to constraine thẽ in that manner to passe out of the neast. And after that they be full in strength and in feathers, she driueth them awaie from her, and is no more busie aboute thẽ, except one manner kinde of Eagles, that Aristotle calleth Athac, that thinke long time on her birds. And when her birds flye, she flyeth with them, and giueth them meate, and flyeth sometime about them, and taketh hede of them, and is ready to withstand other foules, if it so be that they come to griene or to noy hir birds. Aristotle toucheth all this. li. 6. as Gregory toucheth super Iob.

It is said of the Eagle, that when hir young birds be newly hatcht: and vnmightie to take & receiue and defie great meat, then ỳ mother sucketh bloud, & fleeting humour out of her praye, & holdeth it in her mouth, and putteth the bloud and such humour to the mouthes of her birdes. And fædeth them so with lyght meat, till they bee strong and able to receiue & take stronger meate. And hereto Austen saith and Plinie also, that in age the Eagle hath darknesse & dimnesse in eien, & heauinesse in wings. And against this disaduantage she is taught by kinde, to seeke a well of springing water, and then she flyeth vp into the aire as farre as she may, till she be full hot by heat of the aire, and by trauaile of flight, and so then by heate the pores be opened, & the feathers chafed, and she falleth sodeinlye into the well, and there the feathers bee chaunged, and the dimnesse of her eien is wiped away and purged, and she taketh againe her might and strength.

Also he sayth, that when the Eagle ageth, the bill waxeth so hard and so croked, that thereby he may take his meate. And against this disaduantage he findeth a remedy. For he seeketh a stone, against

the which he smiteth and beateth strongly his bill, and cutteth of the charge of the bill, and receiueth meate and might and strength, and so becommeth young againe. And as Plinius saith, The Eagle sitteth on a rock or on a tree, & setteth the sight of her eyen against the clearnesse of the Sunne, or casteth her eien, & loketh hether and thether to espie her pray, or else beholdeth her owne clawes alway. Her gall is full medicinable: for when it is done in Collirijs, it sharpeth the sight, and helpeth against dimnesse, and other diseases of eien, as Dioscorides saith, & Constantine also. And hath some propertyes lesse worthy to be prayed, as is a Birde passing in heate and in dryenesse: and therefore he is bolde and hardie and wrathfull: And for strong wrath is not but in bodies of great drinesse, as Arist. sayth libro decimo sexto. The Eagle is enimy to innocent birds and foules, and pursueth them with her clawes, and taketh the Birde, and smiteth the head with her bill: and hath a lowing voyce, and generally feareth all other fowles. For in the sight and hering of the Eagle all foules of other kinde dreade, and also foules of pray. Therefore Plinius saith, That the gentle fawlcon or other such foules vneth take prayes on ý day, that they heare the Eagle. And that perchance commeth of great dreade. For generally all foules haue dread of the Eagle, that taketh her pray onely in the aire, & they dread lesse ý Eagle that taketh her praye on the ground, & least of all that Eagle ý taketh her praye on the water. For no foules dread ý Eagle, but foules ý haue their liuing and conuersation in the water alonely. And such an Eagle goeth much out of kind & of nobleneſse of those Eagles that take their pray in the aire, & on the earth, and that Eagle dreadeth the Vultur. Aristot. li. 15. saith, that such an Eagle Amachel dwelleth & abideth nigh the Sea, and fast beside greate lakes and ponds, and is fedde with birdes that bee nigh the sea. When they come out of the water, & happen to see the Vulture comming, they will be afearde, and so they flye to the water, but the Vulture, that hath a right sharpe sight, flyeth alwaye about that place: and if they flush out of the water into the ayre or into the land, the Vulture taketh them anone. And such an Eagle be long in the water, he is stifled. And ý Eagle hath one fote cloſe and whole, as the fote of a Gander, and therwith she ruleth her selfe in the water, when she commeth down because of her praye. And her other fote is a cloue fote, with full sharpe clawes, with the which she taketh hir pray. And ý Eagles fethers haue a priuie fretting vertue, as Plinius saith. For he sayth, ý the Eagles feather done and set among feathers of wings of other Birds corumpteth and fretteth them. As strings made of wolues guttes done & put in a lute or in a harpe among strings made of sheepes guts, do destroy, and fret, and corrumpe the strings made of sheepes guttes, if it so be that they bee set among them, as in a lute or in a harp as he saith.

A vvonder full and true secret approuedly tryed.

Also the Eagle loueth not company: but voideth and flyeth companie, as Aristotle saith libro primo. It is not possible, that foules with crooked clawes shoulde abide with any of their fellowes. Also the Eagle hath clawes in stead of swords. And therfore when he sitteth on a stone he cloſeth in his clawes, and as it were hideth them within the fleshe, that he hurt them not, neither smite them against the stone, as Aristotle saith, li. 13. A foule with crooked clawes hideth not long vppon trees, nor vpon stones. For the kinde of their clawes is contrary to these two thinges. Also he is right cruell against her owne birds, when they? eien be cloſed against the Sun: For then she supposeth that they be not her owne birds, when they? eyen be cloſed against the Sunne. Also to teach and to compell them to take praye of other birdes, she beateth and woundeth them with hir bill, as plinius saith.

## Of the Goshauke. chap. 2.

Accipitre, a kinde of Eagles. The Goshauke.

THE Goshauke is a royall foule, & is armed with more boldneſse then with clawes, and as much as kinde taketh from her in quantitie of body, he rewardeth her with boldneſse of heart, as

Isidore saith. And as he sayth, shee is a couetous foule to take other foules, and for the taking of other fowles, and for pray she is called Accipiter & Rapter, rauisher. Also Basilius in Exameron sayth: that such Haukes be cruell against their birds: so that they take from them meat when they be flegge and ripe, and they beate and driue them out of their neast, as the Eagle doth hir birds. And for shee doubteth least they be not hardy, she comforteth and exciteth them to bee bolde, and hardye, and to take pray, least when they bee full of age, they shoulde be dull and idle, and accustome themselues more to the seeking of meate, then to be bolde, and of hardye courage, as Beda sayth and Ambrose also. And some such Hawkes bee theeues of the aire onelye, and some of the earth onely, as Eagles bee diuerse, as Aristotle sayth in his first booke. The first manner of Hawkes take onelye flyeng Birdes, and the seconde manner of Hawkes smite and reise on birdes that sit on the earth, and Doues know which is which, and they knowe the diuersitye of Eagles, as it is sayde. And Accipiter is an hot fowle and dry, and poore of charge of flesh, and addressed with diuersitie of pennes and of feathers, and is in faireneese of fethers most like the Musridge, and not pere thereto in boldneese of heart: And shee flyeth nowe vp to the aire swiftly, and so high that no man can see her: and then falleth sodeinly downe vpon her pray: and her breast is most sharpe, and couered with little flesh. Thereof Aristotle speaketh, and he sayth lib. 14. that the more sharpe her breast is, the better shee is of flight. For if she had a full broad breast, she should moue much aire, and shoulde be slowe of flight. And her breast is not fleshie, but it is sharpe: and should be feeble, if it were couered with much flesh: as it is said there. Her most strength is in ỳ breast, & in the clawes, & in hir bil, with ỳ which some she taketh out the braine of her praie. Her gall is medicinable and profitable medled in Colbrijs medicines of eien: and it sharpeth the sight of eien, & destroieth and wasteth white speckles, which be in the eien: and so doth her dirt also: & the Goshauke hath this propertie as Gregory saith, that in age when shee feeleth her selfe grieued with he heauines & waight of feathers, she spreadeth her winges against the beames of the Sun, when the winde is South, and so by sodeine weather and resoluing heate, the pores be opened: and when the pores be so opened, she smiteth and flappeth her winges, and in so doing the olde feathers leape out and newe growe: and so the new fethers maketh her in better state, and the more able to flight: and two kindes there be of such Fowles, for some be tame, and some be wild: and he that is tame taketh wilde fowles, and taketh them to his owne Lorde: and he that is wild taketh tame foules. And this Accipiter is of a disdaynous kinde. For if shee fayle by anye happe of the praye that she ryleth to, that daye vnneth she comes to her Lords hande: and he must haue ordinate diet, neyther to scarse nor to full. For by to much meate she wareth fat, and then she wareth ramayous or slowe, and disdayneth to come to reclaime: and if the meat be to scarce, then she fayleth, and is feeble and vnmightye to take her praye. Also the eyen of such Birdes shoulde ofte be siled and closed, or hidde, that shee bate not to oft from his hand that beareth her, when she seeth a birde that she desireth to take: and also her legges must be fastened with gesses, that she shall not flye freely to euery birde.

And they be borne on the lefte hand, that they maye some what take of the righte hand, and be fed therewith. And so Accipitres, such tame hawkes be kepte in mewes, that they may be discharged of olde fethers and hard, and be so renewed in fairnesse of youth. Also men giue them meate of some manner of flesh, which is some deale venemous, that they may the sooner change their feathers, and smoake grieueth such hawkes and doeth them harme, as Beda saith: and therfore their mewes must be far from smoakie places, that their bodies be not grieued with bitternesse of smoake: nor their fethers infect with blacknesse of smoake. They should be fed with fresh flesh & bloudye, & men

should

shoulde vse to giue them to eate, ỹ harts of soules that they take. All the while they be aliue, and be strong and mightie to take their pray, they beloued of theyr Lords, and borne on handes, and set on pearches, and stroken on the breast, and on the tayle, and made plaine & smothe, & be norished with great businesse & diligence: but when they be dead, all men holde them vnprofitable & nothing worth, and be not eaten, but rather throwen out on dounghills.

## Of Alieto. Cap. 3.

Haliçetus

As the Glose saith Super Deutro. 14. Alietus & a Fawcon is all one bird, which coueteth praye, and is right bolde and hardie, and assaileth birdes & soules, that be much more greater than they, & raseth on them, and smiteth with breast and with fete. Some men meane, that Alietus is a little bird, and taketh other small birds. Thereof speaketh Auctour Aurora and saith.

Sparrowe hauke. The Hobbie. The Merlin.

Obtinet exiguas Alietus corpore vires.
Sunt & aues minimæ, præda cibusque suus.

That is to saye, Alietus hath small vertues and strength of body: and small birds be his meate and his praye.

And some men meane, that this bird assaileth onelye feble Birdes and vnmightie: and hereby it seemeth, that Alietus and a little Sparrow Hawke is all one, that is called a Musket in French, or els it is called, the Sperhawke.

## Of Bees. Cap. 4.

ISidore saith, that Bees are called Apes for they are gendred without feature, or for that they knit themselues together with fete. Isidore sayeth, that they bee cunning and busie in office of making of honny, and they dwell in their own places that are assigned to them, and challenge no other place but their owne. And they builde and make their houses, with a passing wonderfull skill, and of diuers flowers: and they make hony combes, wound and writhen with ware very curiously, and fill their celles, with many young. They haue an hoast and a king, and moue warre and battaile, and flye and voyde smoke and winde, and make them hardye and sharpe to Battaile, with great noyse. Many haue assayed & founden, that often Bees are gendred & come of carraines of dead flesh. And for to bring forth Bees flesh of calues, which be slaine, is beate that wormes may bee gendered and come of the rotted bloud. the which wormes after take wings, & are made Bees, as Beetles be of Dredounge, as Isidore sayth. And Ambrose in Exameron saieth, That the properties of Bees are wonderfull noble and worthy. For Bees haue one common kinde as children, and dwell in one habitation, and be closed within one gate. One trauaile is common to them all, one meate is common to them all, one common working, one common vse, one fruite and slight is common to them all, and one generation is common to them all. Also maidenhead of body without wemme, is common to them all, and so is birth also: for they be not medled with seruice of Venus, neither resolued with lecherie, neither bruised with sorrowe of birth of children, & yet they bring forth moste swarmes of young. For where all other Fowles, bring forth vneth one birth in a yeare, euery one Bee bringeth forth two, and passeth other, with double plenteousnes of increase. Bees make among them a King, and ordayne among them common people. And though they be put and set vnder a King, yet they be free and loue their King, that they make by kinde loue, and defend him with full great defence, and holde honour and worship to perish and be spilt for their king, and do their King so great worship, that none of them dare goe out of theyr house, nor to get meate, except the King passe out, and take the principalytie of slight. And Bees chose to their King, him that is moste worthy and noble in bightnesse and fairnesse, and moste clere in mildnesse, for that is chiefe vertue in a King. For though theyr King haue a sting, yet he vseth it not in wreake. And kindly, the more huge Bees are, the more

lighter

lighter they be, for the greater Bées are lyghter than the lesse Bées. And also Bées that are vnobedient to the king, they déme themselues by theyr owne dome, for to dye by the wound of theyr owne sting. And of a swarme of Bées is none idle: some fight, as it were in battayle in the field against other Bées: some be busie about meate: and some watch the comming of showers: & some behold concourse and méeting of beawes: and some make were of flowers: and some make cels, now round, now square, with wonderfull binding and ioyning, & euennesse. And yet neuertheless among so diuers workes none of them doeth alyye nor wayte, to take out of others trauayle: neither taketh wrongfullye, neither stealeth meate, but each séeketh and gathereth by his owne flight & trauayle among herbes and flowers that be good and conuenable. But Bées haue their stings, and they shedde venyme among honny, if anye thing ouersetteth them, and they put their lyues with a kinde of reuenge, for defence of theyr houses. Also though they be feble in strength of body, yet they be full strong in might and vertue of cunning: theyr fruite is softe and swéete to all thing, by his swétnes he maketh iawes swét, and healeth woundes, and giueth medicine to inward botches. Huc vsq; Ambrosius. Other properties Aristotle toucheth libro decimo, where these be set in. Also among other things they saye, that workings of Bées are diuers, for some bring to the hiue, things that néed to araye for hony, of spraye and flowers of trées, and of herbes, and namely such things that be some deale gleymie and glewie, and bameth therewith the hiue, and that they do for noyful beasts. And if the entering of the hiue be to large, they make it narrow and straight: and they gather honny, and first they begin to make the house that the king shall dwell in, then they make houses for other Bées, that kéepe the hiue, and they take ware of floures, and gather it with their forséte, and then they gather to the middle séte, and then to the ouer most ioynts of the hinder séte: & then they flye therewith, and then the heauinesse of the Bee is knowen: and when a Bee flyeth, he taketh no heede of the diuersitie of flowers, nor leaueth one flower for another, all the while that he findeth therein that is needfull, and turneth then againe to his owne place charged. But how they gather honny, and what is the matter of honny, we maye not lyghtly distinguish by feelyng: but they haunt much gladly leaues and flowers of Olyue, and abide therevpon long time for thickenesse of leaues, and when their king may not flye, then a company of Bees beare him. And if the rector be on line, the males be in one partie, & the females in another partie, and if he be dead, the males be with females in one house: and the rectours females, is much more than the females of ẏ other Bées, and hath a more stórg sting than ẏ male. And many males be wout stings, & they flye, as though they would sting with stings, and yet they may not. The rectors be of two manners, the one is blacke, and that other is red, and this is the better, & is a good little Bee, round and thicke in it selfe, and small in the middle, as though he were girded, and meanly rough. And Bees are diuers in feeding, for some be fedde with flowers of gardens, and there be other manner Bees, which be fedde with flowers of Mountaines: and those that be fedde in trees of Mountaines be lesse than other, and stronger, and may better away with trauayle. Also Bees sit vpon the hiues, and sucke the superfluitie, that is in honie combes: and it is said, that if they did not so, thereof should spiders be gendred of that superfluitie, and the Bees should dye, and when there is but little honnie in their houses, they forsake and come out of their houses, and fight with them that will take away their honnie: and therefore they be seene ofte sitting about their holes, as it were readie and arrayed to withstand and defend, and the shorter Bees fight with the longer with strong fight, when they eate much hony, and they busie themselues to driue these out of the hiues, which do not make honie and labour.

Also

Also the Kings be not sene without the hiues alone, but they haue a great company of Bees about them: and the king is in the middle, and he palleth out three dayes before the out passing of ỹ young Bees: then few Bees come out and flye about the hiues, and departe themselues in companies, and with euery King goeth one companie. And if it happeneth, that one part of the Bees set against the other, then these few Bees that remaine, goe to another King, and forsake theyr first King, and they goe to the King that hath most number: and if the King whome they forsake, doeth followe after them, they kill him. Also when Bees sting, they dye right sone after, if they sting in all their sting, and drawe it not out of the place that is stung, for ỹ sting may not all come out, except some gutte come out therewith, and the retours of Bees sting seldome. And if any Bee dye in the hiue, the other Bees drawe him out: for this beast is more cleanly then other beastes, and therefore they cleanse steng, and not in their hiue, for stinking sauour grieueth them full sore, & likwise so doeth winde also. Therefore if there be great winde, the wardens of the Bees shall couer the mouth of the hiue, that the winde come not into the Bees: and if the hiues stinke in any wise, they will forsake their hiues, & if it hap that the Bees abide therein, they shall take sickenesse of the stench. And when they rest to much, they were sick, and they throw and put out idle Bees from their company. And hot places be accoyding for thē in Winter time, and colde in Summer time. And if a man leueth to them much hony, they will not worke much thereafter: and if he leaueth to little, then they were slow to worke hony. Therefore the warden shall leaue them hony, as the multitude of thē is more or lesse, and if they lacke honny to eate, then the warden shall fede them with figges, and other swete meates, least they shoulde dye. And when they gather them together and strine within the hiue, it is a token that they will depart thence and forsake the hiue: and therefore the warden must powre some swete wine into the hiue, and then they will abide still. Hucusque Aristoteles. liber. 8. siue 9. Also liber. 4. he sayth, that Bees make no noyse but in flyeng and spreading out and drawing in their wings by the aire, that falleth betweene the wings and the bodyes. Also the hinder fete of them be longer then theyr fore fet for going, that they may sone arise from the earth, whē they will flye, as he saith. li. 8. c. 14. Also sometimes Bees haue a sickenesse, that Aristotle calleth Kalroys. li. 8. And that euill commeth of little wormes, which be gendered in the hiue, and commeth of corrupt hunnie combes. And when those worms be waren, they make a web like to the web of a Spider, and hath maistry ouer all the hiue. And therefore the hunny wareth corrupt, and the Bees ware sicke and die.

Also li. 16. he sayth, That Bees are not gendered by the struite of Venus. In those yeres that be dropping, many Bees are bread and gendered. For by moysture superfluities be multiplyed in bodies. And in temperate yeres be fewe birds of Bees, as he saith. Item in dictis particularibus it is sayde, that Bees that eat flowres of Almond trees, make more temporate hunnye then other, and more sauoury, and lesse sharpe: and that hunny most cleanseth spirituall members. And Bees that eat wormwood and other bitter herbes, make hunnie lesse swet: But yet that hunnie cleanseth most the stopping of the splene, and openeth the liuer, and helpeth them that haue the dropsie, and helpeth the biting of a madde dogge. Lok more of hunny in Tractatu de liquoribus. And the other propertyes of Bees, shall ye finde in Littera. A. in Tractatu de animalibus secundum Pth. et Auicennam.

## Of the. Owle. chap. 5.

The Owle is called Bubo, & hath that name of the sound of her voice, as Isidore sayth. And is a wilde birde charged with Feathers. But she is alwaye holde with slouth, and is feble to flye. And dwelleth by graues by daye and by night, and in chinnes. And Diuincurs

tell,

tell, that they betoken euill: for if the Owle be seene in a citie, it signifieth destruction and waste, as Isidore saith. Aristotle saith li. 8. that the Chough fighteth with the Owle, for she is feeble of sight at midday, and seeth more clearely by night than by daye. And for ỳ cause the Chough taketh the Owles egges, & eateth them by daye, & the Owle eateth the Choughes egges by night: for the Owle is stronger by night than by day, and the Chough is stronger by day than by night. And other fowles flye about the Owle by day and pul him, and therfore with the Owle, fowlars take other birds and fowles. The fighting of these birds (as the fighting of other beasts) is not but for meat, or for dwelling places. The crieng of the Owle by night, betokeneth death, as Diuinors coniecture & deeme. The Owle is fed with dirt, and other vncleane things, and is hated of other birds, and haunteth Temples by night to haue hir fill of oyle of lampes: and namely in fethers and in beake, she seemeth lyke to fowles of pray. But she is all vnlike to them in boldnesse and in vertue. And when birds and fowles assayle the Owle, she lyeth vpright, & defendeth hir selfe, with hir beake, & with hir feete and they hunt and eate mice, & reremice, and flye about by night, & hide them in chins and walls by daye,

*Additiõ (*Of the kinde of Owles, there be many, as Gesner tearmeth them Solitarie, the one called Tachinas of grædines, the night rauener. Foure kinds are cõmon: the first is reddish browne, full of fethers, & is the greatest, and is called the Asse Owle, because his fethers sticke vp on both sides his head like hornes: the seconde, is more graye, and somewhat whitish breasted, finely spotted, and hath a more shriking voyce: the third kinde is lesser and of browne colour, with the which the birders make stales to take small birds: the fourth is least of all, & breedeth in stonie rockes, and is ashy coloured. Read Gesner.)

## ¶Of a Culuer or Doue.

### Chap. 6.

CVluers are called Columbe, & they haue that name of Colore, of ỳ neck: for in the necke their feathers be sprong with many diuers colours, as Isid. saith. And Culuers be milde birds and meeke, and haunt and loue company of men, & haue conuersation in their multiplieng. In olde time men called them Venerias, lecherous: for they vse ofte meeles, and conceiue with billing and loue, and vse much lecherie. And therefore a Culuer is called Columba, colens lumbos, as it were tilling landes and reynes, as Isid. saith. For Culuers lay in all times and haue birdes, if their dwelling be hot, & their meate ready. And they haue better birdes in harueft than in springing time or in summer, and that for plentie of meate, as Isid. saith li. 5. Arist. speaking of the kinde of Culuers saith, That the Culuer is a lecherous birde, and they kisse or bill each other, before their treading. And if the old male may not tread, yet he ceaseth not to bill. And often the female leapeth vpon the female, when the male lacketh, and so in kissing & billing, they cast not Semen: but of such manner treading sometime come egges, and of such egges come no birdes, but they be as winde egges. And all birdes that be like to Culuers, lay in springing time twice or thrice, and lay two egges, and lay not the third time, but when the second laieng is corrupt and destroyed. Also li. 6. he saith, that for the most part, Culuers haue two birdes, male and female, and the first bird is male: & some time one bird is hatcht and commeth out of the shell in one daye, and the other on the morrowe. And the male sitteth on brod by day, & the female by night, & the first egge filleth it selfe, and sheddeth in twentie daies, and first the Culuer pearceth the shell, and then dealeth it. And male and female heateth the birds in one time, and the female is more busie about the birdes than the male, and laieth egges ten times in one yeare, and sometime xi times or xii. as in Aegypt, and the male treadeth the female after one yeare.

Also lib 8. he sayeth, That when the Culuer hath birdes, anone the male ruleth the birdes: and if the female tarie ouer long ere shee come to the Wyndes,

for

for sorenesse of the birth, than the male smiteth and beateth hir, and compelleth hir to sit hir selfe vpon the birdes. And when the birdes wer, the male goeth and sucketh salte earth, and he giueth and putteth it in the mouth of the birdes to make them haue talent to meate.
And when the male will put the birds out of the neast, he treadeth them both.

Also Culuers haue this propertie, as Turtells haue: they areare or lyfte not vp their heads when they drinke, ere they haue dronke inough, and generally they liue and brede fiftene yeares. Hucvsque Arist. But the properties of Culuers, that are vsuall and notably knowen, the Glose toucheth vppon this sentence: Oculi tui Columbarum, Cant. 1. Where it is sayd, that a Culuer hath no gall, and hurteth, and woundeth not with the bill, but his owne pere. And moreouer he maketh his neast in dennes and holes of stones, and fedeth others birds, and draweth to the companye of Culuers that wander and straye about, and abideth nigh riuers, and eateth the best greynes, and hath groning in the stede of song: they flye in flockes, and loue companye, and they defende themselues with the wings & with the bill: and they eate no carraines, nor other vncleane things. The Culuer fedeth two birds. The Culuer sitting on riuers, seth the shadow of the Goshawke comming, and as sone as it seth the Goshawke, it flyeth into the inner place of an hoale, and there biteth it selfe, as sayeth the Glose vpon the foresayd sentence. And as Constantine sayth in Viatico, The bloud of a Culuer is medicinable, for it is sayd, that the bloud drawen vnder the right wing, and dropped in hot, swageth and slaketh the ach of bleared eyen: and hath burning durt, and throweth it out of the neast, and custometh and teacheth hir birdes likewise to cast it out, as Aristotle saith. The Culuer is messenger of peace, ensample of simplenes, cleane of kinde, plentrous in young, follower of meeknesse, friend of companye, forgetter of wrongs: and the more it is feathered, the more plentuous it is in kinde sounde. Therefore rough sted Doues brede well nigh in euerye monthe. The Culuer is kindly fearfull, & seldome in saletie, but when she is in an hole of stone, and there she resteth for a time. The Culuer is forgetfull, & therefore when the birdes are borne awaye, she forgetteth hir harme and damage, and leaueth not therefore to build and brede in the same place, as Ierome sayth. Also she is nicely curious: for sitting on a tree, she beholdeth and loketh all about toward what part she will flye, and bendeth hir necke all about, as it were taking aduisement: but oft, while she taketh aduisement of flight, ere she taketh hir flight, an arrowe flyeth thorough hir body, and therefore she fayleth of hir purpose: for that that she was about long to doe, she performed not in due time, as Gregory sayth. Also as it is sayd In dietis particularibus, Culuer flesh is hard to digest, and gleymie, and therefore it giueth great nourishing and thicke, & namely flesh of young Culuers. But when they begin to flye, because of mouing and of trauayle, it loseth much of that heauinesse, and the flesh is made more light and more able to digest: and the elder it is, ỹ harder it is, & the worse to digest, and the worse nourishing it giueth to bodies. Also sometime a tame Culuour is found and taught to beguile and to despise wilde Culuours, & leadeth them into the net. And to deceiue them the more slilye, it goeth with them into the Fowlers net, & suffreth it selfe to be caught & wrapped therein, and draweth them toward meate, as it wer in liknes of friendship, but so in feding, draweth them to grins and to their destruction. Also (as Ambrose sayth in Aegypt & in Syria, a Culuer is taught to beare letters, and to be messenger out of one prouince into another. For it loueth kindly the place and the dwelling, wher it was first fed and nourished, and be it neuer so farre borne into farre country, alway it will returne home againe, if it be restored to fredome: and oft to inch a culuer, a letter is craftely bound vnder the one wing, & then it is let go: then it flieth vp into the aire, & ceaseth neuer till it come to ỹ first place in which it was

The propertie of Doues.

bred.

bred. And sometime in the way enemies know thereof, and letteth it with an arrowe, and so for the letter that it beareth it is wounded and slaine, and so it beareth no letter without perill: for ofte the letter that is so borne, is cause and occasion of the death of it.

*Additiō (*Of Doues likewise, there are diuers sortes, the Stock-doue or Wodcoyst, the house Doue, and the Turtle doue: these are common. The flesh of these Doues are contrarye to those bodies that are grieued with the goute, for that they cause ache of bones, heate of bloud, and ripen postumate humoures. The flesh splitted hot, and layd to anye part of the bodye, draweth the humour, where the Phisition will.)

## ¶Of a Curlewe. chap. 7.

Curlewes are called Coturnices, and haue that name of the sownd of the voyce. And be certaine birdes, that the Grekes call Ortigias, for they wer first seene in the lande that is called Ortigia, as Isidore saith. These birdes haue certaine times of comming, and make and lead flockes, and they dread the Gosse-hawke, and while they se the Goshauk, they arise not from the earth: & therefore they be called Ortigometra. Also these birds haue guides and leaders as cranes haue: and for they dread the Goshauke, they are busie to comforte the leaders, by the which leaders they be ware and warned of their perill and harme, that they be not taken with the Gosse-hawke. Onely those birdes haue ỹ falling cuill, as as a man hath, and the sparowes also. And they passe the Sea, and when they be wearie, they fall downe vpon the water, and rest vppon the one wing, and maketh his sayle of the other wing. His best meate, is venemous sede and graines, and for that cause in olde time men forbad eating of them. And an hearbe that is called Eleborus, is Curlewes meate, and if another beast eateth it in great quantitie, it is perillous and poyson: for beasts haue broad and wide veynes, by the which ỹ smoke passeth, and by strength of that hearbe, the heart is sodainly cooled and dead: and Curlewes haue straight veynes about the heart, and therfore venemous smoke hath no through passage, but he bideth in the stomacke, and is there defied & made subtill, and so it grieueth them not. And we call in common speach Coturnices crebros a veloci cursu, for swifte running, for he runneth vpon the earth most swiftly,. And such birdes loue birdes of their owne kinde: and therefore euerie of them cry to other, and come together, as Ambrose saith.

The Curlew hath ỹ falling euill

*Additiō (*Coturnix, is thought to fede on venemous sedes, and therefore not to be very wholsome.

## ¶Of a Storke. chap. 8.

A Storke is a water fowle, and purgeth hir selfe with hir owne bill: For when she seeleth hir selfe grieued with much meate, she taketh Sea water in hir bill, and putteth it in at hir binder hole, and so into hir guttes, and that water softneth the hardnesse of ỹ meat, and biting the guts causeth them to put superfluities. Also this bird eateth egs of Adders and Serpentes, and beareth them for best meate to hir birdes, as Isidore saith. And this bird is called Siconia, as it were Sicannia, for he smiteth or flappeth with his bill, and maketh a noyse as it were with a Cane or a great Rede, as he saith. Also he is messenger of springing time, and in hir comming, betokeneth noueltie of time, and is enemie to Adders and Serpents, and beateth and flayeth them with hir bill, and sometime swalloweth and deuoureth them, and haunteth and loueth company of men, and therefore they make their neasts on houses that men dwell in, & they leaue not lightly their first neaste, except they be compelled. But ere they go into other countries against Winter, they fill their neasts with earth, & draw the twigges and thornes of their neasts with fenne, that no tempest of winde should breake it nor throw it downe in Winter, and in hir comming againe in springing time, she occupieth the same place, and defendeth the neast from other that would occupy it: while the female liueth the male accompanieth not with

for sorenesse of the birth, than the male smiteth and beateth hir, and compelleth hir to sit hir selfe vpon the birdes. And when the birdes wer, the male goeth and sucketh salte earth, and he giueth and putteth it in the mouth of the birdes to make them haue talent to meate.
And when the male will put the birds out of the neast, he treadeth them both.

Also Culuers haue this propertie, as Turtells haue: they areare or lyfte not vp their heads when they drinke, ere they haue dronke inough, and generally they liue and brede fiftene yeares. Huc vsque Arist. But the properties of Culuers, that are vsuall and notably knowen, the Glose toucheth vppon this sentence: Oculi tui Columbarum, Cant. 1. Where it is sayd, that a Culuer hath no gall, and hurteth, and woundeth not with the bill, but his owne pere. And moreouer he maketh his neast in dennes and holes of stones, and sedeth others birds, and draweth to the companye of Culuers that wander and strape about, and abideth nigh riuers, and eateth the best greynes, and hath groning in the stede of song: they flye in flockes, and loue companye, and they defende themselues with the wings & with the bill: and they eate no carraines, nor other vncleane things. The Culuer fedeth two birds. The Culuer sitting on riuers, seth the shadow of the Goshawke comming, and as sone as it seth the Goshawke, it flyeth into the inner place of an hoale, and there biteth it selfe, as sayeth the Glose vpon the foresayd sentence. And as Constantine sayth in Viatico, The bloud of a Culuer is medicinable, for it is sayd, that the bloud drawen vnder the right wing, and dropped in hot, swageth and slaketh the ach of bleared eyen: and hath burning dirt, and throweth it out of the neast, and custometh and teacheth hir birdes likewise to cast it out, as Aristotle saith. The Culuer is messenger of peace, ensample of simplenes, cleane of kinde, plenteous in young, follower of meeknesse, friend of companye, forgetter of wrongs: and the more it is feathered, the more plentyous it is in kinde founde. Therefore rough sented Doues brede well nigh in euery monthe. The Culuer is kindly fearfull, & seldome in saftie, but when she is in an hole of stone, and there she resteth for a time. The Culuer is forgetfull, & therefore when the birdes are borne awaye, she forgetteth hir harme and damage, and leaueth not therefore to build and brede in the same place, as Ierome sayth. Also she is nicely curious: for sitting on a tree, she beholdeth and loketh all about toward what part she will flye, and bendeth hir necke all about, as it were taking aduisement: but oft, while she taketh aduisement of flight, ere she taketh hir flight, an arrowe flyeth thorough hir body, and therefore she fayleth of hir purpose: for that that she was about long to doe, she performed not in due time, as Gregory sayth. Also as it is sayd In dietis particularibus, Culuer flesh is hard to digest, and gleymie, and therefore it giueth great nourishing and thicke, & namely flesh of young Culuers. But when they begin to flye, because of mouing and of trauayle, it loseth much of that beauinesse, and the flesh is made more light and more able to digest: and the elder it is, ỹ harder it is, & the worse to digest, and the worse nourishing it giueth to bodies. Also sometime a tame Culuour is found and taught to beguile and to despise wilde Culuours, & leadeth them into the net. And to deceiue them the more slily, it goeth with them into the Fowlers net, & suffreth it selfe to be caught & wrapped therein, and draweth them toward meate, as it wer in liknes of friendship, but so in fayding, draweth them to grins and to their destruction. Also (as Ambrose sayth in Aegypto & in Syria) a Culuer is taught to beare letters, and to be messenger out of one prouince into another. For it loueth kindly the place and the dwelling, wher it was first fed and nourished, and be it neuer so farre borne into farre country, alway it will returne home againe, if it be restored to fredome: and oft to inch a culuer, a letter is craftely bound vnder the one wing, & then it is let go: then it flieth vp into the aire, & ceaseth neuer till it come to ỹ first place in which it was

The properties of Doues.

bred.

bred. And sometime in the way enemies know thereof, and letteth it with an arrowe, and so for the letter that it beareth it is wounded and slaine, and so it beareth no letter without perill: for ofte the letter that is so borne, is cause and occasion of the death of it.

*Additiō (*Of Doues likewise, there are diuers sortes, the Stock-doue or Wodcoyst, the house Doue, and the Turtle doue: these are common. The flesh of these Doues are contrarye to those bodies that are grieued with the goute, for that they cause ache of bones, heate of bloud, and ripen postumate humoures. The flesh splitted hot, and layd to anye part of the bodye, draweth the humour, where the Phisition will.)

## ¶Of a Curlewe. chap. 7.

Curlewes are called Coturnices, and haue that name of the sownd of the voyce. And be certaine birdes, that the Grækes call Ortigias, for they wer first sæne in the lande that is called Ortigia, as Isidore saith. These birdes haue certaine times of comming, and make and lead flockes, and they dread the Gosse-hawke, and while they see the Gosshauk, they arise not from the earth: & therefore they be called Ortigometra. Also these birds haue guides and leaders as cranes haue: and for they dread the Gosshauke, they are busie to comforte the leaders, by the which leaders they be ware and warned of their perill and harme, that they be not taken with the Gosse-hawke. Onely those birdes haue ỳ falling euill, as as a man hath, and the sparowes also. And they passe the Sea, and when they be wearie, they fall downe vpon the water, and rest vppon the one wing, and maketh his sayle of the other wing. His best meate, is venemous sæde and graines, and for that cause in olde time men forbad eating of them. And an hearbe that is called Eleborus, is Curlewes meate, and if another beast eateth it in great quantitie, it is perillous and poyson: for beasts haue broad and wide veynes, by the which ỳ smoke passeth, and by strength of that hearbe, the heart is sodainly cooled and dead: and Curlewes haue straight veynes about the heart, and therfore venemous smoke hath no through passage, but he bideth in the stomacke, and is there defied & made subtill, and so it grieueth them not. And we call in common speach Coturnices crebros a veloci cursu, for swifte running, for he runneth vpon the earth most swiftly. And such birdes loue birdes of their owne kinde: and therefore euerie of them cry to other, and come together, as Ambrose saith.

The Curlewe hath ỳ falling euill

(*Coturnix, is thought to fæde on venemous sædes, and therefore not to be very wholsome. *Additiō

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A Storke is a water fowle, and purgeth hir selfe with hir owne bill: For when she saieth hir selfe grieued with much meate, she taketh Sea water in hir bill, and putteth it in at hir binder hole, and so into hir guttes, and that water softeneth the hardnesse of ỳ meat, and biting the guts causeth them to put superfluities. Also this bird eateth egs of Adders and Serpentes, and beareth them for best meate to hir birdes, as Isidore saith. And this bird is called Siconia, as it were Sicannia, for he smiteth or flappeth with his bill, and maketh a noyse as it were with a Cane or a great Rǽde, as he saith. Also he is messenger of springing time, and in hir comming, betokeneth noueltie of time, and is enemie to Adders and Serpents, and beateth and slayeth them with hir bill, and sometime swalloweth and deuoureth them, and haunteth and loueth company of men, and therefore they make theyr neasts on houses that men dwell in, & they leaue not lightly their first neasse, except they be compelled. But ere they go into other countries against Winter, they fill their neasts with earth, & draw the twigges and thornes of their neasts with fenne, that no tempest of winde should breake it nor throw it downe in Winter, and in hir comming againe in springing time, she occupieth the same place, and defendeth the neast from other that would occupy it: while the female liueth the male accompanieth not with

another with seruice of Venus, but kepeth truely to hir in neast and in office of generation. And if the male espieth in any wise, ỹ the female hath broke housebond, she shall no more dwell with him, but he beateth and striketh hir with his bill, and slaieth hir if he may, as Aristo. saith. The male treadeth not the female but in the neast: and in sitting on brood, the male and the female chaunge times, and loue their birds, & kepe them with right great affection, and for busie sitting vppon them, their fethers fall, and when the male trauayleth about meate, the female sitteth in the neast, and againward. And when the male commeth home, the female flyeth out for meate, and then the male sitteth on the neast, as Ambrose saieth. Storkes flye ouer the Sea, in flockes, and flye together into hot countries, and in their passing, Crowes flye with them, & passe before them, as it were leading the Storkes, and withstand with all their might, fowles ỹ hate Storkes, as it is sayd in Exameron. And though storkes eate venemous beasts, as frogs, Adders and serpents, and other such, yet neuertheless the venime ouercommeth not, neither chaungeth their kinde, but is to them feding and nourishing, that is venimous to men and to other beasts: for by vertue of heate, that hath mastrie within them, the malice of venime is quenched. Also when their birdes are haught, they haue feete, legges, and bills full blacke, as Swans haue, but ỹ blacknesse passeth away lyttle and lyttle. And the more olde they were, the more redde they haue legs, feete & bills.

*Additiõ. (*A Storke is in shape like vnto the Heron, but more bigger: all white saning the top of his wings: his bill and legs red. Naturally he is enimie to ỹ serpents and killeth them: when they be olde, their young feedeth them, and prouideth meate for them. These breed in Germany, on the house tops, & as it is said, of euery third brood, they put forth one young, to the honour of the houses, whereon they breede.)

## ¶ Of the Crow. cap. 9.

THe Crow is a bird of long lyfe, and is called Cornix among Latines, that is a name of Creke. And Diuinoures tell, that she taketh heede of spiengs and awaitings, and teacheth and sheweth wayes, and warneth what shall fall. But it is full vnlawfull to beleeue, that God sheweth his priuie counsaile to Crowes, as Isidore saith. Among manye diuinations, diuinors meane, that Crowes betoken rayne with greding and crieng, Corax, Corax, as this beaste meaneth.

Nunc plena Cornix pluuiam vocat improba voce.

That is to vnderstande, Nowe the Crowe calleth rayne with an eleinge voyce, and is a iangling bird & vnmilde, and grieuous to men there they dwell, as he sayth, and eateth vncleane meates and venomous, and liueth right long. In age their fethers were white. But in flesh within, the longer they liue, the more blacke they be, and hateth the fore ouer all other beasts, and fighteth against the Sparhawke, and against the Gossehawke, as Isidore saith. And is busie and greedy, and contrary to the Eagle, & other birds of pray, and for she dreadeth to touch the Eagle, with crieng she pursueth the Eagle. But she hath not alway profit of hir greedinesse: for sometime, after that the Eagle hath made as though he gaue no force, sodainly he smiteth the Crow with his bill or slayeth hir, when she commeth nearer the Eagle than shee should. In Exameron it is said of ỹ crow that Crowes rule & lead storkes, & come about them as it were in routs, & flye about the Storkes, & defend them, & fight against other birds and fowles that hate storkes, & take vppon them the battell of other birds, vpon their owne perill. And an open proufe therof is: for in that time ỹ storkes passe out of ỹ country, crowes be not seene in places, there they were wont to be, & also for they come againe with sore wounds, & with voice of blood, that is wel knowen, & with other signes & tokēs, & shew ỹ they haue ben in strōg fighting. Also there it is said, ỹ the mildnes of the bird is wonderfull: for when the old crowes in age be both naked and bare of couering of fethers, then ỹ young crowes hide & couer them with their fethers, and gather meate and feede them.

And

And ſometime when they were olde and feble: then the young Crowes vnderſet them, and reare them vp with their wings, and comfort them to vſe to flie, to bring the members that be diſeaſed into ſtate againe.

Of the Rauen. Chap. 10.

The Rauen is called Coruus of Corax alſo, and hath that name of the ſowne of the throte, as Iſido. ſayth. The Rauen beholdeth the mouth of hir birds, when they yane. But ſhe giueth them no meate ere ſhe know and ſee the likeneſſe of hir owne blackneſſe, and of hir owne colour and fethers. And when they begin to were blacke, then afterward ſhe fedeth them wt all hir might & ſtrength, as Iſidore ſaith. It is ſayd that rauens birdes be fed with deaw of heauen all the time that they haue no blacke feathers by benefite of age: for all ỳ time they be not fed with their vſuall meate, which is carren or other ſtinking things, but with benefit of the deaw of heuen, as Auſten ſaith. And ỳ ravens in dead carrens, goe into the priuie places with in as Iſid. ſaith, and is a crieng fowle, and hath diuers ſowne and voice: for among fowles, onely the Rauen hath 64. changings of voyce, as Fulgentius ſaith: and is a guileſull bird, and taketh away things thæuilly, and layeth and hydeth them in priuie places. Alſo he is an vncleane bird, and ſitteth vpon carrens, and aſketh and taketh meate of venemous and vncleane things, and as Diuinours meane, the Rauen hath a manner vertue of meaning and betokening of diuination. And therefore, among Nations, the Rauen among foules was hallowed to Appollo, as Marcius ſaith. Ariſtotle li. 6. ſpeaking of the Rauen ſaith, that onely the female ſitteth on brode twentye dayes on the egges, and the male bringeth to hir meate, and they haue manie byrdes, and ſitteth on brode twentye dayes, and for they be many, they throw away ſome of their birds: For fowles, which haue many birds throwe awaye ſome of them.

Alſo li. 8. he ſayth, that the blacke rauen fighteth with the Aſſe and with the Bul, and flieth vpon them, and grieueth them, and ſmiteth with the bill, and ſmiteth out they' eyen.

Alſo there it is ſayd, that the blacke Rauen is friend to the Fore: and therfore he fighteth with the Brocke or Badger, and with other ſmall beaſtes, to helpe the Fore.

Alſo ther it is ſayd, that rauens fight ſtrongly, and ſmite together with they' weapons, that be bills, clees and wings: and he that is ouercome, is obedient to the Conquerour. Huc vſq; Ariſtot.

Alſo onely the Rauen layeth egges, and brædeth in the middle heate of ſummer againſt kind of other fowles. Ther of it is ſayd, that the rauen laieth egges, and brædeth in the middle heate of the ſummer, nigh to ripe fruite.

¶Of the Swanne. chap. 11.

The Swan is called Cignus in latin, & Olor in Græke, for he is all white in feathers: for no man findeth a black Swan. Olor is Græke, and is to vnderſtand white, as Iſid. ſaith. The Swan is called Cignus, and hath that name of Canendo, ſinging. For he faineth ſwætnes of ſwæt ſongs, with accord of voice, and he ſingeth ſweetly, for he hath a long neck diuerſly bent to make diuers notes. And it is ſayd, that in the countries that be called Hiperborei, that the harpers harping before, the Swans birdes flye out of their neaſts, and ſing full merely, as Iſidore ſaith. And as Marcius and Ambroſe ſay, ſhipmen trowe, that it betokeneth good, if they mæte Swans in perill of ſhipwracke. Alway the Swan is the moſt merieſt bird in diuinations: ſhipmen deſire this bird, for he doppeth not downe in the waues, and therefore he was hallowed to Apollo as Marcius ſayth: and his moſt ſtrength is in the wings. When the Swan is in loue, he ſæketh the female, and pleaſeth hir with beclipping of the necke, and draweth hir to him ward: and he ioyneth his neck, to the females necke, as it were binding the nerkes together. And after the treading, the female ſmiteth the male, and flieth him, and the male batheth him ofte after the treding, and ſo doth the female alſo, ere ſhe take any meate.

A fond fayning that a ſwanne ſingeth, who hath but a naturall voice, as other birdes haue.

And when she shall dye, and that a feather is pight on the brayne, then she singeth: & against the blage of other beasts in stæde of groning, the Swan singeth, as Ambrose saith.

The Swan hath most white fethers without any mingling of blacknesse or other colour, and hath blacke flesh, and hard to be digested, and hath a bill with a manner bouncking, that distinguisheth the sight from the smell and tast, and the bill is full blacke within, and inwards full thicke.

The Swan putteth downe his head into the water, and seeketh his meate, & cutteth it: and though he be nourished among fish, yet he eateth them not. Also if bread or other meate be throwen to him, he withdraweth and giueth place to fish that followeth him, and seeketh and gathereth his meate of hearbes, grasse, & rootes. And he hath blacke feete and close, and hole & broad, & full able to swim: and in swimming he vseth that one foote, in stæde of an oare, and the other foote in stæde of a stirrer, and ruleth himselfe therewith, and dwelleth in lakes and in pondes, and maketh his neast nigh waters, where vpon fewe stickes throwen togethers, the Swan sitteth on brode, & bringeth forth birdes, and fedeth them busily, and bringeth them vp, and coureth and defendeth them with winges, bill, and hissing. And if any man come toward the Signets, the Swan putteth hir selfe among the birdes, and prepareth to make resistaunce, and ceaseth not to defend hir birdes, and is a birde of great wayght and beauinesse, and of much flesh in bodie: and therefore shee loueth rest, and flyeth but seldome.

But wilde Swans flye with strong flight, with their neckes strayght forwarde, and feete straight backwarde: But they are not so great of bodye, nor so fat as tame Swans that be nourished and fed nigh places whereas men inhabite in, as Marcius saith.

## ¶Of a Gnat. Chap. 12.

A Gnat is a little flie, and is called Culex, and hath that name of Aculeo, a sting: for he sucketh bloud, & hath in his mouth, a pipe like a prick, & therewith he pearceth the flesh for to suck the bloud, and is accounted among Volatiles, as the Bee is, though he haue a body of a worme, with many feete: For hee hath wings and flyeth therewith, and is gendred of rotted or corrupt vapours of carrens, and corrupt place of marreyes. By continual flapping of wings, he maketh noyse in the aire, as though he hurred: and sitteth gladly vpon carraines, botches, scabbes, and sores: and is full noyfull to scabbed Horses, and sore backed, and grieueth sleeping men with noyse and with biting, and waketh them of their rest, and flyeth about most by night, and pearceth and biteth members vpon the which he sitteth, and draweth toward lyght, and gladly he seeth lyght, and so vnwarely he falleth into a Candle or into the fire, and for coueting to see lyght, he burneth himselfe ofte. And is best seeding to swallowes, for Gnats be taken for best beloued meate to swalowes that flye in the aire, & hunt flies. And they are called Sciniphes, that is to vnderstand small flies, but most noyfull in stings: for Scines in Greeke, is Musca in Latine, a flye in English: and therof commeth Scinomia, a houndes flye, & with such flies the land of Aegypt was smitten, as Isidore sayth. And Scinomia is the worst kinde of flyes, with greater bodye and broader wombes, than other flyes, and lesse flight: but they be full tender, and cleane fast in the members of beasts, on the which they smite. In woll, haire, and bristles of beasts, and namely in houndes, such a flye hideth hir selfe, and sucketh and drinketh bloud: insomuch that she gnaweth the flesh, and maketh it swell with botches and pimples, as it fareth in eares of old houndes, the which eares such flyes gnawe and make them swell and full of sores. And so it is no wonder though such Flyes stinke right soule, that are fedde with such corrupt meates and humours.

## ¶Of Cicada. chap. 13.

THere is a manner Grashopper, that is called Cicada, and hath that name of Canendo, singing: For with a full little throte, he maketh right swet melodie, or shapeth a wonderfull song, as it is said in Exameron.

*Additiō It is falsely applied, for the Grashopper maketh a chirring noyse, with quicke mooving of his hinder long thighes, against the scale of his side, like as the edge of a knife against a glasse being drawen too and fro, maketh an noise, that setteth teeth on edge. I haue diligently tried the same, so that Bartholome was herein deceiued, for want of experience.

This Cicada in the middle heate at midday, when trées breake with heate, then the more clére aire she draweth, the more clérely she singeth. Also if a man poure oyle vpon this Cicada, he dyeth anone. For the pores be stopped, that they may not drawe breath, but if men forthwith poure vpon them vineger, anone they be relémed, for the strength of vineger openeth holes & pores that were stopped by binding of oyle, as Ambrose saith.

Addition The kinde of the Grashopper is to consume all greene things, and is one of Gods plagues for sinne.

## Of the Phenix. Chap. 14.

PHenix is a bird, and there is but one of that kinde in all the wide worlde, therfore ignorant men wonder therof: & among ỳ Arabians, there this bird Phenix is bred. He is called Singularis, alone, as Isid. saith. The philosopher speketh of this bird and saith, that Phenix is a bird without Make, & liueth iii. hundred, or v. hundred yeares: when ỳ which yeares be passed, she séeketh hir owne default and féblenesse, and maketh a nest of right swéete smelling stickes, that be full dry e, and in Summer when ỳ west-erne winde bloweth, the stickes and the nest be set on fire with burning heate of the Sun, and burneth strongly, then this bird Phenix commeth wilfully into the burning nest, and is there burnt to ashes, among these burning stickes, and within three daies a litle worme is gendered of the ashes, and waxeth little and litle, and taketh feathers, and is shapen and turned to a bird.

Ambrose saith the same in Exameron, of the humor or ashes of Phœnix ariseth a new bird & waxeth, & in space of time he is clothed with fethers & wings, & restored into the kinde of a bird, and is the most fairest bird that is, most like to the Pecocke in feathers, & loueth wildernes, and gathereth his meate of cleane grains and fruits.

Alanus speaketh of this bird & saith, that when the highest Bishoppe Onias had builded a temple in the citie of Heliopoly in Aegypt, to the likenes of ỳ temple of Hierusalem, and the first daye of Easter, when he had gathered much swéete smelling wode, and set it on fire vppon the Alter to offer sacrifice: to all mens sight, such a birde came sodeinly, and fell into the middle of the fire, and was burnt anone to ashes, in the fire of the sacrifice: and the ashes abode there, and was busily kept and saued by the commandement of the Priest: and within thrée daies, of these ashes was bred a little worme, that toke the shape of a bird at the last, and flew into wildernesse.

## Of the Crane. chap. 15.

A Crane is called Grus, and hath that name of her owne voice. For she cryeth with such a voice, as Isid. saith. And is a bird of greate winges, and of strong flight, and flieth high into the aire to see the countryes, toward the which he will drawe, as it is saide in Exameron: and is a bird that loueth birds of his own kind, & they liuing in company together, haue a king among them, & flie in order, ruled as Ambrose saith. And the leader of the company compelleth the company to flie aright, crieng, as it were blaming with his voice. And if it hap ỳ he wax hoarse, then another crane commeth after him, and taketh the same office: and after they fall to the earth, crydng for to rest: and when they sit on the grounde, to keepe and saue them, they ordein watches that they may rest the more surely: and the wakers stand vpon one sote, and each of

them holdeth a little stone in the other fote, high from the earth, that they may be waked by falling of the stone, if it hap that they slape, as Aristotle saith.

Also in youth cranes be coloured like ashes, but the longer they live, the blacker they be. And if anye of them goe amisse out of the company, they crye and seeke their fellowes that be lost.

Also Cranes when they knowe that the Fawcon or ỳ Goshawke commeth, they turne vpward their bils, and defend themselues as well as they may, with sharpnesse of bills.

*Additiõ. (*The Crane is of an Indie colour, with a redde plat on his head: but the Cranes of the East Indias, are white bodied, red headed and some grænish. Sebastian Munster writeth ỳ the cranes fight with the Samoyes a shorte dwarffe like people, &c.

## ¶Of the Cocke. chap. 16.

A Cocke is called Gallus, and hath that name of gelding, for among fowles onely the Cocke is gelded, & men in old time called them Gallos, that were kerned, as Isidore saith.

Plinius li. 29. cap. 4. speaketh of the Cocke and sayth, that Cocks flesh raw, and layde hot vpon the biting of a Serpent, doth awaye the venime, and to the same his braine is good, taken in drink. And if a man be noynted wỏ his greace, or with his tuyee, he shall be sure from Panthers and Lyons. And if the bones of a Cock or of an Hen, be medled with gold when it is molte, they destroy and waste the golde, and so Henne boanes be venemous to golde, and that is wonder. Also the Cocke is hot and drye of complection: & therefore he is full bolde and hardie, and so fighteth boldly for his hens against his aduersaries, and assayleth and ruseth on them, and teareth and woundeth them with his bill, and with his spores, and when he hath the mastry he crõweth presently, and ere he crowe he beateth himselfe with his wings to make him the more able to sing. And he vseth late in the night to crowe most clerely and strongly, and about the morrow tide, he shapeth light voice & song, as Ambrose saith.

The Cocke beareth a redde combe on his head in stede of a crowne, which being lost, he loseth his hardinesse, and is more slowe and cowardlye to assayle his aduersary. And he loueth iealously his hennes: and when he findeth meate, he calleth his Hennes, together with a certaine voyce, and spareth his owne meate to fede them therewith: and he setteth next to him on the roste, the hen that is most fat and tender, and loueth hir best, & desireth most to haue hir presence. In the morrow tide when he flyeth to get his meate, first he layeth his side to hir side, and by certayne tokens and beckes, as it were loue tathes, he woeth and prayeth hir to treading. And he fighteth for hir specialye, as though he were iealous, and with bill and spores he chaseth and driveth away from him other Cockes, that come nigh his hennes. And in fighting he smiteth the ground with his bill, and reareth vp the feathers about his necke, to make him the more bold & hardy, and moueth the feathers of his tayle vpwarde and downwarde, that he maye so the more ably come to the battaile. And he breedeth a precious stone called Allectorius, like to the stone that is named Calcedonius, & the Cock beareth that stone, and because of that stone (as some men trow) the Lion dreadeth and abhorreth, & specially if the Cocke be white: for the Lyon dreadeth the white Cocke, as Plinius sayth.

Manye haue written by heare say but fewe by experience.

The Cocke he searcheth his meate with his bill and fete, and scrapeth and ouerturneth strawe and duste. And when he findeth a grayne, he calleth, and cackleth to him his Hens.

Also the Cocke dreadeth the Eagle and the Gosshawke, whith take theyr pray on the ground. For such fowles of pray, lyue and wayte for Birds which goe on the grounde: And the Cocke is right sharpe of sight, and therefore he loketh downwarde with the one eye to search his meate, and vpwarde into the ayre with the other eye, that he might beware of the comming of the

Eagle,

Eagle, and of the Goshauke. And if he sit one of them come a farre, anon he crieth to the hens, and flieth away, and hideth himselfe in houses among stones, or in hedges, as he saith.

Also a right aged Cocke laieth egges, in his last ende, and the Egges are small and full round, and as they were wanne or yeolow. And if any venimous worme sitteth on brod on them in the canticular daies, of them bee bred and growe Cockatrices, as Beda sayth. Constantine speaketh of Cocks, and saith, that young Cockes be more harde to defie, and lesse moyst then Hennes. Also the flesh of Cockes is some deale euill sauoured, but that sauour wasteth away when it is sod. And if the guts of an old Cocke be throwen away, and the Cocke stopped full of gardeine Saffron, and of Polipodie, and sodde in fine pound of water till the water be nigh all wasted, this Cocke is most profitable to them that haue the euil, which is called Cholera passio. For it purgeth gleamie & flumatike humour. & helpeth them that be melancholy: and putteth out great ventosity of ỹ stomack, and abateth ach and sore, and helpeth swelling and ach of the wosen, and helpeth against the long during of Feauer Etike, as hee sayth.

A restorative medicine.

## Of the Capon. Chap. 17.

THe Capon is of a cocke, made as it were female by caruing away of his gendering stones, & is all changed in cõplection, as other beasts that be gelded, & loseth his boldnesse, & his voice and song, and knoweth no difference betweene the houres of the night, nor beateth himselfe with his wings, nor araieth himselfe in fighting, but he sitteth on brode vppon Egges that be not his owne, as it were an henne, and taketh vppon him the office of a female, and fedeth chickins that bee not his owne, and leadeth them about, and clocketh as an hen, and calleth chickins together, clocking w an hoarce voice, and accompanyeth with hennes, and eateth with them of their meate, but he fedeth them not, he is fatted with them, but he fatteth not them. And the Capon is more coward of heart then the Cocke, and more moist of flesh, and more soft of feathers, & somtime his fet be broken to compell him to sit on brod vpon egges. his spurs either be made blunt, or else they fall. When he is fat, his fet be bound togethers, and his head hangeth downe toward the ground, and is borne by the fet to faires and to markets. But Constantine speaketh of a gelded Cocke and saith, that the flesh of gelded Cockes is more conenable then the flesh of other fowles, and breedeth more noble nourishing and better blond: And their braine is better, and more profitable then the braine of other feules.

## Of an Henne. chap. 18.

THe henne is called Gallina, and hath that name of Gallo, the cocke, as the Lyonesse hath the name of the Lyon. And as some mẽ meane, if her members were meded with gold when it is molt, the gold should wast, as Isidore sayeth. The Henne is a foule of great laieng and breeding, and layeth many egges without treading, as Aristotle sayth, libro. 5. And they bee called winde Egges, and bee more vnlauourye and lesse worthye then other Egges. And some hens haue alway twins, two chickens in one shell. And one of the twins is little, and sometime wonderfullye shapen. After that they sit on brode three daies, anone tokens and signes of Chickens bee seene: And the Chicken is bread of the white, and nourished with the yolke, as hee saith.

Also hens that laie to much be not of long lyfe, but they die sone, as it is sayd lib. 6. Other properties of hens that bee knowen nigh to all men, be touched in the Glose super Mat. 23. There it is sayd ỹ a hen is a milde bird about chickens: for she couereth chickens vnder her wings, and defendeth them against the kite, and taketh sickenesse for sorrowe of her chickens, and loseth her feathers, and fedeth her chickens more then her selfe. And when shee findeth meate, shee clocketh and calleth her chickens together, and to defend her chickens, shee putteth her

seluss against a stronger then her selfe. And also she fighteth with a man for defence of ỹ Chickins. When the Chickins be dispearpled, she clocketh and calleth them together, and coureth them vnder her wing. And defendeth them, that they be not taken with Hawke, nor with Kite, and her kindye loue about her Chickinnes is knowen by roughnesse of feathers, and by hoarsnesse of voice.

## Of the Gripe, chap. 19.

A Gripe is called Griphes, and is accounted among Volatiles Deutronomi. 14. And there the Glose sayth, That the Gripe is foure foted, and lyke to the Eagle in head and in wings. And is like to the Lion in the other part of the body, and dwelleth in those hilles that be called Hiperborei, and bee most enimies to horses and men, & greeueth them most, & layeth in his neast a stone that is called Smaragdus, against venimous beasts of the mountaine.

*Additiõ. (*Of this kind of straeing beast, many bee in doubt whether there bee any of them in the worlde, notwithstanding it seemeth by credible writers that ther are diuerse, especially among the Hiperborie, people dwelling in the furthest parte of the North, and as some suppose vnder the North pole, called Polus Articus. Pomponeus Mela writeth, that the countrie is but little, hauing the Sunne ouer them, and is fertill of it selfe, the people very iust, liuing longer and more pleasauntly then other men, alwaye without businesse and labour, (knowing neyther warre nor debate) (as Mela and Solinus write) making good cheere with their neighbours. And hauing garlandes on their heads, they throw themselues from a certaine rocke into the sea, esteeming that to bee the best death, and forme of burieng: The Gripes are of coulour of a dark Diter on the back, their breast of purple coulour, their wings browne and white, their talents blacke, and the beak turning, as doth the Eagles. he is more higher then the Lion, the hinder fet clouen, as the Stagge, able to carrie alwaye the waight of two men, a stagge, or the like beast.

## Of the Fawlcon, chap. 20.

The Faulcon is called Herodius, and is a royall fowle, and desireth praye, and vseth to sit on his hand that beareth him, and is a bolde birde and an hardye, as is the Goshawke: and hath little flesh in comparison to his bodye, and hath many feathers: and therefore he is more lyght to flye. For in him is little thing that beareth downewarde, and much that beareth vpward, as Gregory sayth. And therefore he is right lyke to the Estridge in boldnesse and strength: and also much like thereto in diuers feathers and coulours. The Faulcon is full bolde and hardy, with most sharpest breast, & with strong clawes, & hurteth more his praye with rising theron with his breast, then with his bill, or with his clawes. And is so greate hearted, that if he sayle of his praye in the first flyght and rise, in the second he taketh wreake on himselfe. And so if he be wilde, vnneth that day he seeketh praye. And if hee be tame, as it were for shame he flyeth aboute in the ayre, and then vnneth he commeth to his Lordes handes. For he holdeth himselfe ouercome, & as it were put out of kind, if he taketh not the foule that he flyeth to, as Gregorie saith.

This foule or bird is commonly called Falco, and Fulica also, as the Glose sayth Super Spalmum. And among all Birdes and Fowles, these Fowles haue little affection, and take little hede of their Birdes, as it is said in Exameron. With the same office of businesse, that he feedeth his owne birds, with such seruice he taketh and feedeth the birds that the Eagle throweth out of her neast, and is vnknowne to him. He flyeth and voideth carrion, and toucheth not stinking flesh, not in strong hunger: But he may well alwaye with trauaile, and abstaineth and abideth till he maye finde conenable praye, which he seeketh, as Gregorye saith.

(*Hawkes of praye are the onely pastime of Princes: and nert for idle per- *Additiõ

sons,

sons, that set more by an inch of pleasure thē an ell of thrift, who bestow in Hauks & hounds, more then would suffice twice as many poore men: for sometime the taking of some one pray of v.d. ꝑ charge of so much wonne, stands them in twentie markes, which is according to the olde Prouerbe, What is a Gentleman but his pleasure: but who is more gentle, he that fauoureth the poore to the profit of a common wealth, or he that lasciuiously spendeth more in one yere then his parents got in.20. I referre to the prudent.)

## Of the Swallow. chap.21.

A Swallow is called Hirundo, as it were Arundo ab aere, and hath that name of the ayre, for hee taketh not his meate sitting, but flyeng in the ayre, as Isidore saith. And is a crieng fowle, and flyeth not euen but hether and thether, and sometime about, and is busie in making neastes, and in feding of birds. And he saith also, in making of neasts, the Swallow is most cunning. For vnneth mans wit were sufficient to make of any matter, the worke that the Swallow maketh and shapeth of claye onely with her bill.

Moreouer, the Swallowe is full of feathers, and lyghtest and most swiftest in flight of Foules: and therefore other fowles reseth nor distroubleth not the Swallow, neither the Swallow is pray to other Birdes. And flieth ouer the sea into hot countryes, in which Countryes he abideth in Winter, as men suppose. And also they kepe certain times of their comming and going. Their againe comming is token of springing time, and witnesse of the faire Summer, & resplendishing weather, as Ambrose saith libro sexto.

Aristotle sayth, speaking of the swallowe. li.6. That a wilde fowle treadeth not nor laieth egges but once a yeare, except the Swallowe which layeth egges twice a yere, but somtime the first egges be broke by coldnesse of Winter, and the latter egges be complete and bring forth birds.

Also there it is sayd, that birdes that eate flesh, lay not egges twice a yere, except the Swallowe, that hath sometime Birdes twice a yeare. Also there it is sayd, ꝑ if a man put out the young swallowes eien, yet their eien come agayne, for hee fetcheth an hearbe that is called Celidonia, and baumeth the eien of her birds with the iuyce thereof, and so their eien be restored to them againe, as Macro. saith.

I once proued this, but it toke not that effect, yet founde I stones of straunge coulours. Addition

Also in the Swallows wombe be two stones found, of the which one is whitish, and is called the Female, and the other is red, and is called the Male. For hee is more vertuous then the white. These stones bee called Celidonij, and bee precious stones, namelye when they be taken out of the birds ere they touch the ground, as it is sayde in Lapidarie: there their vertues be described, as Constantine saith Bloud drawen out vnder the right wing is medicinable to eyen, as bloud of a Doue is. Their durt is full hot and full gnawing: and therefore it greeueth eien. And the Swallowe teeheth her birds to throw durt out of ꝑ neast. And there be two manner of swallowes, some are great of body, and haue blacke ridges and red breasts, and white wombes: and these loue mens companye, and make neasts in mens houses. The other bee lesse of bodye, and haue blacke breasts, and make their neasts in holes and chins of roches and of rockes, fast by waters. But both kindes make their neasts is earth or in clay, and both their tayles bee forked as a payre of sheeres.

These are called Martines, and are good to eate. Addition

Also it is saide, that among Swallowes is one manner kinde, and other Fowles dread that kinde, yea, ꝑ Eagle & the Goshauke dread and flie ꝑ swallow, as it were their enimie, and dare not fall on their pray, while they see ꝑ swallow, for they dreade the biting of her. For peraduenture it is venimous, as Plinius sayth. And Swallowes fight agaynst

Spar-

Sparrowes, and come into their neasts, and driue them out with biting & scratching.

*Additiō (*This is called the sea Swallowe, that is as big bodied as a Thrush, and very short legged, and of a meruailous swiftnesse, all blacke sauing that toward the legges is gray.

## Of Kaladrius. chap.22.

AS the Philosopher saith, the Birde that is called Kaladrius, is white of coulour, and hath no parte of blacknesse. And the neather part of his leg cleanseth and purgeth dimnesse of the eyen. His kinde is such, when a man is helde in great sicknesse, this birde Kaladrius turneth away his face from him that is sick, & then without doubt the man shall die. And if the sicke man shal escape, the bird Kaladrius setteth his sight on him, & beholdeth him, as it were fauning and pleasing: and this bird is other then the bird that is called Calandra, that singeth as a Thrusshe, as the Glose saith, Deut.14. There it is said, that Calandreon is another then Calandre, &c.

*Additiō (*Gesner sayth, that Calandra, is a small Bird like the Larke, and is supposed to be the wode Larke, after Doctor Turner, as for his singing at anye mans feete lyeng sick, if he be to be made tame, may hereafter be better knowne.

## Of Larus. cap.23.

THE bird that is called Larus inhabiteth somtime in waters and somtime in the land. Therfore in Aurora it is written.

Larus est fluminis habitator et incola terræ,
Nunc natat vt pisces, nunc volat instar auis.

That is to vnderstand: Larus dwelleth both in riuers and lande, and swimmeth as a Fishe, and also flyeth as a Bird.

Addition This is taken for the Sea cobbe, & all other birdes of that kinde. Gesner.

## Of Locusta. chap.24.

LOcusta hath that name, for it hath long legges, as the shaft of a Speare. Therefore the Grekes call her Hastagion, as Isidore sayth. And these wormes that be called Locust haue no king: and yet they passe forth ordinatly in companyes, as it is sayde Proverbiorum.30. They eate each other, for the more eateth the lesse, and bee seene in Summer, & hidde in winter. And their hinder legs be longer then their fore legs, as the Glose sayth super.1.Ioel. And first when hee is young, hee is Athalabus, and afterwarde when the wings bee growen he is made Locusta. And greeueth more in youth while he is Athelabus, then in age when he is Locusta. And hath a square mouth, and a sting in steede of a taile, and crooked, and folding legges. And they eate burgenings of trees and of hearbes, and gnawe them, and are gendered of the Southerne winde, and excited to flight, and they die in the Northerne wind. And in leaping they areare themselues, and in rearing they fall, & are fatted with flowers of Almons.

Also this worme Locusta for the most part is all wombe: and therefore it hath neuer meate inough. And hath but one gut, and that is alwaye full of filth, and of vncleannesse: but alway he is hungred while he liueth: and if he findeth anye thing greene, he gnaweth & ceaseth not. With little colde he falleth as he were dead. But he quickeneth againe with heate of ỹ Sun: and of their dirt wormes be gendered.

*Additiō (*This straunge kinde of Flie hath long hinder legges, as the Grashopper, he burneth corne with touching, and deuoureth the residue. In India be of them three foote in length, which the people of the country doe eate. D.Cooper.

## Of the Coote. Chap.25.

THE Coote is called Mergulus, & hath that name of oft dopping and plunging. For by oft putting downe his head into the water, and dopping there vnder, hee sheweth signes and tokens of weathers: and before the comming of tempests of the Sea, he flyeth crieng to the shoare. For it betokeneth most certeinly full strong tempest in the Sea, if Cootes

flie

flie crieng to the shore, as Isidore sayth. The Coot maketh her neast close by the rot of reeds vpon few stickes, & feedeth & nourisheth her birds with wonderfull affection and loue of kinde: And anone as they be hatcht, they follow the dam, and dread not to flie vp and down on diuers waues of the sea, & they hunt and gather water wormes, & fish to fill their wombs with. In winter for scarcitie of mouing, they be fat: & in Summer for freedome of flight they be poore of flesh and in fatnesse. And when they be pursued with rauishing birds, then they flie to water, & be deliuered by manner of plunging and of diuing.

Addition

The Coote is blacke, his legges grey, and his flesh grose.

## Of the Kite. cap. 26.

A Kite is weake in flight & in strength, Therefore he is called Miluus quasi molliter volans, as it wer weakly flieng: For he is borne vp aboue the aire with light feathers, & moueth there as he were vnmouable. And in flieng it seemeth vneth that he moueth the aire with softe touching. And is a bird that may well away with trauaile, & therefore he taketh Cuckoes vpon his shoulders, & beareth them, least they faile in space of long wayes, and bringeth them out of ỳ countries of Spaine, as Isid. saith. And he is a rauishing foule, and hardy among small birds, & a coward & fearefull among great birdes, and dreadeth to lie in waite to take wilde birdes, and dreadeth not to lye in waite to take tame birdes, and lyeth oft in waite to take chickins, & them that he findeth vnware, he slayeth, and he eateth carrions and vncleane things, & for little meate to fill the wombe, he flieth all about the ayre: and is taken with the Sparhauke, and for his faintnesse and cowardnesse he is ouercome of a Birde that is lesse then he. And in youth there seemeth no difference betweene the kite & other birdes of praye, but the longer he liueth the more he sheweth that his own kinde is vnkinde. And there is a manner kite that taketh birds in the beginning, and afterward he eateth guts of beasts, and taketh vneth afterward flyes, and small wormes, as Aristotle saith. And he dieth for hunger at the last, and is a cruell fowle about his birds, and is sorry when he seeth thẽ fat. And to make thẽ leane, he beateth them with his bill, and withdraweth their meate, & hath a voice of plaining, and of moane, as it were messenger of hunger. For when he hungereth, he seeketh his meate weeping with voyce of plaining and of moane.

Many secrets in nature not knowen, yet this is doubtful.

The Bussard, wherof are ii. kinds, the one haunteth vvartens and parks, the other cõmon.

## Of the night crowe. cap. 27.

THe night crowe is called Nicticorax, and hath that name, for he loueth the night, and flyeth and seeketh his meate by night, and crieth in seeking: and their crye is hatefull and odious to other birdes, as Isidore sayth. And is a Birde that flyeth the lyght, and maye not see the Sunne, and haunteth & dwelleth in burials and in places of dead men: and they make their neasts in walls and in places with chinnes and holes, and eate the Egges of Doues and Choughs, and fight with them. Also this Birde is called Noctua, as it were sharply seeing by night: for by night she maye see, and when shining of the Sunne commeth, her sight is dim. The Iland Creta hath not this Birde, if she commeth thether out of other lands, he dyeth anon as Isidore saith.

(*This kinde of Owle is dogge fowed, and couered with haire, his eyes are as the glistering Isse, against death he vseth a straunge whoup.

*Additiõ

There is another kinde of night rauen blacke, of the bignesse of a Doue, flat headed, out of the which groweth three long feathers like the coppe of a Lapwing, his bill gray, vsing a sharpe voice, whose vnaccustomed appearaunce, betokeneth mortalitye: he prayeth on Mice, Weesells, and such like.)

## Of the Miredromble. Chap. 28.

THe Miredromble is called Onocrocalus, and is a bird that maketh noyse

in

in the Winter, and hath ſmall chins in his iawes, in which hée taketh firſt meate, and then ſendeth it to the ſecond wombe: For he hath two wombes, in that one onelye hée taketh meate, and in that other onely he ſetteth and deſieth. But the firſt is taken in ſtéd of the crop of the throat, as Iſidore ſaith. In Greeke Onacrocalus is called a Birde with a long bill: and there be of two manner kindes: One is a water foule, & that other a foule of deſart, and he that dwelleth in Water, is a bird of great gluttonye, and putteth the bill downe into the water, and maketh a greate noiſe, and is enimie namely to Eeles, & the pray that hée taketh, he ſwalloweth ſodeinly, & ſéeth it into his wombe. And then he cheweth and moueth his iawes, as he held meate in his mouth. This Bird reſteth on the cliffe, and turneth vpward his bellye to ſaue himſelf againſt the réeſe of the Goſhauke, that he maye in that manner the more ſafelye reſt and ſléepe, as Iſidore ſayth.

*Additiõ.

(*Of theſe kindes of Cormorants are diuerſe, whereof the one called Onocrotalus, is as bigge as a Swan, which putting his head into the water, prayeth like an Aſſe. Of water Fowles, there are diuerſe ſortes that are héere omitted, becauſe of the hinderance of other Authors: as the Mallard, the Ducke, the Bitter, the Wigen, the Teale, the Puffin, the Barnacle, the Bargander, the Gulles, the Twite, the wilde Owle, and Shelldrake, with many others.)

## Of the Pellican. chap. 29.

A Pellican is a Birde that is called Porphirio. Leui. 11. and Deut. 14. And is a Birde of Aegypt, and dwelleth in deſart, beſide the Riuer Nilus: and is accounted among vncleane birdes by the lawe in Leuit. And there be two manner of Pellicans: One dwelleth in water and eateth fiſh, and the other dwelleth on land, and loueth wildernelſe, and eateth venimous beaſts, as Liſardes, and other ſuch. And all that the Pellican eateth he plungeth in water with his feete, & when he hath ſo plunged it in water, he putteth it in his mouth with his own feet, as it were with an hand. Only the Pellican and the Popiniay, among foules, vſe the feete in ſtéd of an hand.

Alſo of the Pellican, the Gloſe ſpeaketh ſuper Pſalmum, & the ſame Plinius ſaith in this maner. The Pellican loueth too much her children. For when the children hée haught, and begin to ware hoare, they ſmite the father and the mother in the face, wherfore the mother ſmiteth them againe and ſlaieth them. And the thirde daye the mother ſmiteth her ſelfe in her ſide that the bloud runneth out, and ſheddeth that hot bloud vppon the bodies of her children. And by vertue of the bloud the birdes that were before dead, quicken againe. And in the Gloſe vpon that place of the Pſalme. Factus ſum ſicut Pellicanus. It is ſayd that the Pellican ſlayeth her Birdes with her bill, and maketh ſorrowe thrée dayes, and then ſheddeth her hot bloud vppon them, and maketh them aliue againe in ỳ manner. Magiſter Iacobus de Vitriaco in li. de mirabilibus orientalium regibnum telleth another cauſe of the death of Pellicanes birdes. Hée ſayth, that in Aegypt is a bird ỳ is called Pellicanus, a Birde with greate wings, and moſt leane. For all that he ſwalloweth palleth forth anone behinde: for hée hath a right ſlipper gut. And therefore hée maye not holde meate till it be incorporate. And the Serpent hateth kindlye this Birde. Wherfore when the mother palleth out of the neaſt to get meate, the ſerpent climeth on the trée and ſlingeth & infecteth the Birdes. And when ſhe commeth againe, ſhée maketh ſorrowe thrée dayes for her Birdes, as it is ſayde. Then (he ſayth) ſhée ſmiteth her ſelfe in the breaſt, and bringeth bloud vppon them, and reareth them from death to lyfe, and then for greate bléeding the mother wareth feéble, and the Birdes bée compelled to paſſe out of the neaſt to gette themſelues meate. And ſome of them for kinde loue fœde the mother that is feéble: and ſome be vnkinde and care not for the mother, and the mother taketh good héede thereto, & when ſhe commeth to her ſtrength, ſhe nouritheth and loueth thoſe Birdes

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that

that fedde her at her nēd, and putteth away her other birdes, as vnwoꝛthye and vnkinde, and ſuffereth them not to dwel noꝛ liue with her.

## Of the Partridge. chap. 30.

The Partridge is called Perdix, and hath that name of her owne voice, as Iſidore ſaith, and is an vncleane bird. Foꝛ the male lepeth vp and treadeth the male: And ſtrong liking of lechery foꝛgetteth the ſexe and diſtinction of male and female, as Iſidore ſayth. And is ſo guilefull, that the one ſtealeth the Egges of the other, and ſitteth abꝛod on them. But this fraude hath no fruite, foꝛ when the Birdes bee vaught, and heare the voice of their owne mother: they foꝛſake her that bꝛoded them when they were Egges, and kept them as her owne Birdes, and tourne and followe theyꝛ owne mother naturall, as Iſidore ſayth, and Ambroſe alſo. And the Partridge trauaileth not in layeng and in bꝛoding, lyke as other foules doe, as Ariſt. ſaith. Some Fowles (he ſayth) bꝛeed and gender lightly, as the Partridge. And ẏ mother of the Partridge flieth all about the hunter, till her birdes be flowen. And after the birds be flowen, ſhee the damme flyeth after, and calleth her birdes: the which young Partridges ſoone after they be hatcht they followe the damme, and ſeeke their meat. And the Partridge hath few fethers and much fleſh: and therefoꝛe he is feeble of flight, and in flight he riſeth but little from the ground, and falleth oft to the ground after a little while. Alſo ẏ Partridge dꝛeadeth ẏ Sparhauk, and flieth her: and as long as hee ſeeth the Sparhauke in the aire, he riſeth not frō ẏ earth into the aire. And at the noiſe and ringing of a little bell, he flyeth about vppon the ground, and falleth into the net oꝛ grinne ere he be ware. Plinius. lib. 29. ca. 6. ſaith, that the Partridges gall, with euen weight of honnie, cleereth much the ſight, and therefoꝛe it ſhall bee kept in a ſilner bore. Theyꝛ eyen with hony ſod in a bꝛaſen veſſell, helpe to heale the pimples of eien.

(The Phesant is also a delicate foule both of beautie and fleſh, the Lythcocke, the Owſell, the Woodcocke, the Snite, ẏ dainty Godwike, cōmonly taken in the Ile of Eley, the Buſtard, the Bitter, the Showelar, with many other birdes of ſmaller ſoꝛts. As by Geſnerus is deſcꝛibed their pꝛopeꝛties and kindes.)

## Of the Pecocke. chap. 31.

The Pecocke is called Pauo, and hath that name of the ſounde of his voice. His fleſh is ſo harde that vneth it rotteth, and is full hard to ſathing, as Iſidore ſaith. And Ariſtotle ſayth, that the Pecocke liueth twentie yeare, and hath chickens in the end of thꝛee yeares, & after his wings bee coulouꝛed. And the Pehen ſitteth abꝛode thirtye dayes, and a little moꝛe: and ſoone after the chelles be cloue, and hath no chickens but once a yeare, and layeth twelue Egges oꝛ few leſſe. And the Pecocke laeſeth his fethers when the firſt tree laeſeth his leaues, and his fethers grow firſt when leaues begin to grow on trees, as Ariſtotle ſaith. And the Pecock is a bird that loueth not his young: foꝛ the male ſeareheth out the female, and ſyketh out her Egges foꝛ to bꝛeake them, that he may ſo occupy him the moꝛe in his lecherie. And the female dꝛeadeth that, & hideth buſily her egges, leaſt the Pecocke might ſone find them. And Ariſt. ſayth, that the Pecocke hath an vnſtedfaſt and euill ſhapen head, as it were the head of a ſerpent & with a creſt. And he hath a ſimple pace, and ſmall necke, and areared, and a blew bꝛeaſt, and a taile ful of bewty, diſtinguiſhed on high with wonderful faireneſſe: and he hath fouleſt fēt & riueled. And he wondereth of the faireneſſe of his fethers, & aꝛeareth them vp, as it were a circle about his head, and then he loketh to his fēt, and ſeeth the foulenеſſe of his fēte, and lyke as he wer aſhamed, he letteth his fethers fall ſodeinlye: and all the taile downeward, as though he toke no hēd of the faireneſſe of his fethers: and hath an hoꝛrible voice. And as one ſayth, he hath a voice of a fiend, head of a ſerpent, pace of theefe. And lib. 29. cap. 6. Plinius ſayth, ẏ the Pecock hath enuie to mans pꝛofit,

*Aldrus

and ſwalloweth his owne durt: for it is full medicinable, but it is ſeld found.

## Of Sparrowes. cap. 32.

SParrowes bee ſmall birdes, and bee called Paſſeres, of Paruitate, littlenelle, as Iſid. ſaith. And the Sparrowe is an vnſtedfaſt bird with voice and iangling: and maketh their neaſts nigh to dwellings and habitations of men. And is a full hot bird and lecherous. And the fleſh of them oft taken in meat, exciteth to carnall luſt, as Conſtantine ſayth. Sparrowes laye many Egges, and are full buſie to bring vp their birdes, and to fede them. And ſhe maketh her neaſt in hay and in fethers, and keepeth her neaſt cleane without durt. And therefore ſhee throweth the durt of her Birdes out of the neaſt, and compelleth her Birdes to throwe their durt out of the neaſt: and they fede their Birdes with Spiders, Wormes, and Flyes: and they eate venimous fedes, as of Henbane, without hurt: and they haue ſometime Leper and the falling euill: and the female liueth longer then the male, and the male is iealous of his wife, & fighteth oft for her, as Ariſtotle ſaith: and the ſparrow dreadeth the Waſell, and hateth her, and crieth & warneth if ỳ wæſell commeth. And waiteth and biteth and billeth for to haue the neaſts of Swallowes, and they loue their owne kinde. And birdes that other Sparrowes leaue by ſome hap, they gather & fed & nouriſh, as they were their owne. And if it happeneth that one of thē is taken in a grinne, or in other manner wiſe, ſhe crieth for help. And a multitude of Sparrowes be gathered togethers to deliuer that that is taken, and ſpede and haſt with all their might.

*Additiō (*The more of that which proueth brate, the ſoner is waſted the inner vertue, the cauſe of the gout, if not the lepro ſie, haſtours of death.)

## Of the Eſtridge. cap. 33.

THe Eſtridge is called Strucio, and hath that name of a word of Greeke, as Iſidore ſaith. For that he hath a bodie as a beaſt, & fethers as a foule: and alſo he hath two fete, and a bill as a foule: but for weight and heauineſſe of body he flieth not with foules in the aire. She laieth egges as other foules do, but ſhe neglecteth to brood her egges, the which egges be taken in graueł, and birds be brought forth by heat & nouriſhing of the duſt, as Iſid. ſaith. And Ariſtotle ſpeaketh of the Strucio, and ſaith, that the Strucio in making is like to a foule, and in ſome point he is like to a foure foted beaſt. For hee flieth not vp into the aire: for his wings be not conenable to flight, but in the making therof is thin, as the making of her ſelfe, & for he is ſome deale ſhape as a bird he hath many fethers in the neather part of the body, & hath two fete as a foule, & is clone foted as a foure foted beaſt: and the cauſe thereof is, for by the greatneſſe of his body, he is likned to a foure foted beaſt, and not to a foule, and is ſo hot, that he ſwalloweth and drieth and waſteth yron. And Auicen ſaith, kinde that is wiſe and ware in all thing, graunteth to the Strucio a propertie to lay greateſt egges and hardeſt of ſhell, that being occupied about the generation of them, heat may be temperate: for if the heat ſhould be too vehement, it ſhoulde be cauſe why he ſhould die the ſoner. Other properties of the Eſtridge Gre. toucheth ſuper Iob. 29. where it is ſayde, that fethers of the Strucio be like in colour to the fethers of ỳ gentle Fawlcon, but not in vertue: the fethers haue the likeneſſe, but he lacketh ſwiftneſſe of flight. He ſpreadeth out his wings to flie, but yet he riſeth not vp frō the earth: He is clothed with thinne fethers, & made heauy with a great body. And when the time is come that they ſhall laye egges, they heaue vp their eyes and behold the ſtars that be called Virgilie or Phades: for they laye no Egges but when the conſtellation ariſeth and is ſeene. And about ỳ month of June, when they ſee thoſe ſtars, they digge in graueł and laye there their egges, and couer and hide them with ſande. And when they haue left them there, they forget anone where they layed them, and come neuer againe thereto. But the graueł is chafed with the heat of the Sunne, and heateth

the

the Egges that be hidde, and brædeth birds therein, and bringeth them forth: And when the shell is broke, and birdes come out, then first the mother gathereth and nourisheth them: And the birde that shée despised in the Egge, shée knoweth when it is come out of the Egge. And therefore it is sayd to Iob. Hée is made harde to his owne children, as though he were not his owne. ¶Also the Estridge hateth the horse by kinde, and is so contrary to the horse, that he may not sée ẏ horse without feare. And if an horse cõe against him, he raiseth vp his wings as it were against his enimye, and compelleth the horse to flie with beating of his wings.

*Additiõ (*Of the fethers of the Estridge, the plumage is made for Princes, and nobles to weare in their hats, caps, and other furniture.)

## Of the Turtle. chap. 34.

THe Turtle hath that name of the voice, and is a simple Birde, as the Culuour. But is chast, farre vnlyke the Culuour. The Turtle is a chast Birde, and hath that name of conditions. For he followeth chastity, and if he leseth his make, he sekth not cõpanye of any other, but goeth alone, and hath minde of the fellowship ẏ is lost: and groneth alwaye, and loueth and chooseth solitarye place, and flyeth much company of men: Neuertheless he commeth downe into Orchards & gardens, and fields of men, and there eateth, wherby he liueth. And when he hath meate, hée passeth againe to high hills, and to priuie places of woods. Hée commeth in springing time and warneth of nouelty of time with groning voyce. And in winter he leseth his fethers, and then hée hideth him in hollowe stockes. And against Summer in springing time when his fethers spring againe, hée commeth out of his hoale, in the which hée was hid, and seketh couenable place, and stéde for to brède in. And among thick boughes and trées, of harde stickes and knottie shée maketh her neast, and layeth Egges therein and sitteth abrode, and hath Birdes, and fedeth and nourisheth them, as Aristotle sayth. The Turtle layeth Egges twice in Springing time, and not the thirde time, but if the first Egges bée corrupt. And Turtles laye and brède fifténe yeare, and lyght not vppon stinking things, neyther vppon carrion, because of meate: for she eateth not carrion, but for meate for her birdes, she seketh out cleane grains, and gathereth them in cleane places, and liueth thereby. When other Birds sing, she groneth, and his Birdes bée hot and moist, as Culuour Birdes, as Constantine sayth: and that witnesseth heauinesse of flight. But when he beginneth to flie, his flesh is made more hot and lyght, and more better to defie. Also the bloud of her right wing is medicinable, as the bloud of a Swallowe, and of a Culuour or Doue.

## Of the Vulture. chap. 35.

THe Vulture hath the name of slowe flight, as Isidore sayth. For of the plentcousnesse of much flesh, hée lacketh swiftnesse of flight. And some men tell, that her treding is not medled, but ẏ she conceiueth, and is conceiued, and gendereth, and is gendered without ioyning of treading: and they tell, that they liue an hundred yéres, as Isidore sayth. This Birde is cruell about his owne Birdes, as the Kite is. And if shée seth her birdes to fatte, shée beateth them with her féte and bill to make them leane by sore beating and biting, as Plinius saith.

Also he sayth, that in this Birde the wit of smelling is best. And therefore by smelling he sauoureth carrions that bée farre from him that is beyonde the sea: and againeward Therefore the Vulture followeth the hoast that hée maye feed himselfe with carrions of men, and of horse. And therefore (as a Diuinour sayth) when many Vultures come and flie together, it betokeneth battaile. And they know that such a battaile shall bée, by some priuie wit of kinde. And Aristotle speaketh of the Vulture and saith, that he fighteth with the gentle Falweon, and flyeth about him, and when hée hath

ouercome him, he dieth. He eateth rawe flesh: and therefore he fighteth against other Foules because of meate, and he hunteth from midday to night: and resteth still from the Sunne rising to that time. And when he ageth, his ouer bill waxeth long and crooked ouer the nether, and dyeth at the last for hunger, as Aristotle sayth there. And some men saye, by errour of olde time, that the Vulture was sometime a man, and was cruell to some Pilgrimes: and therefore hee hath such paine of his bill, and dieth for hunger, but that is not lawfull to beleeue.

And so he saith, when he of his meat leaueth relicke, he leaueth not that to other foules, as the Eagle doth, but layeth it in his neast to feede with his birds: for he getteth not lightly meate: and theyr neasts be on high mountaines, & in thick wodes. And if he seeth any fowle flye about his birdes, he beateth them away: and feedeth his birds till they may flye: & then he driueth them out of the neast, and suffreth them not to come nigh that place.

Also in lib. de Almacer, he sayth, that ther is a manner water foule that dreadeth the Vulture, and therefore flyeth to the water: and the Vulture flyeth about farre from thence, and is sharpe of sight, and waiteth when the foule cõmeth out of the water: & then he taketh that foule if he may.

Also the Vulture is a much stinking foule and vncleane, and his flesh is moste hard and of euill sauour, and of heauye smell. And therefore it is not profitable for mans meate: For carrion he lighteth lyghtly to the ground. But when he is alighted, vnneth he riseth againe fro the ground, as Gregory sayth. He flyeth high, and seeth carrions that bee full farre: and for loue of carrion he commeth downe from the high country of the aire, to the grounde, as he sayth. And when any beast setteth vpon him he beateth his wings against the winde: and so he riseth from the ground: and flyeth into the aire more by helpe of the winde then by his owne strength.

And hereto lib. 29. ca. 3. Plinius saith, that among foules the Vulture is contrary to serpents. For if his fethers be burnt, the smell thereof driueth awaye Serpents. And the heart thereof maketh a man sikey and safe that beareth it among Serpents and wilde beastes.

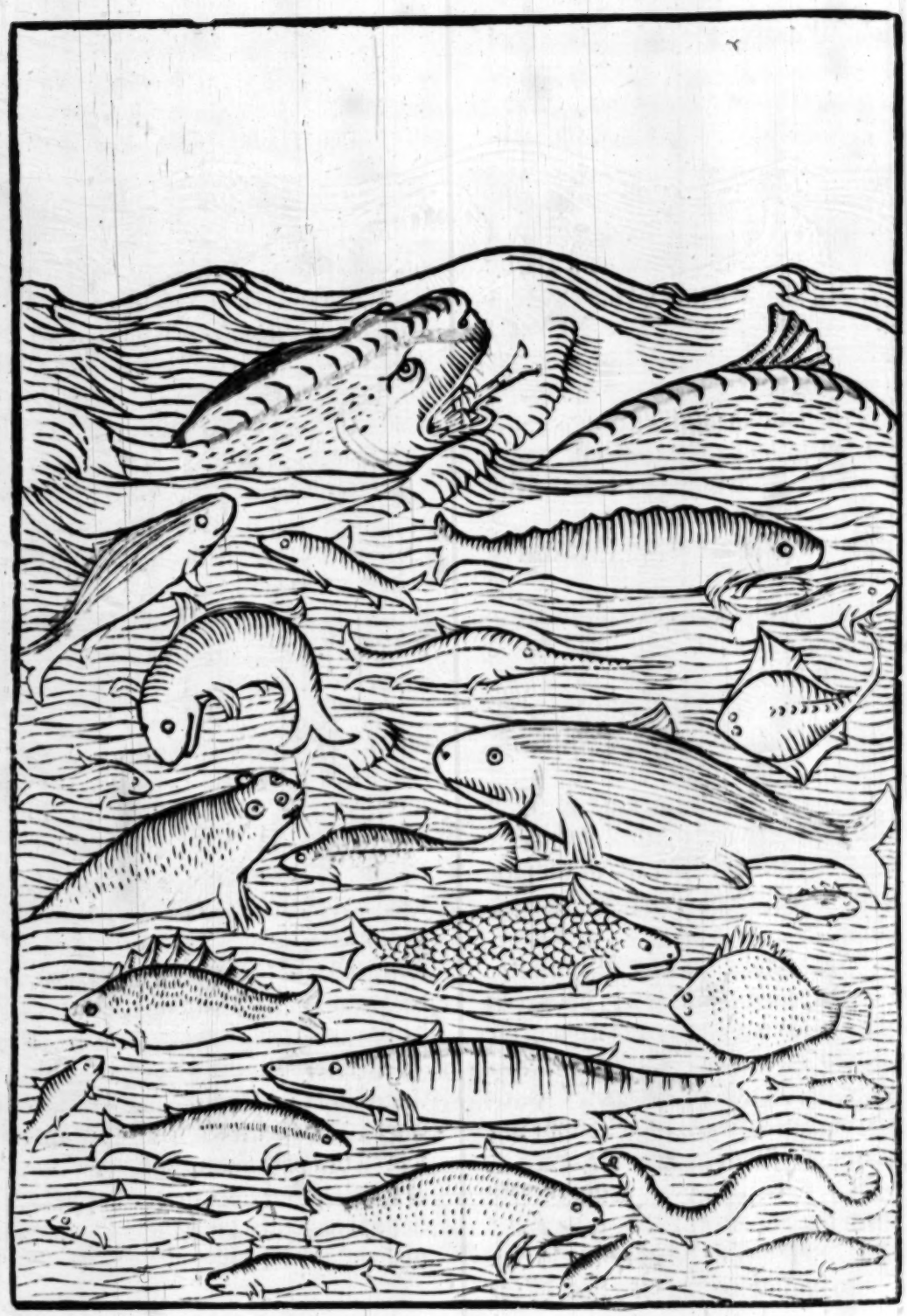
His heart bound in a Lions skinne, or in a Wolues skin driueth away feends.

His fethers bounde to the lefte foote of a woman, that trauaileth with childe, deliuereth her swiftly. But then it must be taken away lightlye, least the entrayles followe and come out after. Ointment made of Vultures grease, and oile that is called Oleum myrti, & Warre, helpeth sinewes, & beasts also. His right foot bound to the left foote, healeth that aketh: the left foote also healeth the right foote. His tongue plucked out with yron, & hanged about a mans necke in new cloth, maketh a man gratious, to get of a mã what he desireth. So it is sayde, his bones burnt to ashes, and medled with Celidonia, and giuen to beastes, healeth theyr euills. Huc vsque Plinius. cap. 36. He saith that blood of Vultures, with the hearbe y is called Cabeon, or els Cameleonte, and Celdra, healeth the Leper.

(*The Vulture is called a Geir, lyke vnto an Eagle, a bird of a fierce stomack, there are diuerse kindes, there is one kinde lyke the Faulcon, bigger billed, & talented. Read Gesner. *Addiñ

## Of Vlula. chap. 36.

VLula is a fowle that hath that name of shrieching and crieng: And therfore among Diuinours with cryeng he betoketh aduersitye, as Isidore saith. And herby it seemeth that Vlula and the Otole be all one, and among Diuinours her voyce is vngratious. Super Esai. 14. the Otole sayth in this maner. Vlula is a Bird of the quantitye of a Crowe, spryng with speckes, and pitcheth his bill into a myrye place, and maketh a greate sound and noyse. And herby it seemeth that Vlula is a mire dromble, that is a Birde of the marryes, and dwelleth in myrye places. Seeke before in the Chapter of the Mire dromble.



## Of the Lapwing. chap.37.

THE Lapwing is called Vpupa among the Græks: for he eateth mans durt, and is nourished and fed ofte with doung, as Isidore sayth. For it is a bird most filthy and vncleane, and is copped on the head, & dwelleth alway in graues or in durt. And if a man annoint himselfe with her bloud when he goeth to slæpe, in his slæpe he shall sée fænds busy to strangle & snare him: and her heart is good to euill doers, for in their euill doing they vse theyr heartes. Of this birde Philosophers tell, that when he ageth, so that he may neither sée nor flie, his birds pull away the fæble fethers, and annoint his eyen with iuyce of hearbes, and hide him vnder their wings till his fethers bée growen: and so he is renued, and flyeth, and séeth clærely, as Isidore saith.

They call it ȝ black plouer.

## Of the Reremouse, chap.38.

The Bat, or Reare-mouse, or dormouse

THE reremouse is called Vespertilio, & hath that name of the euentide. For it hating light, flieth in the euentide with breaking and blenching, and swifte moving, with full small skinnes of her wings. And is a beast like to a mouse in sownding with voice, in piping, and crieng. And he is lyke to a Birde, and also to a foure foted beast: & that is but seld found among Birdes. Hucusque Isidorus. Also super Esaiam. 2. the Glose sayth that these Reremise flye light, for they be blinde as Moles, and lyke powder, and suck Oyle out of Lampes: And they hide themselues in chins and rifles of walles, and be most colde of kinde. Therfore the bloud of a Reremouse annointed vppon the eie lidder, suffereth not the haire to growe againe, as Constantine saith. And that perchance is because it stoppeth the pores with his coldnesse. And when the pores be stopped, haire groweth not againe.

(*In the Iland of Catighan are certaine greate Battes, as bigge as Eagles, of the which the trauailers of the West Indias report they toke one: they are good to be eaten, and of taste much like a hen: Folio. 439. in the third Decade, & .6. booke Folio. 128. The trauailers ouer in the straights greatly tormented with the biting of Bats, which are ther so noisome in the night, that if they bite anye man in his slæpe, they put him in daunger of life, onely wt drawing of bloud, insomuch that some haue died thereof, falling as it were into a consumption through the malitiousnesse of the venimous wound, &c.

*Additio.

FINIS LIBRI DVODECIMI.

# ¶INCIPIT LIBER XIII.

## DE AQVA ET EIVS ORNATV.

FOrasmuch as the properties of fire & of aire are described, now it is conuenient to remember somewhat the effects & doing of waters as it belongeth to this worke. And water is called Aqua, as it were Æqua, euen. For it resteth neuer of mouing, till the ouerside therof be euen, as Isid. saith. li. 12. Also Const. saith, that water is a colde element & moist, & more subtill then earth, & bright & cleane, and not held in with his owne markes and bonds. For water shuld all to shed & fall to naught, except it were stopped & held in with other marks and bonds then his owne. In Exameron Basilius describeth ỳ properties of water in general & saith: that among all elements water is most profitable, for water maketh heauen temperate, and the earth plenteous, and incorporateth ỳ aire with vapours, & ma-

keth it thicke, & stieth vp on high, & chalengeth heauen. Water is cause of al that is bred & springeth: for it bredeth corne & fruit, & bringeth forth trees, hearbs and grasse, & wipeth of filth, & washeth awaye foulenesse, and giueth drinke to man and beast. For water ioyneth with ẏ earth, & pearceth & filleth it, & nourisheth the heat of heauen, & tempereth al ẏ nether things. For but if these neather things were tẽpered in their mouing about, they should burne & be wasted by strẽgth of heat: this water dronke of beasts leadeth forth the meat & fæding into liuing of flesh. This giueth spirit & breath to fish, as the aire giueth to other beasts, & ioyning of bodie & soule. This shed into the inner parts of the earth, ioyneth ẏ parts therof. For by strength of great drines ẏ earth should fal to pouder, but if the partes were ioyned together by moisture & water. Also this passing by the inward waies of ẏ earth, taketh changing in likenesse & coulour, & sauour of place by which it passeth. And therfore water is, and semeth now salt, now swæt & fresh, now clære, now troublous, now thicke, now thin. For water hath no determinate quality nor colour, nor sauour, to ẏ intent it should so be able to take easily all coulours & sauours, and therefore ẏ more cleane & pure ẏ water is, ẏ more dark & dim it semeth, when ẏ Sun beames come not therein to giue it colour & hew. This moueth from ẏ middle toward the vtter roundnes, & stinteth not till the vtter partes thereof be made euen, & the parts therof like far from the middle point of ẏ earth. Also this taketh light of the Sun beames, & reboundeth it againeward toward heauen. And for it hath ẏ vtter part of a mirrour, & sheweth his kinde, by working and doing of light rebounded, likenesse & Image of things be sæne therin, and the faces of them that lake therin, be knowen & sæne therin, as it were in a mirrour.

Also this sheddeth abroad the beames that thirleth the substaunce thereof, and spreadeth them more largely in breadth, & therefore it maketh things that be sæne therin sæme more then they be in themselues. These generall properties of water, & many other thou maist find in Ex-

meron. And there be many diuerse waters as he saith. For water springeth & cõmeth of the aire, as raine water. And for this is heuenly water, it is most profitable to things that grow in earth. Other waters spring & walme out of ẏ inner parts of ẏ earth, as well water & pit water. And some water passeth & rũneth on the earth, as water of riuers: and some water beclippeth the seds of the earth, & of ẏ roundnesse thereof, as the sea of Ocean, & of middle earth, that is mother & generall head and spring of all waters, as Constantine sayth. When raine water is of it selfe, bright, clære, thin, light, and sauourie. The clærenesse therof sheweth, that none other thing is meddeled therewith. And the lightnesse and sauourynes of it, sheweth the subtill substance thereof. Among al waters this is best to plenteousnesse of ẏ earth, & namely when it falleth with thunder. For with his moning, thunder smiteth of vapours: and so maketh the water subtill & clære, pure and cleane. And the water that is medled with Snow, or molten of Snow, is worse and not good for them that be fasting. For it smiteth the stomake, and riueth it together, and bredeth cough, & setteth the teth an edge, as Constantine saith. Of diuersitie of waters, and diuerse qualitie and working thereof, seke before lib. 6. of drinke. chap. 31. there ye shall finde it more plainely declared and open.

And after Raine water, Well water is best, namely if it spring out of stones, or fall downe of high wells. For the wel is head and spring of liuing water, that springeth and runneth continually out of priuie veines of the earth. Therefore a Well is called Fons, as it were Fouens, nourishing, or Fundens, shedding, as Isidore sayth. And hath priuie comming out of the veines of the earth. And hath his springing and rising out of dape wayes of stones, and a Well multiplyeth his waters, and communicatiueth himselfe: for he bideth himselfe to nothing: And communicatiueth and parteth himselfe as well to Pilgrimes and straungers, as to men of the same countrye.

Also

Also he cleanseth himselfe and other things: for well water that runneth out of sad stones is clere, and cleanseth of most filth and hoare also. Also a well renueth himselfe, and altreth other things, and helpeth, for alwaye he renueth his waters, and giueth benefice of renuing & altring, to things that plunge thẽselues in welles, as the Glose sayth super psa. Also it abateth thirst, and colleth and refresheth wayfairing men in heate, & giueth to them that be a thirst, drink, that is contrary to heate and drinesse. Also a well maketh the places plenteous ẏ bẽ nigh thereabout, for places that be nerte to wells, commonly haue mo herbes & grasse, & floures, & be more fructuous thã other. Also a well in the middle therof, springeth first vp of the earth, & casteth away from it selfe pouder & gruell ẏ be in his way, for a well springeth & walmeth vp by violence of his mouing, & passeth through ẏ earthy parts, & departeth and dealeth part from part, & sheddeth & sparpleth them asunder. Also a Well because of his clærenesse (as it were a myrrour) sheweth shapes and likenesse of things that be there afore: and therfore men that loke in wells, se therin theyr owne faces, and as well the riuelyng & other specks that defile the fairnesse be sene in water of wells.

Also a well by qualytie of times, of winter and of Summer chaungeth his owne qualitie. For as Macrobius saith, in winter a well is hot, & cold in Summer time: the cause therof is, for in winter heate flyeth and voideth the master of his contrary, and draweth inward to the inner part of a well, and by presence of that heate and continuall beating, the mouth of the well is hot: and the contrary in summer for contrary cause, for because of heate ẏ hath masterie in the aire in summer, coldenesse flyeth to the inner parts of wayes and veynes of the wel, and therefore water that springeth, is found the more cold that time. Also by the highnes of place of ẏ springing of water, the well sendeth his water: for ẏ water is led as high in pipes, as ẏ place of spring of the water is, that he springeth in: for if a well springeth in ẏ top of an hill, oft by pipes the water is led to ẏ same highnes into another hill, & is not led higher than his own springing place, except it be by violence. Also though a well be little in his owne spring: yet for it springeth continuallye, it is originall cause of manye great Riuers, for there is no Riuer, but it springeth out of some Well, knowen or vnknowen, as Isidore saith. Also a well amendeth water of lakes, and other standing waters, as it were quickning thẽ with vertue. For when a wel is litle & springeth or passeth by a great lake, it maketh the water therin ẏ more wholsome, & the fish ẏ is therin ẏ better in point & state. Also a well taketh & receiueth heat, vertue, & sauor of waies & veines of ẏ earth, ẏ it passeth by, as Isid. saith. Therfore wells be now hot, now colde, now smelling of brimstone, after ẏ diuers qualities of the earth that it passeth by, as Isid. saith li. 12 In Italy is a well, & the water thereof, ofte healeth sore eyen: Also in Affrica is a well, and the water thereof maketh the voyce well sownding and singing. Also in Boetia be two Welles, that one maketh good minde, and that other maketh forgetfulnesse. Also in Aethiopia is a well of red colour, and he that drinketh thereof, shall anone be wood or mad. Also in Cecilia be two wells, and one thereof maketh females barren, and that other maketh them that be barren, able to conceiue. Also in Idumea is a Well, that chaungeth colour foure times a yeare: for thre moneths it semeth troublous, as it were tempered with powder, thre months red as blond, thre months grene, and thre months a manner blue. Men of that Countrie, call that Well, Jobs Well.

Also in Silon at the fote of the mount Sion, is a well that runneth not alway, but certaine daies & houres. Also in Sardinia be hot wells that helpe eyen, and reproue thernes for their euill doing, & maketh them knowen by blindnes. Also he saith ẏ in Egipt is a well, in ẏ which burning brondes be quenched, & quenched brondes are kindled. Also among the Garamantes there is a Well so cold by day, that it may not be dronk, & so hot by

night,that it may not be touched. Huc vsque Isidore. Hereof it followeth,that a well hath sauor and kinde of his owne ground. For if the grdund be swete & pure,the water shall also be swete and pure,and againward. Also if the ground be brimstonie or slimie, the water shall sauour of brimstone and slime: and so if the well in his own spring be corrupt and vicious, all that runneth out is vicious and corrupt.

*Additiō (*There are in Englande, Waters that cure lame and diseased: at Bathe, at Saint Anne at Buckstone, & Newman regis.

## ¶Of Pit water, Cap. 2.

A Pit is called Puteus, and Puteus, is a lake digged and dolue, and hath that name Puteus of Potus, drinke as Isidore sayth: for of sweating and wosing of clynes and dennes of the earth, water springeth, for then the small inner veynes of the earth be broke, and the water wose out as it were smoking. And of that wosing, pit water is gendered,as he saith. And as Constant. saith, among waters,pit water is thickest and worst to dese, for saltnesse of the earth, and for standing of the water, and also for derpnesse and farnesse from the aire. By riuer sides pit water is some found, and the substance of that water,is likened to the complection of the riuer water: and when a pit is nigh another,the derper pit draweth the water of the pit that is of lesse derpnesse, and gathereth that water to it selfe,and taketh sauour of the earth and ground that is there about,and therefore the water is shewed now salt,now fresh. Also pit water ofte taketh corruption,when it is not moued, and therefore to make pit water cleane, & pure, it nedeth that it be oft moued & drawen: and the nerer that pit water is to the veyne of the earth, the more colde and the more fresh commonly the water is found. Also in winter seldome or neuer pit water freseth. For by presence of colde aire in Winter time,heate that is contrary to colde is there put into the inner parts of the pit,and therefore the water therof is changed by hot vapor,and is not suffered to frese, but is founde more hot in Winter, than in Summer. Also for derpnesse of his place, pit water is got with difficultie, and is vnneth caught or drawen without great triall and crafte.

## ¶Of a Riuer. Cap. 3.

A Riuer is called Fluuius,& hath that name of Affluendo,running. For as Isidore saith, it is euerlasting running: for it runneth continually, and ceasseth not to runne, but if the head therof be stopped or turned and let. It is to know in a Riuer is euerlasting running and derpnesse of place,and winding and turning of mouing:for ofte a riuer runneth, by ful long space of countries & lands:also ẏ head is knowen of ẏ well spring, & the finall end whetherward it runneth, and the maner of springing. For euery riuer commeth originally out of the sea, by priuie wayes, and springeth out in Well heads,and passe oft into the sea, by waies and passages that be knowen, as the Glose sayth,super Eccle.pri.there it is sayd,that all the riuers runne into the sea. There Ierome sayth thus,Philosophers tell, that swete Waters that runne into the sea,be consumpt and wasted by heate of the Sunne, or els they be sode and nourishing of saltnesse of the sea. But our Ecclesiastes, the maker of waters sayeth, That they come agayne by priuie veynes of the earth, to the Well heades, and commeth out of the mother, that is the sea, and walmeth and springeth out in Well heades.

Also it is to be considered,in a riuer the corpes,and the mouing betwene, & from the the beginning to the ende, and also the sauour and swetnesse,for riuer water is drined and clensed in veynes of wels,by whom he passeth,and is spoiled of saltnesse,and taketh sauour,& is able to be dronke,and turneth into swetnes as Isidore saith.

Also as to the sight,the faire clernes thereof is to be considered. For the substance thereof taketh lyght,and is clere,

as a myrrour, and so images & things, that be obiect thereto be sene in waters of riuers. Also touching the substaunce of a riuer the cleannesse and purenesse is to be considered, & the course thereof is dounward & swift, & swiftnes is more vertuous: for it beareth downe all lets that it findeth in his course, and nothing withstandeth the rauishing thereof. For with his swiftnesse he beareth forth with his course all that is throwen therein, or els driueth it to ẏ brinke, and brimme, and moueth and beareth shippes laden, and putteth them forth with his course, and moueth about, and turneth full swiftly full heauie wheles by violence and strength, and taketh in himselfe hoare and filth, that is throwen therein: but by swiftnesse of mouing, he departeth and disperpleth such filth and hoare. And a riuer clenseth himselfe and the place that he passeth by, & reneweth waters of lakes and of ponds, there he commeth in, and kæpeth them from corruption, and fedeth and nourisheth fish of diuers kindes, and clenseth and doth away stench and euill sauour, and changeth ẏ qualities of fish of lakes and of marches.

Also touching the effect and doing, a riuer hath many profitable things, that be conuenable to the vse of men: For he warneth to nothing his benefice, but cõmuneth to all men as much as it selfe, for he serueth euen lyke both men and beasts, lesse and more, and cleanseth and doth away filth and vncleannesse both of bodies, and of cloathing, and refresheth & colsth them that be hot, and fædeth with drinke them that be a thirst, and moysteth and maketh plenteous the place that is nigh thereto by influence of his humours, and moysteth rotes and sædes, & maketh them great and fat, as it fareth in Aegypt. There when sædes lye sowen as it were in gardens, all the fieldes take moysture of the riuer Nilus, as Rabanus saith super Deut. cap. 11. with his course about the Cities, he wardeth and strengtheneth them, and other dwelling places, and bringeth to Cities victualls, and Merchaundises, & maketh men rich, and gathereth together heapes of grauel and earth, and maketh Ilands, and also conuenable place for succour and strength. Constantine speaketh of Riuer water & saith, that riuer water is best that runneth Eastward, and springeth and commeth out of high Mountaines: and the riuer water that runneth West warde, lesse worthy. Also he sayth, that the farther the riuers be from Cities, the more cleane they be and pure, and the more conuenable to fæding of fish. Also filth & hoare of cities be cast into riuers, & washing & bathing of fier & of other things, of the which the riuer water sometime taketh corruption, as he saith. Riuer water is good, that runneth swiftly & trõgly vpon smal stones & gravelly ground, or vpon clay ground, sad, sauory & clere, for it taketh sauour and colour of the ground that it pãsseth by: and therefore as well the names, as the properties of Riuers be diuers as the Glose saith super Gen. 2. And though riuers have cõmon head spring of the Sea, yet neuertheles of the place that he springeth vp in, and of the country, that he passeth by, he taketh sauour and colour and name. And though a riuer taketh in it self many waters and streames, that run thereto, yet as long as the proper well springeth of a lake, he leseth not sone the first name: for he corporeth and ioyneth to himselfe waters, and runneth thereto, both in name & in substance. Therefore though a Riuer be little and small, when he beginneth to spring out of the first well, yet ẏ farther he passeth frõ the head spring, the more he wexeth by running & comming of waters & streames, as it doth in Danubio, a riuer of Germany, ẏ is called Downow in ẏ cõmon speach, wherof Isi. li. 13. speaketh & saith, ẏ this riuer springeth & cõmeth out of ẏ hils of Germany in ẏ west side, out of a litle well, & runneth Eastward, & taketh to it selfe lx. riuers, & falleth into the sea, named Ponticũ in 7. mouths: & alwaies alike that riuer is profitable, while he passeth not the bonds of his brinks, borders & brims: but sometime by great raine, or by melting of snow the water ariseth, & passeth the chanell & brimmes. And then ofte he destroyeth and drow-

Those springs, whose current is toward ẏ rising of the sunne are wholsomest waters.

neth

neth the playnes of the countrie, that is there nigh.

Of riuers be two manner kindes, as Isidore sayth. One is called a lyuing riuer, whereof Virgil saieth, Donec me flumine viuo abluero, &c. That other maner riuer is called Torrens, and is a water that commeth with a swift rese, and passeth: and is called Torrens, for it increaseth in great raine, and fadeth in drye weather. And the Grekes gaue thereto a name of Winter, when it increaseth, and we gaue thereto a name of Summer, when it falleth and dryeth: & the course of such a water is full swifte and strong, and therefore it ouerthrowweth and beareth downe all that it meeteth with, it selfe is swifte and strong in mouing, and there it runneth it breketh earth, and diggeth and maketh dennes therein, and gathereth strawe and stones on a heape, and leaueth behinde a marke and token, and destroyeth waies, & drowneth things that be nigh therto, and falleth into the sea.

## ¶Of Amnis, a Riuer. Cap. 4.

AMnis is a Riuer arayed and sette with woods and groues, with trees & bushes, as Isidore saieth, and hath that name Amnis of Amenitate, mirth, for such a place is mery. And ther by grow medicinable hearbes in great plentie, & wilde fowles nestle, and breed in ꝑ course and streame thereof, and wilde beastes take drink and cole themselues in burning heate, and nigh thereto be leses and pastures in great plentie, which are long in verdure faire and greene. And there be some riuers, of the which holy Writ maketh speciall mention, as Phison, Gion, Tigris, Dorix, Euphrates, Iordan, & other. And Phison is that riuer that is called Ganges also, as Isidore saith. lib. 13. and hath that name Ganges of a king that is called Gangantes. This Riuer commeth out of Paradise, and passeth about the lande Eiulatha a Countrey of Inde, & is called Phison, ꝑ is to vnderstand, fellowship, for he taketh in it selfe ten riuers: also Phison is to vnderstand changing of mouth, for it chaungeth the qualitie that it hath in Paradise, & that in three manner wise, as the Maister saieth In Historijs. In colour he is clere, and some where dimme, and some wher troubly in quantitie. For some wher he is little, and some wher huge and great, and some where wide, and some where straight in seeing, for some where he is colde, and some where hot. In this Riuer is much golden grauell, and manye precious stones. Also in the cliffes and brimmes thereof, grow trees & hearbes with swete smellyng, and is medicinable.

Amnus a Riuer in the Iland Dolica, in Arabia. Addition

## ¶Of the riuer Gion. Cap. 5.

THE riuer Gion is called Nilus also, and is a riuer of Mesopotamia, and commeth out of Paradise, and is called the ioyning of the earth, or earthye, for it is troubly, earthie, slimie, & wose, & ariseth not far from Athlante, & passeth about the land Aethiopia, and commeth downe by Aegypt, and moysteth the Playnes thereof. And so Super Amos, he saith vpon that word, Defluit, quasi riuus Aegypti. That Riuer Nylus, by disposition of God, moysteth all Aegypt once a yeare, and heapes of grauell close the mouths therof, that it falleth not in the Sea, and after the moysting of the lande, the heapes of grauell diuide and fall away, and Nilus turneth againe into his owne chanell, and passeth into the sea, and is swallowed into the Sea at the last. This riuer Nilus feedeth & norisheth many manners of creping & venemous beasts noysull and grieuous, as Crocodiles, and a little beast, which is called Enidros. Of whom Isidore li. 12. ca. 2. saith, that that beast Enidros, is a little beast, and hath that name Enidros, for he dwelleth in waters, and nameiye in the riuer that is called Nilus. And if this little beast findeth a Crocodile sleeping, he swalloweth and wrappeth himselfe first in fenne and wose, and then commeth in at the mouth of the Crocodile and goeth into his wombe, and all to renteth his guts and slayeth him, and

so

so eyeth. Also sup. Eccles. 24. There the Glose saith, that Gion, that is riuer Nilus is troubly, and drawyeth much slime and wose. and there because of slyme and wose that he beareth with him in his course, he maketh the land that he ouerpasseth to be full plenteous of corne, and fruite.

*Additiō. (*Gyon called Nylus, a famous and great Riuer, running thorough Aethiopia and Aegypt, and is supposed to be one of the Riuers of Paradise, called in the holye Scripture, Gehon, that signifieth the breast of flowing forth, that as creatures are nourished of milke, so is the soyle by ouerflowing the valleyes. Albeit it seemeth to me vnlykelye, forasmuch as in Genesis it is written, that Gehon inuironeth all Aethiopia, where is no mention made, that it passeth through Aegypt, albeit ỳ Aegypt and the Riuer Nilus, were more nigh to Moses, when he wrote, the booke Genesis, then Aethiope was, and also Nilus was famous for the vertue of the water thereof, which ouerflowing the countrey of Aegipt, made ỳ ground wonderfull fertill many yeares after: so that without labouring ỳ earth brought forth abundaunce of sundry graines and plants delectable and profitable. Also beastes of sundry kindes, without other forme of generation: especially, when the Riuer came to the depenesse of 40. Cubites. Likewise, when it exceded not eight cubites, there succeded much famine and scarcitie. D. Cooper in his Dictionarie.

Nilus the most famous Riuer of the world, from the time that the Sunne be in Tropico Caneri, vntill it come vnto the Equinoctiall line, in Libra againe, with an huge aboundaunce of water, doeth ouerflowe all the Downes, and playne Countryes of Aegypt. By the altitude and depeneſſe of the floude, the Aegyptians foresee the plentye and scarcitye of fruites to come. Polidore Virgil in his first Booke, xv. Chapter.)

## ¶Of Tigris the Riuer. Ca. 6.

TIgris is a riuer of Mesopotamia, and commeth out of Paradise, and passeth forth against Assyries, as Isid. saith, and passeth into the Red sea after many turninges and windings, ⁊ hath this name Tigris, for strong race and swiftnesse, as that beast that is called Tigris, that runneth with great swiftnesse. And Iosephus sayth, that Tigris ariseth in Armenia, of the same Well, of the which Euphrates ariseth, ⁊ is called Tiglath, that is to vnderstand, sharp or straight, for he runneth straightly and sharply, as it were an arrow. Therefore in ỳ language of Persia, Tigris, and swift, ⁊ an arrowe are all one.

Tigris signifieth as well an arrow, as the riuer.

*Additiō. (*This mightie Riuer runneth toward ỳ East side of Assyria. Gen. 2. ca.)

## ¶Of Euphrates the riuer. Cap. 7.

EVphrates is a riuer of Mesopotamia, and commeth out of Paradise, ⁊ is most copious in gems and precious stones, and runneth by the middle of Babilon. This riuer hath that name of plenteousnesse, for in Hebrue Euphrata is to meane fruitfull, and runneth in some place of Mesopotamia, and moisteth the land, like as Nilus doth Aegipt. And Salustius that is most certaine of authoritie sayth, that Tigris ⁊ Euphrates spring out of a well in Armenia, and passe forth by diuers places, ⁊ betweene those two, is a space of lande of many miles. And the land that these two riuers beclippeth is called Mesopotamia. Hiue vsque Isid. lib. 13. cap. 1.

## ¶Of the Riuer Dorix. Chap. 8.

THe Glose super Eccle. 14. saith, that Dorix is a riuer, and hath another name, and is called Araxis, or Arapsis, a riuer of Armenia, and riseth ⁊ commeth out of the same hill with Euphrates, and hath ỳ name for his swetnesse ⁊ might. He ouercommeth ⁊ throweth downe all thing, that is in his waye, as Isidore saith libro. 13. And so when Alexander would passe there ouer, he made a bridge

thereon,

theron,and the riuer arose with so great strength and violence,that it all to brake despitously ꝑ bridge. This riuer ariseth a lyttle from the head of Euphrates,and runneth thence to the Sea,that is called Mare Caspium,as Isidore saith. And is called Dorix among the Grækes, of a part of their lande, for in that countrey where that riuer runneth,their language is called Lingua Dorica. The Glose saith super Ecclesiasticum.14. This riuer semeth as it were an arme of Tigris, or els of Euphrates, or els of eyther: for it springeth and riseth out of the same Well in Armenia. Therefore it is sayd, that he hath plentie of precious stones,and of wel sauoring herbs, which be conuenable to medicines: For Dorix is to be vnderstode,medicine of generation. Also he saith, that he commeth out of Paradise by mouing of Tigris and Euphrates.

## ¶Of Iordane. Cap.9.

IOrdane is a Riuer of Iurie, ꝑ hath that name of two wels:one of them is called Ior and the other Dan, as Isidore sayth li.13.And ariseth vnder ꝑ hil or mount Libani,and departeth Araby and Iurie, ꝑ passeth by many windings about,and by Iericho, and runneth into the dead sea, and is therein ſwallowed and wasted. When wheate is ripe,that oft ripeth in Palestine in springing time, this riuer ofte ariseth more than in any other time,ꝑ that falleth of much raine, and of melting of snowe,as it is sayd in Historia and in Glosa super Iosu.3. There it is sayde, Iordane filleth the brinkes and the brimmes of his chanell in reaping time ꝛc.Et in Ecclesiasti.24. the same is sayd.This riuer hath many priuiledges. First, for he departeth the country of right beleeuing men,from the country of mis beleeuing men,for he departeth Iurie from Araby. The second, for he departed himselfe in presence of the children of Israel,ꝑ made them way and passage,to goe into the lande of behest with the Arke of our Lord, as it is sayd Iosua.3. The third, for he washed and cleansed Naaman of Syria of his leprosie.3.Reg.cap.5. The fourth, for by the dividing of it selfe, it bare witnesse of the holinesse of Elias,ꝑ of Eliseus, for he was obedient to both their commandements,as it appeareth 4.Reg.2. The fifth,for against kinde of other waters, he hid not in his bottome ꝙon that fell therein,but cast it vpward, and areared it to the Prophets kinde,that had left it, that he might it take,as it is read 4.Re. 6.The first,for he was worthy to be hallowed by touching of the most cleane flesh of our Lord,and by meane thereof our Lord gaue vertue of ghostly gendering to waters,and ordained the Sacrament of saluation of mankinde in water,as it is sayde Luc.2. The seuenth, for in Iordane Iohn Baptist was worthy to see heauen open, and to heare the voyce of the father,when he vnderstode the mysterie of all the Trinitie in christening of our Lord.

At ꝑ baptime of Christ.

(*Iordane,a faire riuer in Iudea,which deuideth Galile from the residue of Iudea,and falleth into the Red sea.)

*Additiõ

## ¶Of the riuer Albana,and Pharphar.Cap.10.

OTher Riuers be rehearsed in holye writ,as Albana and Pharphar,that be riuers of Syria,and runne and passe by Damaske,and by the course and passing thereof,the gardens of Damaske be watered ꝑ moysted,ꝑ made plenteous,with multiplication of diuers trees, of corne, herbes,and grasse.Of these riuers it is written 4.Regum 5.

Abanah.

(*Damascus a famous citie in Siria, supposed to be the first that euer was inhabited.)

*Additiõ.

## Of the riuer Gazan,cap.11.

GAzan is a riuer of the Medes, and hath another name,ꝑ is called Idapsis also,ꝑ hath that name,of one ꝙ was King of Medes.And he riseth in ꝙ East, and is receiued in ꝙ Red sea.Upon this riuer,two lynages and an halfe, which were taken Prisoners, by Salmanassar King of Assyria,and held in bonds,were led and brought among the Assyrians,

and

and compelled to abide exiled, as it is sayd 4.Reg.cap.18.as two linages wer holde in thraldome by Nabuchodonosor vpon his riuer Chobar,and holde in Babilon long time,as it is sayd, Eze.1. And Chobar is a riuer in Babilonia, & sheddeth himselfe into the marreise of Babilonia,and riseth out of Tygris or of Euphrates,and turneth againe into the riuer of Chobar, or into one of them, as Ierome saith super Ezech. In some part of his brim be plentie of willowes and of sedge,as he saith vpon this place of Esa.18. Vltra torrentem salicis duceris. And he called this riuer,the riuer of Babylon,vpon ẏ which riuer Gods people made no ioye, but wepte and made moane,as it is written. By the waters of Babylon we sate downe and wepte, when we remembred thee O Sion. Psa.137.

And many other riuers be right famous, but of them we shall not speake at this time: for we haue no mention of them in the Bible.

(*Idaspes, a riuer running in Parthia and Indie, and at last falleth into the great riuer Indus. In this riuer is found much golde and precious stones. *Additiõ.

## Of a Lake.chap.12.

A Lake is receiuing of priuy waters, in the which water is taken & holde, and is not medled with waues, nor ebbing nor flowing,as Isidore sayth li.13. And Greekes call a Lake Limum, that is a ponde: for wells fall into Riuers: and riuers runne into the sea,and a lake standeth in a place and floweth not,and therefore is called Lacus, as it were a place of water as Isidore sayth: for the water that he taketh by springing or by running thereto, passeth not out thereof into other places. Fish of such a lake as Constantine sayth, is not so good as riuer fish: for by his wose and slime hee maketh fish that breedeth therein, smell of slime,and fish of the lake breedeth superfluitie of hearbes and grasse, & nourisheth frogges and many wormes.

Running water commeth into lakes, & maketh their water more fresh,and keepeth them from corruption, but ofte by too great comming of water in,lakes and ponds be broke, and all that hath bene long time therein nourished is sodainly destroyed.And lake water is more thick than riuer water,and worse to drinke: for such drinke oft taken, gendreth and breedeth many euills in the body, as it is said before in li.5.of drinke. And lake water taketh diuers vertues of place & ground where it is gathered, as Isidore sheweth ensample li.13.ca.3.of diuersitie of waters,and sayth: That in Aethiopia is a lake,wherein if a body be washed, he shineth as though he were annoynted with oyle. Also in Affrica is a lake that maketh good voyce, and able to sing.Also in Italia is a lake,that noyeth greatly them that drinke thereof. Also in the waters Reatins, hoofes and clees of beasts be made hard,as it is said. And in the lake that is called Asphaltides,a lake of Iurie,nothing may sinke, that hath lyfe and soule.Also euen there is a pond,in the which nothing fleeteth, but sinketh and is drowned. Also in Concidie is a lake,that is thrice a daye bitter,and as ofte fresh and sweete. All this Isid.telleth in the foresayd booke, & all this and other such diuersitie of pit water and lake water commeth of diuers qualitie of veynes of the earth and ground,by the which such water passeth, or els of kinde and disposition of the ground,where such water is gathered.

## ¶Of the lake Asphalti,ca.13.

There is a lake, that is called Lacus Asphalti, and is also called the dead sea,for his greatnesse and deepnesse, for he breedeth nor receiueth nothing that hath lyfe. Therfore he hath neither fishes nor foules,but whensoeuer thou woldest haue drowned therin any thing that hath lyfe with any craft or gin,anone it plungeth and commeth again vp,though it be strongly thrust downward,it is anone smitten vpward, and it moueth not with the winde,for glewe withstandeth winde and stormes, by the which glew all water is stint. And therin may no ship row nor sayle,for all thing that hath no life sinketh down to the ground.

Nor he sustaineth no kinde, but it bee glewed, and a lanterne without his light sinketh therein as he telleth, and a lanterne with light fleeteth aboue. This place is called Lacus asphalti, the place of glew, or it is called Mare salinarum: and is in Iurie betweene Iericho & Zachan. The length thereof stretcheth euen to Zoroas of Arabia, vii.C. lxxx. furlongs in length: and the breedth thereof stretcheth a C. furlongs, or vsq; a vicina Sodomorum. Huc vsq; Isid. lib. 13. ca. 3. De lacu & stagnis. As the master saith in Historijs 3. ca. de subuersione Sodomorũ, in fine, this lake casteth vp blacke clots of glewe, and therefore it is called Lacus Asphaltides. In the brim thereof trees grow, the apples wherof be greene till they be ripe, & if ye cut them when they be ripe, ye shall finde ashes within them. And thereof Iosephus saith, Fabula terræ Sodomorum fidem, &c. And so it is sayd in Glosa super 2. pe. ca. super locum illum, Ciuitates Sodomorum in cinerem redigens, seruare voluit Dominus regionem, contra positam speciem pressione pene. And there growe most faire apples, that make men that see thẽ, haue liking to eate of them, and if one take them, they fade and fall in ashes, & smoke as though they were burning.

*Additiõ. (*Asphaltites or Asphaltum, a lake of Syria, called Mare mortuum: therein is the lime mixt w̃ brimstone, called Bitumen or Asphaltum, wherein no liuely thing can drowne. Some suppose, that in that place stood the Cities of Sodoma and Gomorrha.)

## ¶Of the lake Tiberiadis. ca. 14.

The lake that is called Tiberiadis lacus hath that name of a towne, that is called Tiberiadis, that somtime Herod builded in worship of Tiberius the Emperour. And this lake and pond is greatest and most healthful and wholsome of all the lakes of Iury, and more spedfull in cause of health. And stretcheth lx. furlongs, as Isidore saith lib. 13.

*Additiõ. (*Tiberias a Citie in Galilee: Iesus passed ouer the sea of Gallilee, which is the sea of Tiberias, & fed 5000. soules with 5. barly loaues & 2. fishes. Iohn. 6)

## ¶Of the pond Genesar. Cap. 15.

The pond called Genesar as it is said there, is the most greatest lake in Iudea, & stretcheth C. lx. furlongs in length and lx. in breedth, with crispe water and calme, and not strong winde, but they be crispe of themselues, & so Genesar is a word of Greeke, as it were gendering calme wether to it selfe. Lakes ỹ stretch by great space & long, be moued by ofte blowing of winde & wether, & therefore ỹ water therof is ỹ more fresh & swete, and the more able to be dronke. Huc vsq; Isid. This lake for his greatnesse, is oft called a Sea in the Gospell, but not that it is a sea, but for it seemeth so great a water that commeth of Iordan, as the Glose saith, super Io. ca. 6. For the Hebrues vse to call such a gathering of water a sea: & therefore it is oft called a sea.

*Additiõ. (*Genezareth a great mere or pond in ỹ land of promission, called also Mare Tyberiadis, whereon Christ walked as on dry land, & called to Peter, comforting the disciples, that thought he had bene a spirite. Math. 14. Mar. 6.

## Of a Pond. cap. 16.

A Pond is called Piscina, and is water gathered to seeding of fish, though oft gathering of water without fish, is called Piscina by contrary meaning, as Isi. saith. To the goodnesse of a pond, needeth sadnes of ground: also it needeth cleannes of water, which runneth & commeth ther to, & continuall running & comming, for wheras the ground is fennie and mirie, ther well sauored fishes may not be norished, for wher fresh water runneth not nor cõmeth, standing water is sone corrupt: & therfore to renew & refresh ponds, fresh water is led & brought by gutters, conduits & pipes, & the heads of pondes be strengthned w̃ banks & walls, for the water shuld not passe out too sone. Also some pondes haue streames to water & moyst gardens & orchards. Also neere to ponds, trees & hearbes be fruitfull.

## ¶Of Riuus a lake. Cap. 17.

A Lake is called Riuus, and hath that name of Rigando, wetting and moisting, as Isidore saith. For out of the well or out of the lake, stremes be led to wet and to moyst gardens: and a lake hath the kind and effect of his welspring. Out of the head well by running of the lake, come riuers and lakes, as Anselme sayth. A lake washeth and cleanseth oft vncleannesse, and maketh the earth plenteous, and giueth drinke to beasts & to foules, and nourisheth and saueth grænnesse and vertues in herbes and in flowers, & draweth with him small stones, and grauell.

¶Of Fluctu, wallowing. Cap. 18.

sea vvaues

WAllowing of the sea is called Fluctus, and hath that name of Flatu, blowing or blast: For by putting and shouing of windes, water is moued and shuft, and the ouer part therof that moueth alway, is called Vnda, the waue, & hath that name Vnda of Eundo, going, and passing: for continually it moueth, and resteth neuer, as Isi. sayth li. 13. And wallowings of the sea smiteth together, and shoueth and putteth each other, now vpward, now downwarde. By oft smiting together, it gendreth some of himselfe, and medleth with himselfe grauell, and diuers particles of the ground, and bereth them vpward, & putteth & shoueth fishes, & amendeth them, & maketh them better by swiftnes of mouing, & by coming into it of windie aire, wallowing of the sea ariseth and swelleth: and moueth now vpward, now downward, by swift putting and shouing of wind. And moueth and shoueth the aire by smiting together, & bredeth winde, & beareth vp ships, & putteth them to cliffes & brims: And beareth them with him, & holdeth them straight, & maketh sound & noise, & is alway mouing, & may not rest: for eyther it faileth at ful, or moueth & sheddeth himselfe about.

Of Whoorlepits. cap. 19.

A Whorlpit is called Gurgis, and is a dæp place in a riuer, & hath that name of Gutture, a throat, as Isid. saith. For it swalloweth in waters ỳ come thereto, & throweth them vp againe. So for his dæpenesse he moueth rounde about, whirling & rebounding: Therfore swimmers be oft perished. Also fish hide themselues most in whorlepoles, and are vneth taken, while they come out of the whorlepole.

¶Of Streames. chap. 20.

A Streame taketh ỳ first course straight and continuall of water or of Riuer, and commeth out of the well head, and leaueth no chanell of his way, for he beginneth to run out of the well head, and runneth continually within the boundes of his chanel, til he come into the sea: and digeth and washeth his owne ground, & is most conenable to row & saile in, & fædeth & nourisheth great fish. For cõmonly the streame hath most fresh water & most cleane ground, & runneth more swiftlye then any other part of ỳ riuer. And therfore he drawеth & beareth forth ships & boates full swiftly, and bundels of træs & wood. And therefore he hath that name Trames, of Traho trahis, or Transmitto transmittis, to bring or to send, or for hæ draweth swiftly all thing that is set therin, and bringeth it ouer. And the more fresh the streame is in his owne course, the more swift it is, and the more swift he beareth forth, and draweth all thing with him.

Of Alluuione. cap. 21.

THere is a manner running water that hath two names in latine, one is Alluuio, nis: and the other name is Alluuies, & is priuie and still rising of water, & hath that name of Abluendo, drawing and washing: for he washeth the earth that he passeth by, and breaketh thereof, and washeth it. And therefore vnderhoaling and vndercræping and washing vnder brimmes that bæ hoaled and hollow by water, is called Alluuio. Iob. 14. It is said by vndercræping and priuy running of water, the earth is washed lyttle and little: and then the more strong the

running and course that passeth by priuie hollownes and brims and cliffes is, the more perilously he destroyeth and wasteth the sadnesse thereof, for the other part of the brim outward seemeth sure & sad without, for there the destroying and wasting thereof is not seene within: and therefore his foote slideth the soner that treadeth therein. For the inward sadnesse is wasted, & the priuie hollownesse is hid and vnknowen, as Seneca saith.

## Of deepnesse. cap. 22.

AByssus is deepnesse of water vnseene, and thereof come and spring Wells and riuers: for out of the deepnes come all waters, and turne againe thereto by priuy waies, as to the mother of water, as Isidore saith li. 13. And therefore Abyssus is said, as it were Abuisus, vnseene and out of sight, for the deepnesse thereof may not be seene. Or Abyssus is sayd as it were sine abisso, without clearenesse, because of farnesse from the well of lyght, it is without brightinesse & fairnesse of lyght, as Iohn Damascene sayth. Abissus is nought els but much water, and the ende and deepnesse thereof is vnseene, for shining of light stretcheth not, nor reacheth to the ende thereof. Or els Abissus is said as it wer sine base, bottomlesse, and the ground thereof is not seene with eye. And therefore it was the primordiall and first matter in the beginning of the world, & because in ẏ beginning it was not distinguished by certaine forme, it is called Abyssus, as Austen would meane. Therfore li. confessionum 12. he saith, that Abyssus, is that bodely thing that God made to be matter of bodely things, and that matter was with forme and shape without order and without light. And so Abyssus is that same thing, which is Materia prima the first matter, as Austen saith in li. de Symbolis. And he saith, that by this name Abissus, holye Writ called and approued the matter that was made of nought, to be first taker and receiuer of shapes, and that by the most ordinate gift of God, & for therof all thing that hath shape and forme, shoulde be shaped and formed: & so the same matter is named water, for because that it is fleeting, and running, and mouing, & also for it taketh and receiueth all manner of formes and shapes. In likewise it was called earth, for the kindly stedfastnes or sadnesse, by the which it was subiect to generation & corruption, and it was called Abyssus, for vnshapefulnesse, for it was distinguished with no forme nor shape. And it was called water for ablenesse to take vpon it forme & shape, for by that ablenesse it might take all manner forme, and shape & qualitie, as Aust. saith. Also Abissus, ẏ is, deepnesse of water, hath of it selfe dimnesse & deepnesse, & receiueth all water & lycour that runneth thereto, & hath neuer inough: for it taketh neuer so much water, but it may take more, and may neuer be stopped, nor laued, nor emptied, & is cõmunicable.

## Of the Sea. cap. 23.

THe Sea is called Mare, & is gathering of water both fresh and salt, as Isid. saith lib. 13. And hath properly that name Mare, for the water therof is bitter, as it is sayd there. And innermore it is sayd, that the sea is called Equor, & hath ẏ name of equalitie, euennes, for it is euen and plaine: for though wallowing & waues of the sea, wallowe and arise, as it were mountaines and hils, yet when ẏ tempest ceaseth the sea is plaine againe, as he saith there.

Psa. 89. Thou rulest the raging of the sea, thou stillest the waues therof when they arise. ver. 10. *Addition*

Also the sea is called Pelagus, as it were Pellens vndas, putting waters & waues: for in the sea is continuall moving & putting of waues & stormes. Also (as he saith) though ẏ sea receiueth waters of all wels & riuers, yet by so great comming of waters, the sea is neuer the more: & that is, for ẏ sea is so great, that the waters that run therto be not seene, or els for the bitter water destroyeth & wasteth the running water: or for the cloudes draw to them much water: or for the winde beareth some thereof away, and the Sunne dryeth some: or for

the

the swætnes of water is dryed & clensed, and turneth again by some priuie holes, and commeth oft to the heads and wels of riuers. Huc vsque Isidorus li.13. And Ambrose sayth, and Basilius in Exameron, that the Sea is gathering of water, multiplyed by diuers places and names: but by continuation is all one Sea, alway moning and sounding, and forming, and followeth the kinde of the Mone in flowing and reflowing, by whose vertue and influence it is led. The Sea is head and receipt of Riuers, and fountaine of showers, and the thing whereby people farre a sunder may come together, and the sea helpeth in nede, and is suctour in perills, and spedeth passengers shortnesse of wayes, and furthereth profite, and winning or traffike of trauaylyng men.

Also in libro Metheororum Aristotle sayth, that the sea is head and wel of all waters, and dispersed into other seas. And the cause why the sea is bitter and salt, is, for in it be two vapours: one is moyst, and that other drye, subtill & watrie. And of the vapours that be moist and thin, the more subtill partes be wasted by moning of the sunne, & the thicker part abideth and is made hot and salt and bitter by heate of the sun, as sweate and vrine: For by burning, a thing is made bitter, when the earthy parts abide after that the watry and moystie partes are consumed and wasted. And of bitternesse by more strength of burning commeth saltnesse, as it doth in ashes: For water that soaketh through ashes, is salte.

In eod.li. Arist. saith, that salte water of the sea, is more heauie and thicke, than fresh water: for sea water is more grose, and fresh water is more subtill & thinne: the token thereof to know it is so, is this, for an egge fleteth in salte water, and sinketh downe in fresh water: and a ship falling in fresh water, sinketh deper than in salte water. And therfore in the dead sea sinketh no beast, nor is gendred, for therein drinesse hath the maistrie.

Also in li.de Animalibus he saith, that in the sea is water, and the saltnesse may be drawen out thereof: for if a man take a vessell of the earth, new and rawe, and closeth the mouth thereof, and throweth it emptie into the sea, and leaueth it ther a day and a night, fresh water shall come therein.

Also in li. Metheorum he sayth, the fresh water riseth vpward for freshnesse and lightnesse, & salt water falleth downward for his heauines, and what is salt abideth in the earth, and what is swet thereof, woseth out.

Also in li. de elementis he sayth, that the sea in his working followeth the kinde of the Mone, as it is knowen. For alway when the Mone, ariseth in anye time of the daye or of the night, then the sea in that country wher the Mone ariseth, stretcheth it selfe, and withstandeth the course of riuers that runne thereto, and shoueth and beareth againe ỳ riuer water toward the place that it commeth from, as it were showing by violence. When the Mone is in the lower course, water beginneth to wane and ebbe, and when ỳ Mone ariseth, water beginneth to were and to flow: and so as yron followeth the Adamant stone, so the sea followeth the course and the kinde of the Mone. Seke before in li.8.ca.29.

Also after the rising of the starre that is called Canicula, the Sea wexeth thick and changeth colour: and is now grene, now bleiwe, now troublous, now clere. In wexing of the Mone, the Ocean holdeth this order. The first day of wexing of the Mone, he is more copious than other times: for then the sea is most full and high, and thereafter he abateth and lesseneth the second day, and so downeward each day euen to the seuenth day, and than the sea is in his last default or ground ebbe, and beginneth then againe to spring more and more euen till the vii. day, so that when the Mone is xiiii. daies olde, and at the full: then agayne is the sea full in his highest spring, & beginneth to breake and to wane & abideth other vii. dayes, so that when the Mone is xxi. daies olde, the sea is againe at the lowest ebbe, and yet springeth and increseth other vii. dayes, so that when the Mone is xxviii. dayes olde, then the sea

againe is at the highest spring: & so alway euery month, ỹ sea changeth foure times in breaking and springing, twice in increasing, and twice in decreasing as the Mone wexeth and waneth.

And so alwaye the sea is at the highest and in most strength, when the Mone is full shining, either toward heauen, as in the new Mone: or els toward the earth as it doth in the full of the Mone: and the more the Mone profiteth or falleth in taking or losing of hir light, the more the sea ariseth or abateth in ebbing and flowing. Also in li. vegitabilium, Arist. saith, that the ground & shore of the sea, is hard, sad, and grauelly, & it is a token of saltnesse, that the sea is vpon grauell, for therin the dry earthy parts haue mastry, because they be salt, & the existence of the water, dealeth the clay or wose in his owne parts: and therefore earth that is nigh the sea is grauellous. And among the grauell of the sea oft be diuers precious stones of vertue bred & gendred, & made faire & clene by froting of gravel, & there through they be cast to lande to the cliffes, by moving of waues of ỹ sea, yet beside these properties of the sea, be some other properties, knowen nigh to all men. And yet because of simple men, I thinke it good to recken them here arowe, to haue matter to shewe hidden & priuie things to simple men, by ensample and likenes of such properties. The sea cleanseth it selfe and throweth out of it selfe all carrens and vncleane things, and smiteth off and putteth out all that be vncleane and dead by strength of moving, as Gregory saith. Also the sea shedeth it selfe by full priuie veynes of his depnesse, and giueth alway water of his flowing both to wells, and to riuers, as Ierome saith super Eccl. Also ỹ sea bringeth forth wonderfull beastes and fishes wonderfullye shapen of many manner formes & shapes, for ỹ sea bringeth forth more wonderful beasts, & more wonderful things than doth ỹ land, as Rabanus saith super Eccl. 43. There it is said, ỹ there be passing noble and wonderfull workes, & diuers beasts, &c.

*Additiõ. (*Item in Psa. 104. ver. 20. O Lord how manifold are thy workes: in wisdome hast thou made them all, ỹ earth is full of thy riches, so is the great and wide sea also, wherin are things craping innumerable, both small & great beasts. There go ỹ ships, & there is that Leuiathan, which thou hast made to take his passime therein. These waite all vppon thee, that thou mayst giue them meate in due season. When thou giuest it the, they gather it: and when thou openest thy hand, they are filled with good: when thou hidest thy face, they are troubled: when thou takest away their breth, they dye, and are turned againe to their dust: when thou lettest thy breath goe forth, they shall be made, and thou shalt renue the face of the earth.)

Also though the sea be substancially soft and running, yet it bringeth forth most hard things, both with lyfe & with out lyfe, as it doth with shell fish, & fish with hard skins & shells, & the stones be commonly precious, that the sea casteth vp to the lande. Also though the sea be not able neither lyking to be dronk touching sauor & tast, yet it is ful profitable in effect and doing, for it saueth & healeth many sicknesses, for it heleth men of the dropsie, of botches, pimples, whelkes, & of other scabbes, and of many other euills, as Constantine saith. Also though the sea, in it selfe be salt and bitter, yet by swetnesse of veynes of the earth, by whom it passeth, it changeth his sauour, and taketh freshnes & swetnes by clensing and drieng of the earth, by ỹ which it passeth, as Macrobius saith, and Aristotle also.

Also be the Sea neuer so vnsauerye and bitter, yet it nourisheth and feedeth full fresh Fish. For the Sea hath a priuye swetnesse and freshnesse, which the Sea Fish sucketh and taketh, whereof commeth conenable feeding and sauour, as Ambrose sayth.

Also the sea is movable without rest, and by his owne moving it keepeth and saueth his owne substance from perill of corruption: for by contynuall moving, it is made more clere therein, and is so kept from perill of corruption, so that it rotteth not.

Also though it bæ running and not standing by it selfe, neuertheselfe it is stinted and held in by other things, so that it passeth not easily ouer the bonds of his own cliffes, as it is sayde Prouerb. 8. Iere. 5. Iob. 38. Also by his bitternesse and saltnes it swalloweth & withdraweth freshnesse of wells, and of other running waters. For the farther running water is from ꝑ entering into ꝑ sea, the more fresh it is holde. Also by beating and smiting together of his armes, by the whirly it beclippeth the lande, it breedeth & gendreth contrary windes, as Beda sayth.

Also it is most noisull to them that be not vsed to be therin, for it breedeth dread & feare, & head ach, and spuing and bolking, and withdraweth appetite of meate & drink. Also of the vapozation of fumosities that it casteth vpwarde, it breedeth mist & clowds, and maketh dimnesse and darknesse in the aire, & taketh from vs ꝑ beames of the Sun, & bateth heat therof.

Also though it haue no coulour of his owne, it chaungeth colours by quality of winds. For nowe it is whitish and yeolowish, now white & clere, & now black, as Isidore sayth lib. 13.

Also the sea conteineth in it selfe many perills. For with a little blast of winde in the sea, be tempests and stormes. And therfore the sea is called Fretum, as Isi. saith, as it were hauing feruent & strong mouing. As it fareth in the sea ꝑ is called Mare Cicilum, in ꝑ which sea for feruentnes of mouing, making of noise & crieng, be Scilla & Caribdis, as it is said. Scilla and Caribdis be two perillous places in the sea, in the which many shippes bæ some perished. Scilla is a great high rocke in the sea, hauing many rocks & heads, & the waues of the sea beate theron, & maketh an horrible noise. And if ships fall therin, in any wise, they escape not perill of wrack. And Caribdis is called se, for it swalloweth shippes in many pitty swalowes. For ther ꝑ sea is ful of swalows, as it wer flowing in it selfe, whirling about, turning & winding. And therfore it draweth to it ships, and swalloweth and drowneth them, and thrice a daye he casteth vp great wallowing waues, & swalloweth them thrice a day. For it swongeth water and swalloweth it, & casteth it vpward, that it may swallow it again, as Isidore sayth lib. 13. capitulo de Estibus maris et fretis.

Also in the sea is another notable peril, that is vnebennesse of ground, when the water is ful depin one place, in another thereby vnneth is water to wade in, and this perill is called Cicis, for there is grauell gathered in heapes. For Cicis is Greke, and is to vnderstand, a draught. And Papias sayth, ꝑ in the sea of Aegypt be many such Cicis, and they bæ medeled therwith. And so it is sooth, that passing of the sea is perillous for priuie rockes that be hidde vnder the water: & also for heapes of grauell that be drawen and gathered togethers. For in such places shippes be most hallely broke. Another peril is called Bithalassum, when a shippe laded smiteth on a ground that hath much slew, slime & wose: & may not deliuer it self neither passe out therof for toughnesse & holding of slime & of wose. And Hugo sayth, that Bithalassum is slime & an ouerhid print, and left in slime & wose. But the Glose sayth, that Bithalassum is meting of two seas. And the maister in Historia sayth, that Bithalassum is called ꝑ tongue of ꝑ earth straight hether & thether, beclipped with the sea. And is called Bithalassum, as it were a Sea departed by the earth, that is betwæne two parts of the Sea. For Thalassum is Greke and is vnderstode the Sea. Then when a shippe smiteth in Bithalassum, the forshippe abideth still and moueth not, and the hinder shippe is broken behinde with streng swiftnesse of the Sea, that falleth thereon, and ouertaketh it, as the maister sayth there. ¶ Also generally men that passe the Sea be in perill: because of aire and winde, or because of the Sea. For in the sea be many stones and rockes hidde. Or if it bæ set and beclipped with greate rocks, it is not passed without perill: or if the ground be vneuen: now areared on high with heapes of grauell, nowe deepe as a swallowe: then eft passage is let. But when the Sea is aboue troubly and to high by winds and stormes, & waues beting, & smiting togethers with stormes &

Scilla is a daungerou rock in the sea by Cicilie, where of came this word Decolat in Scillã cupiens vitare Charybdin. Prouerbially to fal into one daunger, while he recouereth to flie an other.

wallowings that wallowe vpward and downeward, then it is perill of the sayle. For oft in such times the ship is broken or drowned with contrary stormes. Also a perill commeth of wether that is troubly and dim and milky, and then it is ful perillous to passe the Sea, and namelye, when the shippe is sodeinlye driuen into a perillous place, and the perill is not knowen. And also huge & great windes be most dread, and namely if so be that contrary windes arise. For then is perill and dread of breaking of the shippe. And so the more the ship is moued and put toward the hauen by blowing of one wind, the more she is driuen and put toward peril by strength of another strong winde, that is contrarye, or else is holde long time in daunger to be lost betweene contrary wallowings and waues.

Also perill commeth of feblenesse of the shippe that is charged. For it is perill and not safe to saile in a shippe or boate that is to lyttle, or feble, or broke and clouen. For such a shippe or boate is not safe among stormes and waues of the wilde Sea. For because of lyttlenesse thereof it is ouerthrowne and ouerturned with stormes and waues of ẏ wilde sea, or for feblenesse broke with strong blast of windes, or sunke & drowned by water that commeth in at chins & holes: & namely such a ship commeth slowlye & late to ẏ hauen. And namely when good marriners lacke in such a ship: for then is most perill in the sea, when the shippe hath an vnready gouernour & vnaduised. In these manner perills, and in manye other, be men that saile in ẏ Sea, both of middle earth and of Ocean, as Isidore sayth. Both Grekes and Latines call the sea Ocean, for it beclippeth ẏ roundnesse of the earth about, as it were a circle. For Ocean goeth all about the sphære that wer dwell in: And hath that name Oceanus, of swiftnesse. For it passeth & goeth swiftly about ẏ earth, or for it shineth with a manner coulour of red and grene. And is called Oceanus, as it were Ceanus, that is a circle of heauen, as Isidore sayth. lib. 13. The Sea Ocean beclippeth the hemmes of lands, and oft commeth and goeth ebbing and flowing. And in blowing of windes Oceanus remoueth Seas, or bloweth them vp. And though it be all one Sea in continuaunce thereof, yet by coasts & countryes, it taketh diuerse names of landes and Countryes that be next thereto, as the French Sea, of French men: and the Britisch Sea, of Britons: and the Gadish sea hath that name of Gades, where the entering out of the great Sea out of Ocean is opened: there Hercules, when he came thether did set his pillars, trowing or supposing that there was the ende of the earth. Huc vsque Isid. li. 13.

(*The Sea water doth make powdered flesh fresh, and the fresh flesh sauourie.) *Additiõ

## Of Mari magno meditaraneo. Chap. 25.

THE greate sea of middle earth commeth out of the West, and out of Ocean: and palleth towarde the South, and then goeth toward the North, and then is called ẏ great sea. For other seas be little in comparison thereof: and is called ẏ sea of middle earth. For he palleth by the middle of the earth euen to the East, and departeth and dealeth thre partes of the earth, which be called Asia, Affrica, and Europa. Of whom the first coast is called Sinus hispanicus, and Hibericus and Balearicus. and the coast that palleth by the coast of Nerbon is called Gallicus: Then followingly in the coast that is called Ligusticus, and palleth by ẏ citie of Geen, & is next thereto. After is the coast that is called Tirrenus, that stretcheth to Italy: then the coast that is called Siculus, palleth out of Cecilia to the lande of Crete, and then it stretcheth to Pamphilia and to Aegypt. And the coast of Helespontum palleth by diuers tornings, and bendeth Northward, and at the last beside Greece and Illiricum, it wareth narrowe to the straightnesse of seauen furlings: And then it passeth the Sea that is called Ponticum, and wareth straight, and maketh the sea that is called Propontides, that is in the straightnesse of. 50. pacis: and then he is made and called Bothorus and Tratius,

and

and that place is called Propontides: for it commeth before ẏ ſea ẏ is called Ponticum: and that ſame place is called Bophorus, & hath that name of ſtraight paſſage & narrow waies of rotheren, as Iſi. ſaith li. 13. And frō thence paſſeth & ſpreadeth the greateſt coaſt ẏ is called Ponticus, & hath behind the marreis ẏ is called Paludes Meotides. And for cauſe of many riuers & freſh waters that come therto, that ſea is more freſh & more miſtie, & hath no great fiſh but the fiſh ẏ is called Foca, & the fiſh that is called Delphinus. And as the earth, though it be but one, hath diuers names bicauſe of diuers places: ſo this greate ſea hath diuerſe names in diuers countries & lands. Huc vſque Iſid. li. 13.

Great coaſts of the Sea be called Sinus: and hath diuers names, as of the Sea of middle earth, one coaſt is called Ionicus, and hath that name of Io, a king of Greece: and men of Athens be called Iones. And therfore the ſea that is called Ionicum, ſtretcheth frō Ionia to Cecilia. And euen in the ſea Occean the greateſt coaſts be Caſpius, Indicus, Perſicus, Arabicus, which is called the red ſea. And that ſea is called the red ſea, for he is coloured with red waters and waues, and is not ſuch of kinde, but it is dyed, & taketh ſuch coulour of banks of red grauel or ſand, that be nigh therto. For all earth there about nigh to the ſea, is red of coulour nigh as blood. Therin is found moſt ſharp Vermilion: & other diuers colours that ſerue for Painture. And ſo for the earth hath ſuch kind, the ſea is made red by beating of water & of waues vpon ẏ cliffes: And therfore in theſe cliffes be red precious ſtones found. For ſmall ſtones of that ground be wrapped among ẏ grauell of that ſea & of the ground, & ſo they kepe ſtill the coulour. This ſea is departed in two coaſts, that one is called Perſicus in the Eaſt, and the Perſes dwell there: And that other in the Weſt ſide is called Arabicus, and the Arabees dwell there, as Iſidore ſaith li. 13.

## Of Pelago. chap. 26.

PElagus is the bredth of the ſea without cliffe, and without hauen, as Iſidore ſaith: And hath moſt depneſſe and vnſtableneſſe, and continuall moouing, and gendereth and feedeth Whales and other diuers wonderful fiſh, and bredeth many vapors & fumoſities, & hath therof thickneſſe and miſt: and taketh many diuerſities of coulours by diuerſities of windes, & gathereth about a ſome of ſmiting and beating of waues, and crieth & maketh great noiſe: and a crieng ſea & an vnpeaceable is perillous, as is ſayd before of the Sea.

## Of a drop. cap. 27.

A Drop is a right little part of the ſea, or of water, or of raine, departed by ſome violence from the whole: & is called Gutta, when it ſtandeth or hangeth on euelings or on trees, as it were beglewed, as Iſid. ſaith. And when a drop falleth, it is called Stilla, & thereof commeth Stillicidum, as it were a falling drop. A drop whether it be called Stilla or Gutta, when it is departed frō a watry clowde, by the vertue of heat, or by ſtrength of winde: then it falleth downwarde by his owne heauineſſe & weight. And a drop is called Stilla, while it falleth, & Gutta while it ſtandeth or hangeth. A drop hanging, falling, or ſtanding, is in ſubſtaunce moſt clere, round in ſhape, little in quantity, & great in vertue. For it moiſteth the earth that it falleth vpon, & maketh it plenteous & fruitfull: and fedeth & nouriſheth rots & ſeeds, and maketh them grow, and quickneth & ſaueth greeneneſſe in trees, herbes, and graſſe. And fedeth and nouriſheth fiſh in the ſea: and maketh Oyſters fat, and bredeth in them pearls and precious ſtones, as Iſidore ſaith, & namely the drop of dewe. And though a drop be moſt ſoft, yet by oft falling it pearceth that thing that is right hard, as this verſe ſayth, Gutta cauit lapidem, non vi, ſed ſepe cadendo. That is, a drop pearceth a ſtone, not by ſtrength, but by oft falling.

## Of Foame. cap. 28.

FOame is called Spuma, and hath that name, for it is foamed or ſkimmed, as

Iſi-

Isidore saith: And is gendered of the corruption in water. Therefore shoulde all thing that is sod in water bee skimmed and purged of foame. Foame commeth & is gendered of winde, closed in the ouer part of the water that is moued by some maner of mouing. And therfore for lightnesse of aire that is closed therein, water foameth, and the foame fleeteth aboue the water. And foame is some gendered by beating together of waters & of waues: but it is some departed and sparpled. Sometime foame of the Sea is gathered among stones, and by feruent working of the heate of the Sunne, that falleth thereon, it is made hard, and turneth sometime into a Pomise, and sometime into a Spunge.

*Additiõ (*The Pomise stones are commonly blacke and gray, hollowe like a hunny combe. The Spunge is soft and hollowe much like the lungs of a beast, these serue to diuerse purposes.

## Of Fish. chap. 29.

FIsh is called Pisces, and hath that name of Pascendo, feeding, as Isidore saith libro. 12. cap. 6. Fish licketh the earth and watry herbes, and so get they meate and nourishing. Also they bee called Reptilia, creeping, because in swimming they seeme as they did creepe: for in swimming they creepe, though they sinke downe to the bottome. Wherof speaketh Ambrose in Exameron, and sayth: That betweene fish and water is greate nighnesse of kinred. For without water they may not long liue: And they liue not long with onelye breathing, without drawing of water. And they haue a manner lykenesse and kinde of creeping. For while a fish swimmeth, by shrinking and drawing together of his bodye, hee draweth and gathereth himselfe into lesse length: And anone stretcheth himselfe againe, and intendeth to passe forth in the water. And by that diligence hee putteth the water backwarde, and passeth it selfe forward. Therefore he vseth fins in swimming: as a foule vseth fethers in flieng. But all other wise in swimming a fish moueth his fins from ỳ hinder part downeward: And as it were with armes or Ores he clippeth the water, and holdeth it, and stretcheth himselfe forward. But a bird moueth his fethers vpward, & gathereth the aire, and compelleth it to passe out backward by large stretching of windes: and so by violent putting of aire backward, the body moueth forward: And kindes of fish bee diuerse in many manner wise. For by diuersitie of place that they bee gendered in, and of meate that they be fedde with, and of coulour and shape, by which they be distinguished of substaunce, of which they be compounded. And of the vertue, by the which they worke diuersly. In place that they be gendered in, is greate diuersitie, and in their dwelling and abiding: for they builde onely in water: and sometime dwelleth in land, and sometime in water. And such a manner fish (as Isidore sayth) is called Antiphidia & Dubia in Latine, for he vseth to goe in the land, and to swim in water, and holdeth the office of kinde, as fishes that be called Foce, Cocodrilli, Castores, Hippotami, that be water horses, and other such. Fishes haue names of land beastes, as Sea houndes and Wolues: For they bite other vnreasonable swallowing and deuouring and hurteth them sore, as Isidore sayth. Among them that abide onely in water, some abide onelye in the sea, and some in riuers and ponds, and in other fresh waters: and some be meane betweene those two manner fishes, and turne and come now to fresh water, and now to salt water to get them meate. And fish that come out of the salt water, into fresh, haue liking in the freshnesse thereof, and be fatted: and againeward: and this fish now abideth in the sea, and nowe in fresh water. And many Riuer fishes may not tast saltnesse of the Sea. For if he catcheth salt water, hee dyeth sodeinelye, and tourneth vp the wombe and fleeteth aboue the water, & that is token of death in all manner of fish both of sea and of fresh water. And fish that is bred in the Sea hath harde scales and thicke, because of drinesse of the salt water. And riuer fish haue subtill scales, and soft backe bones. Backe bones in fishes

As Tortises and Crabbes.

Lopsters, and Crefishes.

As the Sturgeon and the Salmon.

The Seals The Lamprey, the Tench, & Carpe. So likewise the Hadocke is blinde in ỳ fresh water, & the Cunger, & do shortly die.

Rovv a melt.

be

bæ nædfull to reſtraine the fleſh thereof that is flæting, for kinde ſoftneſſe thereof. And Auicen teacheth to chooſe good Fiſh by kinde of the place, wherein they be nouriſhed and ſedde. And in liber. 2. cap. 7. he ſayth, That in this manner choice of fiſh is in place, in which it dwelleth. For ſuch as abide in ſtony places bæ beſt and ſwæteſt, and in freſh running water, in which is no corruption, nor any ſlime or woſe, nor ſtanding lakes, nor in Welles, nor in ſmall pittes that runne not in riuers, in whom be no Wells: and bæ ſayth there, That ſome Sea fiſhes bæ good. For thoſe that bæ ſubtill bæ beſt, and bæ nouriſhed in the dæpe Sea, and no where elſe. And fiſh that abide in waters, that bæ vnhæled with blaſtes of winde, that bloweth the water ſometime frõ them, are better then thoſe that bæ not ſo ſerued. And thoſe that be in waters that be ſtrongly moued and continually laboured, bæ better then thoſe that bæ in ſtanding Water: and ſo Sea Fiſh is better then Riuer Fiſh. And Riuer Fiſh better then lake Fiſh, namely, if they be farre from the riuer and from the ſea. For they that haue reſt in their rottenneſſe and filth, are not waſhed neither cleanſed by riuer that cõmeth therein, nor by ſea. And therefore ſuch fiſh is euill ſauoured, & ſone rotten. Alſo both ſea fiſh and riuer fiſh is better in the Northſea, and in the Eaſt Sea, then in the South ſea: for by ſtrong blaſts of winde the water is moued and cleanſed and made ſubtill. And therefore Fiſh of that water moueth more and trauaileth, and be more cleanſed of their ſuperfluitie.

Alſo in kinde of Fiſh is diuerſity, not onely in diuerſitie of place, that they may dwell in, but alſo in diuerſe place of generation. For ſome be gendered by layeng of Egges, and ſhedding of peſen, and ſome by gendering together of male and female, and by ſhedding of ſperme. Herof Ariſtotle ſpeaketh li. 5. and ſayth, that it falleth in kinde of fiſh that lay Egges and peſen, that when the female layeth egges or peſen, the male commeth after & ſheddeth his milke vpon the egges: and all the egges or peſen that bæ touched with the milke of the male ſhall be fiſh, & thoſe that be not touched with that milke ſhall not be Fiſh. For the female layeth many egges or peſen, & ſwalloweth the more part of them, and alſo many other bæ ſpilt in ſlime and in woſe, and none thereof bæ ſaued but ſuch as bæ layde in places where the milke of the male is ſhedde. For if they were all ſaued: then there ſhould bæ to many fiſhes gendred. And fiſh kæp & ſaue cuenneſſe and make, in their owne kinde, as Ariſtotle ſayth there. And he ſaith, that there was neuer fiſh founde, that made generation with fiſh of other kinde. Alſo fiſh loue their frye, and fæde and nouriſh them long time, as Ariſtotle ſayth there. All Fiſh fæde and kæpe their young, except Frogges.

Alſo there it is ſayde, that Riuer fiſh and fiſh of marreis, ſhedde more they peſen, and ofter then other fiſh. For commonly and for the moſt parte, they caſt and ſhed peſen and milke after fiue moneths: and all other Fiſh bring forth fiſh after one yeare, and ſmall fiſh bring forth their brode in place, wherein is but little water, faſt by rotes of treſs, canes, and rædes.

Alſo there he ſaith, that the more part of the peſen is loſt, when the female ſheddeth peſen ſwimming about, if the male be not preſent: and then of the fæde & peſen is no fiſh ſhapen. And alſo they be eat of other fiſh and of birds.

Alſo there it is ſaid, that ſome Fiſh be gendered without egges or peſen, or without generation of male & of female: & be gendered of ſlime & of woſe, of grauell, & of rottenneſſe ý is vpon the water. Alſo it is ſayd, that in time of generation, males and females of Fiſh ſwim together as a flocke, and ſwim with they makes, and many of them bæ ſick when they brædе: and therefore that time they be moſt taken. Alſo there it is ſayd, that ſome fiſh gender froting the wombe on grauell. Alſo in li. Iorath de Animalibus it is ſaid, that a Fiſh ý is called Effimeron is bred without generation betwæne male and female: And when he hath liued thræ houres of a day, then he dieth: and there is a Fiſh that is called Mu-

Rovv and melt.

Eeles grovve of devv in May and aire.

Ephemeron a beaſt about the riuer Hypanis.

rena

This is not likely because they are founde with spaune.

rena, a Lamprey: that of his like conceiueth not, but of an Adder, which hee calleth to loue with hissing, as Isidore saith lib. 12. cap. 6.

The Grekes (he saith) call this fish ꝑ is called Murena, Stairinam, for he holdeth himselfe in circles. They tell, that this fish is a Female, and conceiueth of the Serpent. And therefore Fishers call it with hissing and whistcling, and taketh her in that wise. Vnneth she dyeth, though shee bee smit with a staffe: and if she be smit with a rod, she dieth anone. It is certaine that the soule of this fish is in ꝑ taile, for they say vnneth she is slain, though she be smit on the head. And if she be smit on the taile, or if the taile bee smitte of, she dyeth anone, as it is sayde. And the contrary is of the Serpent, for if the head bee broke and bruised, or cut off, ꝑ Serpent dieth anone, and if the taile be smitten, he liueth long time. Also Iorath sayth, that the Serpent doth awaye his venim ere he gender with the Lamprey: But when the deed of generation is done, he taketh his venim againe: and therfore in conceiuing, the Lamprey taketh no venim of the Serpent, nor gendereth not of serpent kinde, but onely of his owne kinde, as he saith.

*Additiō. (*The Adder is venimous in body and spearme: the Snake is not so.)

Also fish conceiue of dew onely without person, and without Milk, as Oisters and other shell fish. Hereof Iorath speaketh ꝛ saith, that fish that be called Elich come out of the water by night, ꝛ cōceiue in land of the morrowe dew, and bring forth their brode: And in waning of the Mone their shells be voide. Also fish is stirred to conceiue and to breed by rising and downe going of Starres, as Iorath sayth, and Isidore also. So he speaketh of fish that bee called Australis, and sayth, that fish of that kinde arise, when the Stars that bee called Phades begin to goe downe, and be not seene till Phades arise againe. And though fish gender and be gendered: yet no manner of kinde of cleane fish haue gendering stones, nor no kinde of Serpent, nor no kind ꝑ hath no feet: and also they haue no paps nor milke, except ꝑ Dolphin that hath milke, and giueth her children sucke while they are little, as Aristotle sayth lib. 6. And Isidore. libro. 12. cap. 6. sayth, that the Dolphins bee called Symphones also, ꝛ they haue that name, for they followe mans voice and come together in flocks to the voice of the Symphonie, and hauing liking in harmonie: and in the sea is nothing more swifte then Dolphins bee. For oft they startle and ouerleape ships, whose leaping and playeng in the waues of the sea betokeneth tempest. And in the Riuer of Nilus is a kinde of Dolphins with ridges, towthed as a Sawe, that cutteth the tender wombes of Crocodiles, and slayeth them, as Isidore sayth.

Also fish kinde is diuers in manner of foode and of nourishing. For libro. 2. Auicen saith, that that Fish that eateth good hearbes, grasse, and rots of plants, bee better then they that eate filth, that is throwen out of cities into watry places: and in Examerō it is sayde, that also Fish bee diuerse in eating. For some eate each other, and be fedde with each others Fish, and the lesse is the mores meate: and so the greater eat them that be lesse, and so he that eateth the one, is eaten of other at last, as Aristotle sayth libro. 6. and he sayth, That a fish that is called Carabo, ouercommeth greate Fishes ꝛ eateth them: and another that is called Multipes ouercommeth the Carabo, and eateth him: also hee sayth, That fishes be fedde with dung and with durt, and with fenne, as the Carabo: and therfore he is heauie, and much fen is found in him: and Fish that eate other fishes haue strong teeth, as that manner Fish that Grekes call Phagion. Isidore saith, that that Fish hath so hard teeth, that he eateth Oysters in the Sea: and therefore he is called Dentrix, as it were a fish strongly towthed, and hath that name for greatnesse and strength of teeth: and in Exameron it is sayd, That other Fish haue lesse teeth and moe and thicker, and more sharp, that they may some cut their meate that they take: and they swallowe it anone, least the meate that they hold in their mouths should be borne away by strength of water.

Also

Also other Fish sæke their meate froting in grauell, as Isidore sayth. lib.12. And he sayth of the sea swine, that is commonly called Suyllus, that while hæ sæketh his meat he froteth vnder water in the ground, as it were a swine: and hath a manner mouth about the throat, and gathereth no meate but he pitcheth ẏ snowte in grauell.

Also lib.7. Aristotle sayth, That for the more parte, Fish eate Fishe, and eat each other in time of bræding, except the Fish Fuscaleon. And generally Fish hæ gluttenous, and couet much meate, & namely the Fish that is called Habatue: and therefore his wombe stretcheth, when he is fasting, and ofte hæ bloweth out his wombe, and maketh it stare, and throweth from him other Fish: for his wombe stretcheth to his mouth, and hath no stomacke. Also of Fish is diuersitie of time and place of meate. For some Fish sæke their meate onelye in Water, and some by night vpon the land, as Hippotamus the water horse, and hath that name, for he is lyke to a horse in ridge & in mane, as Isidore saith, and abideth in water on the day, and eateth corne by night, and is bread in the riuer Nilus, as Isidore sayth. And as Aristotle sayth libro.7. Generally Fish trauayle more by day then by night, and more before midnight then after. And therefore as Aristotle sayth, they hæ hunted before the Sun rise, and then Fishers set their nets, for that time Fish sæ not. Full well they sæ when light increaseth: but by night they sæke their meate by smelling. For they haue lyking in things of good sauour. And therefore liber.4. it is sayd, that kindes of fish smell and heare: and therefore it commeth ofter into new tackle, that is set for it, then into olde: & commeth not lightly into olde tackle, but into newe: and hæ oft beguiled by smell, as Iorath sayth. And hæ sayeth, that there is a great fish in the sea that is called Belua, that casteth out water at his iawes, with vapour of good smell, & other fish sæle the smell, and follow him, & enter and come in at his iawes following after the smel: and he swalloweth them, and is so fed with them. Also he saith that there is a fish that is called Faste: ẏ water that he taketh in his mouth wareth swete, and small fish follow him and go in at his mouth, & he taketh them sodenly and swalloweth them anone. Also hæ saith, that Dolphins know by the smel, if a dead man ẏ is in the Sea eate euer of Dolphins kinde: & if the dead man hath eaten therof, he eateth him anone: & if hæ did not, he kepeth and defendeth him frō eating & biting of other fish. And sheweth him & bringeth him to the cliffe with his owne wroting. And Aristotle sayth the same and Plinius also.

Also li.7. Aristotle saith, that fish that liueth in clære running water, fall not vpon stinking things, but vpon things of good sauour: & so doe birds and fowles of such water. And in winter, fish flie out of the sea, and sæke heate nigh to the land, and there they sæke their meate, & doth the contrary in Summer: for then they flye from the heat into the dæp sea. Therfore in Winter they be hunted nigh the land: and in Summer in the dæp sea: for immoderate heat græueth fish.

Item in eodem li. he saith, ẏ some fish die for heat when the star ariseth, that is called Canicula. Also great colde græueth them sore, and namelye them that haue stones in their heads, as Crabs, & other such. For the stone in the head runneth and fræseth, and such a Fish dyeth sone.

¶Also kinde of fish hath diuersitie of shape, and of disposition both in quality & in quantitie. For there is some kinde of great huge fish, with great bodies & huge, as it were mountaines and hills, as li. saith: such was the whale that swallowed Ionas the Prophet, his wombe was so great that it might be called hell: for the Prophet saith: In that wombe of hell he heard me. And ther be some fish so small, ẏ vnneth they be taken with hoks, as li. saith. li.12. Asforus is a litle fish, & for litlenesse it may not be taken with hoks: and there it is said, ẏ Enchirius is a fish vnneth halfe a fote long, and hath that name of Herendo, cleauing: for though he be full little of body, neuertheles he is most of vertue: for he cleaueth to ẏ ship & holdeth it still stedfastly in the sea, as

though the ship were on grounde therein. Though windes blowe, and waues arise strongly, and wode stormes, that ships may not moue neyther passe. And that Fish holdeth not still the shippe by any craft, but onely by cleauing to ỹ ship. Latines call this fish Moron. For by strength he maketh the ship to stand, as it is said.

*Additiõ. (*As touching this strange fish, whose smalnesse wt his vertue of staieng ships, doth passe mans reason: the Grecians cal Echneis, of the Latines Remora, because she doth stay ships. Opianus and Aelian write, that he delighteth most in ỹ high seas: he is of length a cubit, that is halfe a yard, of a browne coulour, like vnto an Eele: diuerse opinions are of this fish, but all authours agree ỹ for a manifest truth such a kind ther is, wherof one of these Fishes stayed the Galley of Caius Cæsar. Plinie merualing sayth: Oh straunge and wonderfull thing that all the windes blowing, and the most furious tempests raging, notwithstanding the violence of the same, yet doth this small Fish holde steadie the ship whereto he is fastened. so greate is the secrete of nature, by the ordinaunce of God. Moreouer by trauailing the coastes of America, the later trauailers reporte to haue felt the strength and vertue of the same kinde of fish.)

Also in Exameron it said of the same Fish, that when he knoweth and feeleth, that tempest of winde and weathers bee great, he commeth & taketh a great stone and holdeth him fast thereby, as it were by an Anker, least he be smitten away, & throwen about with waues of the sea. And so he saueth not himselfe by his own strength, but helpeth to saue himselfe by heauinesse and weight, that is not his owne. And is made stedfast and stable against the comming of tempest & storme: and ship men see this, & beware that they be not ouer set vnwarilye with tempest and with stormes, as Ambrose saith, and Beda also.

Also li. 4. Aristotle saith, that the female fishes be more long then male fishes: and haue more harde fish. And males be more harde before, and also aboue: and females be more harde behinde and beneath.

Also lib. 2. Auicen sayth, that those Fishes be best, that haue not full greate bodyes, neither too harde Fish and drye in whome is not too great fatnesse: nor too much gristle, in whome is no euill smell, nor euill sauour. Those that be of swete sauour, be conuenient and conenable, not too fat, nor with superfluitie of fatnesse nor sowreneslle, which stinketh not, anon as it cõmeth out of the water. And those fishes that be somewhat harde, bee better when they bee salted. And among Fish that is harde of Fish, that is best, that is least soft. And so in Fish diuersitie is knowen of substaunce and of qualitye, for as he saith, generally fish is cold and moist: but yet some bee hotter then other some in comparison of the complection of fish, & namely when they be salte. And therefore when they be fresh, they breede watrye fleame, and softe the sinewes, and be not according but to right hot stomackes: and if they be salted, they be more according to the stomacke, and also to medicine. And heads of salte fish burnt, healeth the biting of a madde dogge, and the stinging of a Scorpion, and reoteth vp dead flesh in Botches, and helpeth rotted and festured Botches.

Also the iuyce of euerye Fish helpeth against venim that is dronken, and against venimous stinginges, and hath many other effectes, as it is sayde there: But this that is sayde of theyr qualitye and substaunce shall suffice now in this place.

¶ Also Fish bee diuerse in sharpnesse of feeling, and in sleyght of witte: for many be very warye. And some be wonderfully sleight and wily to scape, when they be ware of gins of Fishers, as Isidore saith. lib. 12. And he saith, that there is a manner fish that is called Mugil, which is full nimble and swift. For where he is disposed to swimme, and is ware of grins, and pearceth them, & that he is beset with fishers: he turneth sodeinly backward, and ouerleapeth the net so swiftly, that it seemeth to them, which are present, that he flieth as a bird.

Mugil

(*Mugil, a Sea fiſh, of all ſcaled fiſhes the ſwifteſt, of coulour white, hauing a great belly, and in grædineſſe vnſatiable, when he is full he lyeth ſtill in one place, and bæing afrayde, hideth his head, as if the whole body were alſo hidden. They are ſo deſirous each of others kinde, that when fiſhers hauing gotten a male fiſh of that ſort, faſtned on the line or craft, all the females reſorte vnto it, and ſo be taken, and lykewiſe doth the males, they be of the Grækes called Cefrei, Plotæ, and Cephali.)

Alſo in lyke wiſe it is ſayd there of a Fiſh which is called Eſtaurus: For among Fiſh, onelye that Fiſh cheweth his kudde. And it is ſayd that this Fiſh is right wittye. For when he knoweth that hæ is entered, and is within the daunger of the Fiſhers ginne, hæ ræſeth not forth headlong, neyther putteth his head betwæne the rowles of the ginne: but he beateth faſt on the other with his tayle, and beginneth to make him away with breaking and renting of roddes, and ſo paſſeth backwarde. And if it happen that another Fiſh of the ſame kinde ſæth his doing, and how he trauaileth for to breake out: he buſieth to helpe him, and taketh his tayle in his mouth, and helpeth as hæ maye to drawe him out, and deliuer him of the ginne. And yet he ſayth, that the Cunger hath manye wiles, and is wittye and wylye of getting of meate: for when hæ ſæth meate on a hooke, hæ dreadeth the hooke, and biteth not the baite, but holdeth the hooke with his finnes, and letteth it not paſſe till hæ haue gnawen the meate.

¶Alſo the Crabbe is enimye to the Dyſter. For hæ liueth by Fiſh thereof with a wonderfull witte. For becauſe that hæ may not open the harde ſhell of the Dyſter, hæ ſpyeth and awayteth when the Dyſter openeth, and then the Crabbe, that lyeth in waite taketh a little ſtone, and putteth betwæne the ſhelles, that the Dyſter maye not cloſe himſelfe: And when the cloſing is ſo let, the Crabbe eateth and gnaweth the Fiſh of the Dyſter. Dyſters hæ called Oſtrea, and haue that name of ſhelles, that defend and warde ſofte fiſh within. And the Grækes call an Dyſter Teſtam, and all that Fiſh with the ſhells is called Oſtrium in the Newter gender: but the Fiſh thereof and the meate that is wiñ the ſhels, is called Oſtrea in the Feminine gender: And ſuch ſhell Fiſh hæ called Conche and Conchilia alſo: for when the Mœne falleth, ſuch Fiſhes hæ voide: And the waxing of the Mœne increaſeth the humoure, and the humoure vaniſheth, when the Mœne vaniſheth. And therefore ſhell Fiſh ware, when the Mœne wareth, and hæ voyde, when the Mœne waneth. And in ſhell Fiſh hæ Pearles bread. And thereof ſpeaketh Plinius and other that write of ſuch things. For by night ſhell Fiſh come to cliffes, and conceiue Pearles of the dewe of Heauen. And therefore the ſhell Fiſh be called Conchile and Margarete, and Herelie, when in theyr fiſh precious ſtones be pight. And that precious ſtone that is gendered of dewe in Sprynging time, is moſt worthy and noble, and the more white and bright he is, the more effectuall and vertuous it is held. And ſome ſhell fiſh is called Murice, and haue that name of roughneſſe and ſharpneſſe, and haue another name, and be called Conchilia. And if they be kitte about with yron, of them drop teares of red colour, and with thoſe teares purple is died, and this coulour and hiew is called Oſtrium. For it is taken of the humour of ſhel fiſh, as Iſidore ſaith.

¶Thou maiſt finde all theſe properties and kindes, and many other in lib. Plinij, and Ariſtotle, and Iſidore, and in Exameron Ambroſij, and Baſ. but for that we will not noy them that ſhal read hærein, this is inough of this matter at this time.

Alſo Plinius ſaith, and Iſidore libro 12. that there be in waters. C. xliiii. manner of kindes of fiſh. And many of them knowe the order of theyr time, by a manner wit of kinde: and ſome goe about in theyr own place without chaunging: and ſome liue without conſideration of time: and ſome conceiue whelpes by dæde of generation betwæne male and female, as the Whale.

Of ỹ ſhed of the Whale commeth Sperma Cete. Hereof commeth the ſweet Amber greece.

Alſo the Whale and Balena is al one, and Balene be anon great and huge, and be called Belue ab emittendo, of outcaſting and ſhedding of water. For they throwe water higher then other greate Fiſhes of the Sea. For Balen is vnderſtode out caſting. And the whale is called Cete for hugeneſſe of bodye, as Iſidore ſayth libro. 22. Alſo in libro Iorath it is ſayde, That the Whale hath great plentye of ſpearme. And after that hee gendereth with the Female, ſuperfluitye thereof fleeteth aboue the water: And if it be gathered and dryed, it turneth to the ſubſtaunce of Ambre. And when the Whale hungereth ſore, hee caſteth out of his mouth a vapour, that ſmelleth as the ſmell of Ambre. And Fiſh haue liking in that ſmell, and for the odour and ſmell of that vapour, they goe into the Whales mouth, and hee ſo deceyued and eaten. Alſo (as he ſayth) in this fiſh earthly matter hath more maſtrye then watrye: And therefore hee is ſome great and fatte. And ſo in age for greatneſſe of bodye, on his ridge powder and earth is gathered, and ſo digged together, that hearbes and ſmall trees and buſhes grow thereon: ſo that that great Fiſh ſemeth an Iſlande. And if ſhippe men come vnwarily thereby, vnneth they ſcape without perill. For hee throweth ſo much water out of his mouth vpon the ſhippe, that he ouerturneth it ſomtime or drowneth it.

Alſo hee is ſo fatte, that when hee is ſmit with Fiſhers dartes, he feeleth not the wounde, but it paſſeth through out the fatneſſe: But when the inner Fiſh is wounded, then he is moſt eaſily take. For hee may not ſuffer the bitterneſſe of the Salt water, and therefore he draweth to the ſhoare warde. And alſo hee is ſo huge in quantitie, that when he is taken all the Countrey is the better for the taking. Alſo he loueth his whelpes with a wonderfull loue, and leadeth them about in the Sea long time. And if it happeth that his whelpes bee let with heapes of grauell, and by defaut of water: hee taketh much water in his mouth, and throweth vppon them, and deliuereth them in that wiſe out of perill, and bringeth them againe into the deepe ſea. And for to defende them, hee putteth himſelf againſt al things that hee meeteth, if it bee noyfull to them, and ſetteth them alway betweene himſelfe and the Sunne on the more ſafer ſide. And when ſtrong tempeſt ariſeth while his whelpes bee tender and young, he ſwalloweth them vp into his owne wombe: and when the tempeſt is gone and faire weather come, then he caſteth them vp whole & ſound, as he ſayth.

Of the Whales fleſh commeth the train oile vvhich is a rich merchandiſe.

Alſo Iorath ſayth, That againſt the Whale fighteth a Fiſh of Serpentes kind, and is venimous, as the Crocodile: and then other fiſh come to the Whales tayle, and if the Whale be ouercome, the other Fiſh die: and if the venimous Fiſh maye not ouercome the Whale, then he throweth out of his iawes into ỹ water a fumous ſmell moſt ſtinking: and the Whale throweth out of his mouth a ſwete ſmelling ſmoake, and putteth eff the ſtinking ſmell, and defendeth and ſaueth himſelfe and his, in that manner wiſe.

(*The two enimies of the whale is the Sworde fiſh and the Flaile fiſh, by the one he is forced to leaue the deepe, by the other he is beaten downe, ſo that it happeneth often times, in his flieng from thẽ he is faſtned on ſhelues and ſounds, and ſo taken.)

*Additiõ

## Addition.

Addition

GIntre the time of Pliny many wonderfull things haue happned, ỹ other no leſſe famous writers of late yeres haue as diligently ſet downe in writing. For Plinie lyued about the yeare after our redemption. 100. which is. 1482. yeares paſt. Alſo Plutarke, Trogus Pompeius, anno. 214. Beda Anglicus, anno. 724. this was a famous writer in thoſe daies. His booke called Anglica Hiſtoria, hee gaue to Offrike, king of Northumberland, Paulus Longobardur Diaconus, an Hiſtorian. Anno. 800. Strabus Monacus, Anno. 840. Iohn Serapion, Anno. 1140. with diuerſe commendable Writers, although the later ſorte, vntill the time that Bartholomeus toke his booke of propertyes in hande, (who

among

among the reſt wrote after diuers copies ſuch as eyther to auoide idleneſſe, they imagined, or elſe their natures being chaunged, may as hardly of this laſt age be beleeued) as appeareth by my notes ſet ouer againſt euery Chapter, where any notable thing worthy of plainer ſkil is ſet down throughout the whole booke. I finde lately printed in the hiſtorye of the Weſt and Eaſt Indias, a pretie diſcourſe of fiſhing, & of the names of ſome Fiſhes that Plinie ſpeaketh not of, breeding in thoſe coaſts, as the Moxarre, Diahace, Dahaos, delicate fiſh: Palamite, Lizze, Polpi, Chieppe, Xaibas, with ſundry other that are not named. The moſt chiefeſt ſorts that the Indians is ſaid to make account of, are three ſorts of fiſhes. The great Torteiſe, whoſe ſhells are an ell in length, and in breadeth more then fiue yards, which I take to be the whole compaſſe, for obſeruing the forme of proportion: the Tiburon and the Manate, the Tiburon is a very great fiſh, & verie quicke and ſwift in the water, and a rauenous fiſh, they are taken by following the ſhippe, although vnder ſaile, yet will the fiſh ſlote after, the ſpace of an hundred and fiftie leagues: they are taken with double hookes faſtned to ſtrong roapes, whereon is faſtned fleſh or fiſh, theſe fiſhes haue their teeth double rowed, and doe bite daungerouſly, they are ſo great, y twelue or fifteene men are ſcarce able to drawe them forth of the water, from fiue foote in length to twelue foote, & two yardes broade, in forme like to the Doule Fiſh, and in ſuch ſorte ſkinned rough, the fleſh is verye good and wholeſome. The Fiſh Manate is bigger then y Tiburon, the head of this fiſh is like to y head of an Orc, with alſo like eyes: in ſtead of foure legges, he hath two ſhort ſtumpes, flat and finnie, wherewith he ſwimmeth, and is very gentle and tame, and commeth often times forth of y water, and creepeth on land neere the ſhore, where if he find any herbage, he eateth it, this fiſh is take wt harping yrons & hooks, this fiſh is reported to be y beſt of all other great fiſhes, for y his fleſh being cut is hardly diſcerned from beefe, in colour raw, & in taſt being ſodde, & wil abide pon dring with ſalt, as our Beefe doth, & the young of theſe fiſhes eat like veale, ſweet & delicate. There is alſo y Vihuella, this fiſh bereth in the top of his head a long blade, a ſtrong and ſharpe finne lyke a ſword, and is bigger then the Manate, of ſome called the Sword fiſh, but not of that kinde, that is neere the coaſts of Spaine, Fraunce, England, and Ireland. Many fiſhes there are, that doe flie with broad fins, as the Bats doe with theyr fylme wings, ſo long as their wings bee wet, for they are ſo thinne, that by the ſodaine drieng of the aire and wind, being ſtiffe, they fal into the water againe. Alſo of the taking of Whales in Ruſſe, and of the trade of fiſhing in other countries. Read the Decades, and the diſcouery of y Indias. Geſ. in his booke of fiſh.

FINIS LIBRI XIII.

# ¶INCIPIT LIBER XIIII.

## DE TERRA ET EIVS PARTIBVS.

AFter that by the help and grace of God, y treatiſe is ful ended of the properties of the ouermoſt ſhining body, that is heauen, & of the middle ſhining, & cleere bodies, of fire, aire, & water: now laſt it is to ſpeak of the properties of y loweſt body, y is ſad & dim, both in general and in ſpeciall. The loweſt body & vttermoſt in comparſon to heauen, is earth. Of whoſe cõmon properties ſomwhat ſhall we ſay in this worke: & that touching y quality, ſubſtance, conteining, or ornamẽt therof,

The earth conteineth for ornamēt within, quarry, oare, & al that groweth vnder ground, as stones, & mettal, & other such. Wherfore without be conteineth things ỳ we know & se, as beasts, trees, hearbs, and grasse. Of them all, somwhat shal be set in this treatise, as it seemeth that holy writ maketh minde therof, for simple mē thinke ỳ it is inough to set here simple things, ỳ wel nigh all men know. Therfore hereof we shall somwhat rehearse, & giue greater things to greater men: and in the beginning of this worke, we will make a protestation ỳ we set here of our own, little or right naught. But here we shall set on a rowe authoritie of holye Saints, & some Philosophers, as we haue done before in other bookes.

Of the Earth. chap. i.

AND so the earth is set in the middle space of the world like farre from all parts of heauen, & is called Terra in latine, & betokeneth all ỳ roundnesse of the earth in ỳ singular number, & all ỳ parts therof in the plural number, as Isi. saith. And he saith that earth is called Terra, & hath ỳ name of the ouer part Quę teritur, ỳ is trode. And is called Humus also, & hath ỳ name of the sea that is moist & ioyned thereto. And is called Tellus, for we take fruit therof: & is called Ops, for it heapeth with fruit. And is called Arida, for it is able to be eared and tilled or for it is distinguished frō water by his owne dryues, & is moist, & hath moisture of water, ỳ is nigh therto, as Isi. saith. Basilius in Ex. describeth ỳ properties of ỳ earth, & saith in this manner. The earth is ỳ lowest body & middle, & like far from the parts of heauen, & therfore wise men call it ỳ middle of heauen, & amōg al bodies the earth is most corpulent, & hath least of subtilty & of simplicitie, & is the other foundation of ỳ world: & is colde & drie in kind: & is least in quantitie in cōparison to heauen, though it be most in it selfe: In qualitie it is obscure, & of it selfe darke, & is round in shape, & not abiding together but by glew of water. And the whole earth resteth, though parts therof moue often. And is habitation of bodies that haue life, and is called the stole of Gods owne fote.

Esa. 66. This saith the Lord, heauen is my seate and earth is my footstole.

Mat. 5. But I say vnto you, sweare not at all neither by heauen, for it is Gods seate, nor yet by the earth, for it is footstoole.

The fairenesse of this element is least in ỳ body of ỳ world. For ỳ the working of ỳ might of God is least seene therin: And therfore it is said, ỳ God toucheth ỳ earth with his lowest fot: for in comparison to the greatnesse & fairenesse of heauen, it seemeth that highnesse of this wisdome of God, sheweth least in ỳ body of earth. And though the earth be lowest in cōparison to ỳ body of heauen, yet neuertheless it taketh most influence of ỳ lights of heauen, & is therfore most plenteous, as mother of al: and bringeth forth many, diuers, & most contrary kinds: and for ỳ it is in ỳ middle of heauen, it taketh on euery side influence & effect of heauen. And so that ỳ seemeth to lacke therin of nobility in substāce, is recouerd in effect & in vertue. For in a manner it bringeth forth some more noble kinds, then doth heauē ỳ is high with stars, as we se. And for highnes the earth conteineth & bringeth forth creatures with life, feling, & reason, as Basi. saith. Also hereto he saith as ỳ Philosopher saith, that ỳ earth is euen way with his owne weights, & euery part therof busieth with his owne weight to come to the middle of ỳ earth. By that busieng & inclination of parts, ỳ whole earth hangeth in euen weight aboue the middle point, & is euenly yeld vnmouable, as it is written.

Psa. 19 The heauens declare the glorie of God, and the firmament sheweth his glorious worke.

Psa. 24. The earth is the Lords, and all that therin is, the cōpasse of the world, and they that dwell therin.
For he hath founded it vpon the seas, & established it vpon the flouds.

Thou hast founded ỳ earth vpon his stablenesse, &c. And therefore li. 12. Isi. calleth ỳ earth Solum, for it is a sad element, & bereth vp all ỳ elemēts of euery body be it neuer so heuie: therfore all heuy things ỳ be aboue & from the earth, be without rest til it come to the earth that is sted-

fast

fast and stable, and rest when they come to the earth, and for the worthy properties and noble effectes of the earth, errour of nations faineth, that earth was God indede. And therefore in old time, they did all reuerence and worship therto, as Isidore toucheth li. 8. in Tractatu de Dijs gencium & nominibus. cap. 23. And saith, that in olde time men called the earth Ceres, the mother of Gods, and hath that name of fruites that it bringeth forth: for it defendeth and nourisheth all that needeth meate and drink, for ỳ earth is mother of plentie, for nothing on liue may grow, but if it be rooted and maured in substaunce of earth. Also it is called Ops, riches, for the earth is better than other riches: and also of the earth euerye creature on liue, hath riches of meate and of liuelode. And also is called Vesta the Goddesse, either for it standeth stedfast, or for it is clothed w̃ trees, hearbs, and grasse. And he saith, ỳ Earth taketh colour of sedes, leaues & grasse, which wither and fade in winter: and of wether in springing time, and in summer: for then it is clothed and hid with grasse, hearbes, & floures, and is spoyled therof in haruest and in winter. And in signe & token of so great plentie, a great female Image was made, & called Alma mater, ỳ high mother. And ỳ Image was crowned w̃ towers, & she was set in a chaire, & Lions followed & wer subiect to hir, & she bare a key in ỳ one hand, & a taber or timbrell in that other hand: and hir chare-men brandished swordes that they bare on hande. And it was fayned, that Cockes followed the good wife that sate on the chaire. And ỳ earth was called Mother, for she bringeth forth many things, and breedeth meate and fode to all things, which should els dye: & is called Mater Alma, the high Mother, for she fedeth all beasts, & is nourisher of elements, as Isid. saith. And it is said, that she beareth on hir head a crowne w̃ towers, for ỳ earth is adorned with so many great Cities and Boroughs that be builded thereupon: and is borne with a chaire of wheles, for ỳ earth hangeth in the aire that moueth, and is sustained therein: and she sitteth in a mouing chaire, for though other things moue, it is sayd, that onely the earth moueth not. And in that that Lyons be mylde & subiect to the Image of the earth, it is to vnderstand, that euery kinde, though it be neuer so fierce or cruell, in time of death he shall be ouercome and subiect to the earth: and for that she beareth a key in hir hand, she betokeneth, that ỳ earth is closed in winter, & opened in springing time, that fruit may grow & spring: & for that it is said, ỳ Cocks serue ỳ earth, that she weth, that birdes & fowles feed sedes of the earth. Wherefore fowles nede to follow the earth, & light before there to finde therein sedes and meate. The sound and noyse of the [illegible] betokeneth, that in tilling of fields is noise of instruments, of cultures, of shares, & of mattockes, that are of braste: for in olde time the earth was filled with instruments of braste, ere yron was found, as Isidore saith. Her seruaunts be feigned girt with swordes, and betokeneth that ofte for to defende and winne earth and lande, is warre and battaile, and swordes drawen therein. In this maner and in many other, the properties of the earth, be described in mystike meaning of fables, as it is sayd and rehearsed of Isidore. And though the earth be among Elements most stable, as it is sayd and reheatsed yet by effect and doing, it is most passible of Elements. Also though it be colde in substance, yet it conteineth in it selfe firie vapours, that come out therof, as it doth in the hil, that is named Aetna and Vulcanus, as he sayth there. Also, though the earth be blacke and vnlemly without, yet within it containeth many precious things: for by imprinting of influence of heuen, in ỳ inner veynes of ỳ earth, be gendred precious stones & noble mettall: & so the vertue of ỳ earth is hid within, by these likenesses that be without. Also ỳ earth is beclipped about with the sea, and is beset and beate with the armes thereof, and is by priny waies, thirled with moisture of the sea, least the earth and the partes thereof should fall into powder, by mallerie of drinelle, as Beda sayeth. Also though the whole Earth be founde

and sad in substaunce thereof, yet euery part thereof moueth kindly towarde the middle point, and because of meddeling of fire and of aire parts, the earth is in some parts thereof hollow and dim, and spoungie, and smokie. And windie vapor commeth into the hollownesse thereof, & shaketh and moueth parts of the earth, and bredeth earth quaking as Ari. saith lib. Metheor. Colde winde (saith he) moued in the wombe of the earth, maketh that mouing ꝑ is called earth quaking. And there it followeth, as noyse & sound commeth of diuers beating and froting in the aire of bodies together therein, so noise and sound commeth of diuers shaking and mouing of windes that are hid in the earth, and thereof this is token, for it resteth not till ꝑ earth cleaue, and the winde with a voyce issueth out, &c. And there Aristotle saieth also, that in places where strong concourse & running is of ꝑ sea, & mouing of waues, and in places with much thinnesse in the earth, is strong earth shaking, as it fell in Hercules time in some Ilandes, in whom the earth began to rise, as it had bene an hill. Then the place cloue, & out came a great wind, & it destroied a great Citie, whereof there remaineth remembraunce to this day. Also he sayth there, that with earth shaking commeth a meaner dimnesse, that hideth the sunne without clowdes, all the while the earth shaking dureth, by reason of darke vapors and great. And before the earth quake, commeth a token and sheweth his comming, a long clowde and straight as a line is seene in heauen before the going downe of the Sun. And there it is said, that somtime the earth quake commeth in Eclipse of the Mone: for then ꝑ heat of the Sunne commeth not to the ayre to make it cleere, nor to wast the vapor, that is cause of the earth shaking.

Also in li. de vegitabilibus Aristotle saith, that earth shaking is not in grauely place, but in place with many dennes within, and hardnes without, as a place of hills and of mountaines: For if the place be not hard and sad without, the vapour issueth and passeth out by little & little, and so much vapour gathereth not together ꝑ it is strong inough to moue the earth: but when the place is hollow, and full of dennes & holes within, & sad and hard without, the parts of vapours be gathered together, and then is strong shaking, so that sometime it cleaueth & rendeth the earth. Than in place that is all full of holes, falleth not lightly earth shaking, by reason that the vapors passe out continually, neither in places that be full harde and sadde, for there maye not much vapour enter, because of straightnesse of place and partes. But it falleth in places that be hollowe within, and harde and sadde without. Hac vsque Aristot.

Also for the earth is an Element, the whole earth is lyke in substaunce to all the parts therof: but in qualitie ꝑ earth is diuersly disposed in diuers parts, and chaungeth complection & kinde by medlyng of qualyties of other elements, and is not all of one manner of disposition, but chaungeth now colour and now sauour. This diuersitie commeth of many manner of causes, and in many manner of wise: sometime of highnesse & lownesse, for the high place is aboue, and the low beneath, and the ouer place is not so hot as the neather. For as Macrobius saith, the ꝑinting of the sun beames is more strong in low places thā in high, for the aire is more thicke in valleyes, than in mountaines: therefore in valleyes is more gathering of sun beames, and more hurtling and smiting of great aire and thicke. In mountaines & hills the aire is thin and cleere, therefore the beames be sparpled and not fast belde together: and so the lesse heate is gendred there. Also by diuers taking of the sunne beames, for that that taketh most and strong sunne beames is most plentyous and fruitfull. And land that is far from the sunne beames, is lesse able to beare fruite and corne.

Also by diuersitie of kinde of winds, for land on whom Eastern wind bloweth continually, is temperate hot, and as it were meane betweene moyst and dry, as Constant. saith. Therefore such land is full plenteous in bearing of flowers fruite and corne, and most conuenable for

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habitation of mankinde. And therefore the Westerne winde longeth to coldenes and moysture, and maketh the land lesse temperate, and therefore Westerne winde is lesse plenteous. And Northern winde drieth and coleth land, yet by reson of cleane aire, it maketh it subtil and pure, and so in the North, men be high of stature & faire of shape: because of the outward aire, the pores be stopped, and kinde heate is holde within, by vertue whereof, the stature is great, & the shape of body faire and semelye. And for the Sothern winde is hot and moyst, it maketh the land that it bloweth continually on, troubly, hot, and thicke, and sad: therfore men of the South land, be contrary to men of the North lande in stature and in shape, and therefore men of such lands be not so bold and hardy, nor so wrathfull and angry, neither so great janglers and boasters, as other be, as Constantine sayth. Also the qualities or properties of the earth are diuers, as it is nigh to the sea, or far from thence: for land ỳ is nigh to the South sea, is more hot and moyst, than land that is nigh to the North sea, for hot vapour & moyst, commeth out of the South sea, and heateth the land that is nigh thereto. The contrary is of the North sea, therfore the sea that is called Mare Ponticum, is fresher or lesse salt, than other seas: for coldnesse hath more mastrie therein, and therfore cold vapour that commeth therof, coleth land ỳ is nigh therto. Also land changeth & is diuers by working & trauell of men, for the more land is delued, and eared, & ouerturned, the vertue that is therein, is the more medled with all the parts thereof, and so land is amended and made more able to beare manye manner of Corne and fruite. And when land lyeth long idle and resteth, it payreth, and is the worse to beare corne and fruite. Also if good lande be bedewed or be rained, it fatteth and amendeth: & grauelly land and stony is the worse, for it is the more hard.

## ¶Of an hill. Cap. 2.

AN hill is high swelling and rearing of the earth or of land, onely at fote touching other land: or els hills be called mountaines, for they passe vpwarde aboue that other dcale of the lande, as Aristotle saith. Also in libro de proprietatibus Elementorum, Aristotle saith, that some men haue sayd, that the earth was first made round and plaine, and no mountaines nor valleys were therin, for all was shaped all round, as ỳ ouer bodies be: and so cause of mountaines & of valleyes be nought els but mouing of waters that dig and weare the soft parts of the earth, & the hard parts that maye not be digged, be made Mountaines, and places that wer digged deepe, wer made for the sea and for riuers. Also in libro Metheororum Arist. saith, that somtime mountaines be made by strong earth shaking: for somtime the earth is lifted vp and made a Mountaine, as of a great raine of water, commeth hollownes, and is made a valley. Also there he sayeth, that the comming and the going of the sea, weareth and breaketh the lande in some place, and maketh hills, and sometime the Sea healed all the lande, and bare away the softe parts thereof, & let the hard abide, and threw the mud together, and that wered drye when the sea, was passed, and tourned to hilles. Also mountaines be hard and sad, reared from ward the earth toward heauen, but they are grounded on the earth, and be sometime full of hollownesse and of dennes. & so because of voydnesse, it draweth and sucketh in water, and when the hollownesse is full, water runneth and springeth out at well heads, and is cause of euerlasting springing and running: and so it is knowen that mountaines with hollownesse & dens, draw & sucke in humor & moisture, & send therof out alway. Also mountaines containe noble mettal, for noble mettal is mined out of veynes of mountaines. Also mountaines beare fruit & swet smelling things, for cleannesse of aire that hath mastry in tops of hills, fruit that groweth on hils is more pure & more swet, than fruit that grow on valleyes. Also hills receiue sonner the sunne beames, than do vallyes, and hold them longer time. Also hilles gender exhalation, smokes and vapours, and of

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gendring therof, in ỹ aire come clowdes vpon tops of most high hills, and therof commeth rayne but seldome, as in the top of mount Olympius as Arist. saith: and that is for clærnesse of aire, and for scarcitie of vapour, for vapour is spended and wasted ere it maye come to the toppe of the hills. Also the hills be set against the windes & stormes, more than valleyes, and so because of cold that hath the mastry on hills, snow lyeth on hils, and is frosen with colde winde, that is therein. And therefore snow lyeth and abideth longer on hills than on valleyes: as it doth in mount Caucasus and in Libano, and in other such high hilles, that be alway white with white snowe, as Isidore saith. Also hills be ofter smitten with lightning, than valleyes, as Isidor. saith, therefore the hills that be called, Montes Pirenei, haue that name of fire and of lightning, for fire is called Pir, in Græk. Also the hills that are called Ceraunei, haue that name of oft smiting of lightning: for lightening is called Ceraunos in Græke as Isidore saith. Also hills that be most high, be best places to stand on to loke about, to wait and spie for comming of enemies: men go vp to top of hills, and waite about, and warne of perills that they see a farre. Also hills be sound, sad, and strong in kinde, therefore they be most able places to buylde in Castles and towers, and so dwelling and abiding on hills, is more sure than in valleyes, and namely if they may not be mined for hardnesse and sadnesse of ground, and be so high that it is hard to take the waye vpward. Also for in hills is plentie of hearbs, grasse and lease, they be according to pasture of shæpe, and of other beasts, for hearbs & lese of mountaines, are more wholsome and better to defieng of beasts, than grasse and hearbs that grow in valleyes, though they bee generally more ranke and fat, for humor of fæding that norisheth hearbs & grasse, is more subtill and pure, than humours of plaines and valleyes: and therefore heate of heuen defieth that moysture, and turneth soner, and changeth it into substaunce of hearbes and of grasse, both for subtilnesse of that humour, and for clærnesse also of the aire, that is there. Also in hills be higher træs and thicker bushes, than in valleyes, therefore Mountaines accord to wilde beasts and fowles to brædе and to dwell therein: therfore when wilde beasts be hunted with hunters in valleyes, they flye to the Mountaines, and be there safe.

## ¶Of the hill Ararath. cap. 3.

ARarath is the highest hill of Armenia, therein Noes ship rested after the floude, as Isidore saieth, and yet to this day the timber of that shippe is sæne in that mountaine. And that hill hath many names. Iosephus speaketh of that hil, and sayeth in this manner. The place where Noes ship is, the Armenians call it Egressorium, & yet men of that countrie shew timber that was left of ỹ ship. And (as Iosephus saieth there) Berosus Caldeus maketh minde of that shippe in this manner. It is sayd, that the ship that came into Armenia, is yet some part about the hill Cardiens, and thereof falleth glew, that men vse most to cleanse. Also Iosephus Egypcius, and Manasses Damescenus, in 96. hist. libro. write in this manner. In Armenia is a great hil that is named Baris, and it is sayd, that in time of the great floud, many fled and were saued therein, and that one came in a ship to the top of the hill, and some of the timber was there kept long time. Also the Mountaines of Armenia, are called Ceraunei, for highnesse and ofte beating of riuers: for a riuer is named Ceraunus in Græke as Isidore sayeth. These hills begin betwæne Armenia, & Hiberia as Isidore saith, at the ports of Caspis, and stretcheth to the well, where the Riuer Tigris beginneth, as Isidore sayth.

## ¶Of the hills Bethel. cap. 4.

THe hils of Bethel be in Iurye, nigh to Ierusalem, where the house of our Lord was builded in Salomons time. The hils of Bethel haue plentie of wood and of træs, of hearbs and of grasse, and be full of swæte smelling things.

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Therefore Hart and Roe young & olde, be therein.

*Additiō. (*Beth-el signifieth the house of God. Bethel, the name also of a Citie, in the Coasts of the Tribe of Beniamin and Ephraim. It was distant from Hierusalem three miles. It was first called Luza: but after when Iacob being in that place, saw the Lord standing vppon the ladder, he called it Bethel. In this place Bethel, Hieroboam set vp the idolatrous worshipping of one of ỳ golden Calues. In this place, the children which mocked Elizeus the Prophet, were torne, & rent, and killed of Beares.

## ¶Of the hill Caucasus. Chap. 5.

CAucasus is an hill in the East and stretcheth out of India to the hil that is called Taurus, and hath diuers names by diuers nations that dwell nigh those hills, as Isi. saith. In ỳ East it ariseth & is a great hill, and for white snowe lyeth thereon, it is called Caucasus: For whitenesse is called Candor in ỳ Easterne language. And so the Cities that be nigh to this hill, call it Crocasim: for Acasim in their speach, is vnderstode whitenesse or snow, as Isidore saith.

*Additiō. (*Caucasus, an hil, one of the highest in all Asia, scituate abone Iberia and Albania, on the North part, and is a part of the mountaine Taurus. One of the partes of this hill, deuiding India & Media, stretcheth towards the Red sea.

Philostratus.

## ¶Of the hill Heball. Chap. 6.

HEball is a Hill that is beyonde Iordane. Thereon stode the fire lignages after the passing of Iordane to curse all those that held not their precepts, as it is written Deut. 26. And men say, ỳ it is an hill with hollownesse and dens, and is ofte moued with earth shaking: and that accordeth to the meaning of his name: that is to vnderstande, an olde swollowe. Also this was the hill of cursing and of banning: for theron men prayed wickedly for them that trespassed. And this was holde an hill of dispraising and despite. For 6. of the most vnworthy lynages that came of seruing women, were set vpon that hill Hebal to curse the people. Deut. 27.

*Additiō. (*And these shal stand vpon ỳ mount Ebal to curse, Ruben, Gad, Aser, Zabulon, Dan, Nepthali, verse. 13. declaring that they shoulde haue cause to feare God for his vengeance, if they woulde not obaye him for his loue. On this mountaine was vttered the 12. curses, against abhominable sinnes. Read the Chapter.

## ¶Of the hill Hermon. chap. 7.

HErmon is a lyttle hill, and standeth vpon Iordane. Thereon is plentye of hearbs and of grasse, of lose, & of good pasture: for the fote thereof is watered and moysted with the riuer of Iordane, and in the top with plentie of deawe, that commeth from heauen. And it is enbelished with running & influence of water, therefore on that hill were ỳ beasts fed that should be offered in sacrifice in the temple, and for the beasts that were fed and fatted with plentie of deawe of hearbes and of grasse of that hill wer offered in mount Syon, that was in the Temple: Therefore as the Hebrewes did, the Prophet sayde that deawe of Hermon commeth downe to the mount in Syon, and might not be as the letter sayth: For Mount Syon is more high than Mount Hermon, and they be also farre a sunder. For this cause it is said, that the deawe of mount Hermon came downe to Mount Sion, for grasse & fatnesse of beasts that wer fedde in mount Hermon, were offered in Sacrifice in Ierusalem, to increasing of the fire of the Altar: And therefore Hermon is to vnderstande lyght areared, as the Glose sayeth super Psalmum. For why lyght increased on the Altar, when fire of Sacrifice was fedde with such fode.

Psa. 133.

¶Of

## ¶Of the hill Ebron. Cap. 8.

EBron is a hill in Iurie, as it is sayd, Iosu. 14. Therein is a Citie most famous, and hath the name of that hill, & is called Ebron, as Rab. saith. The vale thereof is called Vallis Mambre, that belonged in olde time to the friendes of Aner and of Eschol, and was their possession. And it is sayd in Gene. that this hill is a solempne place, because of holy Patriarkes, whose bodies rest therein, as it were from ỳ beginning of ỳ world, and the greatest Patriarke Adam lyeth there. Also most mightiest men had this hill in possession, as it is sayde Iosua. 15. Ther it is sayd, he put out of that place Caleb, the children of Enoth, Sisay, Achimaan and Ptolome. Also in this hill, as the most sure place, our Lorde ordeyned the beginning of the kingdome of Dauid, and warned him by inspiration, that he should come thether after Saules death, where when he had raigned seuen yeres, he was at last king of all ỳ whole kingdome of Hierusalem. In olde time first men called this hill, Kariatharbe, that is to vnderstand the Citie of foure: for there rested the bones of foure ỳ wer most famous, as Ierome saith, that is to wit, Adam, Abraham, Isaac, and Iacob.

*Additiõ. (*In the land of Canaan, Iosua blessed Caleb the sonne of Iephunie, and gaue him for inheritaunce Hebron, the Kenesite, because he followed constantlye the Lord God of Israel. And the name of Hebron, was called in olde time, Kiriath-Arba, which Arba was a great man (a huge Giaunt) among the Anakims.)

## Of the hills of Aethiopia. cap. 9.

THe hills of Aethiopia be seuen, as it is sayd: among them the mount of Atlas is chiefe, as Isid. saith, li. 14. ca. 4. In the West Aethiopia is hilly & grauelly, and wast in the middle Eastward, and stretcheth from the west side of the mount Atlas, to the endes of Aegypt, & is cloased in the west side with the Ocean sea, and in the North side with the riuer Nilus. In the mountaines, and also in the playnes of ỳ lande, be much people & folke wonderfully shapen in face, and horrible in figure and shape. Also in that lande is great multitude of wylde beasts and cruell, and of Serpentes and Adders: and there is Rinocerota, that is the Unicorne, a beast with one horne. There be Camells and Libbards, there are Cockatrices & most great Dragons: & out of their braines be taken precious stones. Ther is Iacinctus found, & Chrisoprassus also: there Cinomon is gathered. There be beasts gendred wilde and fierce, as Dragons, Strucions, Ostriges, Elephants and Apes. Huc vsq; Isidor. Also there it is sayd, that betwœne Cyrene and Aethiopia is a Well, that colleth in the heate of the day, and heateth in the coldnesse of the night, against kind of waters of other Wells.

Atlas, is ỳ name of an hill in Barbarie, high and small, which perceth the clovvdes.

## ¶Of the hill Aetna. Ca. 10.

AEtna is an hill in the lande or Ile of Cecile, and out of that hill breaketh fire wt brimstone, as it were in hell, as Isidore sayth lib. 14. cap. 7. It is sayde, that this hill hath dennes full of brimstone in the Southeast side, & those dens stretch vnto ỳ sea, and receiue waues & waters, and gathereth winde, and that winde bloweth out brimstone, and gendreth fire therof. Also out of that hill, breketh bright burning smoke, and commeth to the land, as Isi. saith there. Also it is sayd, that in this hill, a certaine figure appeareth, & oft men of that country heare about this hill Aetna, groning, like a cõplaining voyce of dole, & sorow, and of woe. Therefore many deme that there is a place of paine, and some soules be pained therin: but I affirme not that, but it seemeth that S. Gregory, in his Dialogue, thereof maketh minde.

*Additiõ. (*Aetna, otherwise called ỳ mount Gibello in Cycill, whereof Saint Augustin hath made oft mention, is a merualous hil, at the fote whereof is a little towne of the same name, & woods, & trees of diuers kindes planted. On the toppe thereof is a barraine ground mixt with ashes, in Winter time couered with snowe.

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This containeth in circuit twentie furlongs, and is inuyzoned with a banke of ashes, of the height of a wall. In the middle is also a rounde hill, of the same colour and matter, wherin be two great hoales, fashioned like vnto two cuppes, which be called Crateres. Out of these doe rise sometime sundrye great flames of fire, sometime horrible smoke, sometime are blowen out burning stones in infinit numbers. Moreouer before that the sayd fire appeareth, there is heard within the grounde, terrible noyse and roaring: and also (which is more mernaile) when the smoke and fire is most abundaunt and feruent, yet round about the toppe of the sayd hill, are alwayes seene snowe, and hoare frosts. Plynie writeth, that the fire appeareth allwaye at night.

Of the hill Hecla in the Ile of Iseland, from the toppe whereof, is cast forth the blacke and graye Pommice stones, wherout issueth a hideous flame, stinking of sulphure, and within a dredfull noise. The common people of that Countrey, beleeue the sayde place to bee a part of hell, because there are diuers apparations of ghostes, that shew themselues visible, and profer their seruice to men. They appeare for the most part in the forme of those, which by vyolent aduenture haue bene killed or drowned: callyng men by their names, and bidding them goe to the Mount Hecla. In the olde time the marriners termed these Goblines, Polantines: vpon what occasion I finde not written. Onely the soyle distaunt from the hill, is verye fruitfull ground: as writeth George Agricola.)

## ¶Of the hill Esau. Chap. 11.

The Mount Esau and Mount Seyr, is all one. In this hill is the Citie Idumea, and hath that name of Esau Iacobs sonne, that first builded that Citie, as it is sayde, as Ierome sayeth super Abdian, for Esau was called Seyr, and Edom. Also hereof the Glose speaketh super Deuteronomium 2. and sayeth, that Seyr is an hill in the lande of Edom, where Esau dwelled in the countrey of Gabaiena: where first dwelled Torrens, and him slewe Chodorlaomor Genesis. 14. And this hill is called Seyr, that is to vnderstande, rough and hayrie, and hath that name of Esau, that was rough and hayrie. In this hill inhabited first the Horreysees, men of Giaunts stature, that were horrible by erpelling of the bodye, as the Glose saieth super Deut. 2. These huge men wer put out, & Esaus children dwelled there, as it is sayd Deut 2. Also the hills of the land of Edom, be most high, and so it seemeth in some place that it toucheth the clowdes. And those hills be full of hollowneſſe and dennes, as the Glose sayth, Super Abdian: wherein men dwell in Summer, for the heate is so great and strong.

Idumea, a region in Syria ioining to Aegypt, and bordering vpon Palestine.

## ¶Of the hill Ephraim. Chap. 12.

An hill or mount Ephraim, is specially called mount Ephraim: therein Iosua the sonne of Nun, toke possession, as it is sayd Iosua. 19. and builded there a Citie, and dwelled therein. And as Adamantius sayeth, among hilles of that lande, this hill was most famous with hearbes and trees, and most full of fruit, and most high in place, and most fayre in sight, and most healthfull in ayre, and most fruitfull: for well streames compasse and moyst this hill: Therefore that place was conuenable for Iesus to dwell therein, that is called Iosua also, as Adamantius sayth. In this same hill Iosua lyeth buryed, in the North side thereof, as it is sayd, Iosua. 24. Also this hill, is nigh Sichem, that was a Citie of succour, with suburbes therof in mount Ephraim, as it is sayd Iosua. 20. There be Iosuas boanes buryed, as it is sayde Iosua vltimo. Also in this hill, Iosua layed the knyues and tyles of stone, with the which he circumcised the children in Desart, as Adamantius sayth super Iosua. cap. 20.

Also in Mount Ephraim, dwelled Debora, a woman that was a Prophet,

and ſate vnder a Palme, that was be-twene Bethel and Rama, as it is ſayd, Iudicum 3. Alſo mount Ephraim had many peticular hills and dennes: for all the lot of the linage is moſt in mountaines and in wodes, as it is ſayd Ioſu. 17. Alſo in theſe hills were ſlaine the Princes of Madian, Oreb, and Zeb, and their heades were borne to Ierion ouer the riuer of Iordan, as it is ſaid Iudic. 7. Alſo in Ramatha, on the mount of Ephraim, Samuel the Prophet was born as it is ſaid, Regum. 1. Alſo in the ſame hill samuel dyed and was buried. 1. Regum. 25.

## Of the hill Phaſga, chap. 13.

MOns Phaſga is a hill moſt huge, & containeth in it ſelfe many perticular mountaines, for in this hill be Abarim and Nebo, two hills, vpon whome Moſes went vp to ſee the countreyes of the land of behest or he ſhould dye, and is buryed in the valleyes of the ſame mountaines, in the fields of Moab, as it is ſayd Num. 27. Deuter. vltimo. This hill was in the Countreyes of the Moabites and of the Ammonites, and departed all their land from the lande of the Amorites, the which land after was poſſeſſion to Ruben and Gad, and halfe the lygnage of Manaſſe, as it is ſayde, Deut. 3. The rootes of theſe hills, touche the Red ſea, that is the ſalteſt ſea that is, as it is ſaid Deut. 3. both in text and Gloſe. And ſo theſe hills depart the land in which the Moabites and Ammonites dwelled in, and the lande that the Children of Iſrael toke in poſſeſſion, and ſo Moſes came vp to the top of that hill, & beheld out of that place, all the lande of behest, and dyed on that hil, and was buried in the valley of the ſame hill, in the fieldes of Moab, and is vnknowen vnto this daye. Balaam the Diuinour went on this hill Phaſga, with Balaac king of Moab, to curſe ỹ folke of Iſrael, but our Lord turned his curſe into bleſſing, as it ſaid Num. 23. And ſo it is knowen, that this hill was an hill of departing, for it departeth lands of euil men and of good. Alſo theſe be the hils of bleſſing, for out of this hill, by Balaam our Lorde gaue his bleſſing to the children of Iſrael and to the people. Alſo this is the hill of ſpieng, of ſight, and beholding, for out of this hill Moſes eſpied & beheld, the countryes of the land of behest. Of this hill Ierome ſpeaketh in li. de nominibus locorum, and ſayth that Abarym is that hill, in which Moſes dyed, in the land of Moab, againſt Ierico in ỹ top of mount Phaſga, & the Countreyes all about hath the name of that hill, and is called phaſga, & is ſhewed to them that go from Lidia to Meſebon, that is called Nebo alſo.

## Of the hill Goſor, cap. 14.

GOſor is an hil or a downe of Moabites: and this is a part of ỹ mount Phaſga. Balaac led Balaam on that hil to curſe Iſrael, Num. 23. So ſaith Hieronimus lib. ſupradicto.

## ¶Of the hill Galaad, cap. 15.

AS Ierome ſaith, Galaad is the mount to the which Iacob came the 7. daye from Carron when he fled Laban: and he ſaith, that it is in the backe of the landes of Fenix and Arabia, and ioyned to the hilles and dens of Laban, and ſtretcheth ouer Iordane to the land that was ſometime the lande of Seon, king of Amorreis, and fell afterwarde into the handes of Ruben and Gad, and halfe the kingdome of the lignage of Manaſſe. In that hil is a citie builded, that hath ſuch a name, and is called Galath, of the ſonne of Machir, the ſon of Manaſſe. Among other mountaines this is moſt noble: for it is a mount of paſture & refection: for it is moſt fertil of fruits, of leſe, & of wels: alſo this is a mount of medicine & of helth, for in Galaad is roſen found that healeth woundes ſickneſſes and ſores, as it is ſaid Ier. 9. Galaad alſo is an hill of couenant, of ſurety, and of reconciliation: for in the mount Galaad, Iacob made couenant and ſuretie with Laban, and was wholy reconciled to him: as it is ſayd Geneſ. 31. Alſo it is an hil of witneſſe, as it is ſaid there. Therefore there it is ſaid, that the name therof is called Galaad, that is vn-

derstand, the hill of witnesse. Also it is the hil of buieng and selling: for oft chapmen came to the mountains of Galaad, to buy swete spices, as it is said. Gene. 37. We saw chapmen come out of Galaad driuing toward Aegypt.

¶Of the hill Garasim. Cap. 16.

As Ierome sayth, Garisim is a hill fast by Iericho, and mount Eball is nigh thereto against Garisim. In these two hills, blessings and cursings were cried and shewed to the people, ý should come into the land of behest, to comfort them, that loued the lawe, and to drawe them to God by blessing: & to feare them that would breake the ten precepts, by cursings. Also in Garisim, sire of ý most noble and worthy men with Priestes, cried and shewed the blessings, and therfore was brought vp an vsage, that that hill shoulde be in great worship among them ý should come after, & should be frequented, because of sacrifice & of praiers, therefore was strife of praiers betwene the Iewes and the Samaritanes. For the Samaritanes set mount Garisim before: & sayd that it was more conenable place to praiers then the Temple in Ierusalem, and the Iewes said the contrarye, as it is sayd Iohn. 3. both in the texte and Glose.

¶Of the hill Gelboe. cap. 17.

As Ierome saith, Gelboe are hills of Aliens and straunge Nations, seauen mile out of sitopoh. In which mountaines is a great strete, that is called Gelboes. In these hills, saule with his sonne Ionathas, was perished and ouercome with the Philistines, as it is said 1. Re. ca. vlti. And Dauid had indignation of them, and cursed them for the slaughter of the people, and in cursing he made them drye and barren, as the Glose sayth 2. Re. 1. And saith, that these Mountaines of Gelboe were plenteous before the cursing: and it is sayde, they remaine yet vnder cursing: also no raine commeth therein any time, as it is said.

¶Of the hill Golgatha. Cap. 18.

As Ierome saith, Golgatha is ý mount of Caluarie, there our Lord was nailed to the crosse for salnation of mankind: & yet this day it is shewed in Helia in the North side of the mount Sion, & is called the place of Caluarie: for there condemned men should be beheaded, as Isidore saith.

(*Caluaria a common place of burial: some men suppose, that it was the place where Adam the first man was buried neere to Ierusalem.) *Additiõ.

¶Of the hill Gaas. cap. 19.

Gaas is a lyttle hill in mount Ephraim in the possession of Iosua the sonne of Nun: ther Iosua died, and was buried in the North side of the same mountain, as it is said Iosu. vlt. His graue is there shewed to this day, as Ierome saith, li. supra dicto de nominibus.

Of the hill Ebron. Cap. 20.

Ebron is a little hill in the lignage of Iuda, against the North, 22. mile out of Helia. There is a great towne that is called Ephrata, as Ierome saith.

(*All these aforesaid places, in times past called Palestine, or the lande of promise, they are now inhabited by ý great Turke, the enemy of Iesus Christ.) *Additiõ.

¶Of the hills of Israel. Cap. 21.

Generally the Mountaines of all the land of behest, both on this side, and of that side of Iordane, be called mountaines of Israel, and be oft taken for the land of the ten lygnages, that was full of mountaynes, namely of Dan and of Ephraim. For the ten lygnages challenged that name of Israel vnder Ieroboam the sonne of Naboth, that was of Ephraim, and reigned first in samaria, ouer tenne lygnages, as Ierome sayeth.

And it is sayde also in Historia.lib.3. Regum 12.these mountaines were full of good pasture,and plenteous of fruite, and of good corne,of Olives and of trees with fruite,and medicinable hearbs and swete spices. Thereof speaketh Isidore lib.14.ca.3. and sayth,that Samaria,is a Countrey of Palestine,& toke that name of a towne,that was sometime royall in Israel,and now is called Sabastia. This Countrey is to Iury ward,and like ther to in kinde: for it is rich of diuers riches,and beareth noble corne and fruite, and is nobly endowed with water & riuers, and is rich of balme. And so by grace of Elements the Iewes meaned, that honny and milke springeth in that land, for because of great plentie of lese & of pasture in the mountaines of this land,for endlesse many sheepe and other beasts in flockes,be in mountaines therof. Also there be plentie of Bees, which gather hony,& be fed with great swetenesse of hearbs and floures. Also in those Mountaines for temperate aire,& plentie of dewe,corne & fruite ripe full sone, and there was mined golde and siluer,& other mettals. Deu.8. Out of the veynes of the mountaines of Israel come wells, and riuers: and most firme places are builded in those mountaines. Also wilde beasts,as tigers & Lions, dwell in those mountaines and woods.

## ¶Of the hills Hiperborei, Chap.22.

The mountaines of scythia, be called Montes Hiperborei: for the Northerne winde bloweth thereon, as Isid. sayth.li.14.ca.1. Also Ca.3. Isidore saith, that many hills of Scythia be full rich, neuertheles in many places of them is no dwellyng for mankinde. For in many places of the mountaines of Scythia, is right great plentie of gold and of precious stones, but for hugenesse of Griphons, men come thether but seldome. In those hils are the best Smaragdis,and most pure Christall, and be sent out of the mountaines of Scythia, into other landes. And there are sharpe woods full of wilde beasts, of Leopards, Tigers, and of Panthers. Also therin be Hounds so great and huge,and so fierce,that they beare downe Bulls,and slaye Lyons, & namely in Albania and Hircania,that be countreyes of Scithia, with many hilles and mountaines.

(*Hyperborei. People dwelling in the farthest part of the North, and as some suppose, vnder the North Pole called Polus Arcticus.) *Addit.

## Of the hill Carmelo.ca.23.

Carmelus is a mount of Iury,therein is a Citie that is called Carmela, & ther is two maner Carmelus,& of either mountaines,either is called Carmelus. One is on ẏ ouer side against ẏ South, therin Nabal kept flocks.1.Reg.21.The other mount Carmelus is in the other side of the land toward the sea:in either is good pasture,fruite,hearbs and grasse.

## Of the hill Libano,cap.24.

Mons Libani, is the highest mount of the Prouince that is called Prouincia Phenicis. Of this mountaine prophets make mention: & hath that name Libanus,of Thus that is gathered ther, as Isidore saith. His farther parte toward the East is called Antilibanus,as Isid.saith.Also Libanus is called whitenesse, for it is white with snowe, both winter and summer alway,and the snow ther,is neuer clene molten,but alway in summer in diuers places therof is snow found. And Libanus is head and Well spring of riuers and of wels: for as Ierome sayth,at the fote thereof springeth two wels, Ior & Dan, & come togethers and make the riuer Iordane. Then Libanus is a mount of much swete smelling,for ther growen hearbs of swet odor and smell, and also trees that beare frankencense,whose chosen gum, ẏ Phisitions call Olibarum, as Hieronimus saith. Also it is the mount of suffisance & of plentie:for thrugh plentie of dewe & of raine,that commeth ther full oft,ther commeth plentie of beasts,lese and pasture,of best fruite and ripe: and therefore in mount Libani & pastures therof,

were

were beasts fed and norished, that should be offered in the Temple. Also it was a Mount of most passing highnesse: for as Rabanus sayth super Reg. Mons Libanus passed all other mountaines of the land, and therefore shipmen that came to Tirus, ful farre sayling in the sea, might see this hill, & know by the highnes ther of, to what hauen they should drawe, as he saith. Also it was the mount of influence, that sayleth not of continual springing, and euerlasting moysture. For though he be drye without, yet he hath within most noble veynes of water, as it doth in pits of springing water, and runne alway with strength out of that mount that is called Libanus, as Salomon meaneth Cant. 4. Quasi Puteus Aquarum. Also this is the mount of trust and of suretie: for he that resteth in mount Libanus, is strong and safe from all maner of venimous beasts & serpents, for hearbs, grasse, and trees that growe there, drive them thence with odour and smell: for Cedars that grow ther, drive away all manner of venemous beasts & creeping wormes, & suffer them not to liue there, as Ierome sayth. Also it is an hil of fairnesse and of mirth, for wonderfull highnes of Cedars & of other greene trees, and continuall greennes of hearbs and of grasse, and swetnesse of song of birds, and plentie of riuers and of wels, make this mount Libanus merrye and lyking. Also it is a mount of medicine and of health, for there growe swete smelling spices, that helpe and be remedie and medicine against manye endlesse sicknesses and euills. There be Cedars and Palmes: and Cipres and Oliues, & the licour and resins of them, be chiefe medicines against euils & harmes of diuers sicknesses. Also it is the mount of gladnesse & of mirth, for on the hilles of Liban growe plentie of the best vines: which make men glad and merry. Also it is the Mount of worship & of dignitie, for among all the mountaines of Syria, mount Liban hath principate in highnesse, in plentie, in mirth, and in wholesome aire, as Ierome saith,

(*Libanus a mountaine betwen Arabia & Phœnicia, whereon grow verye high trees, especially the Cedar trees.)

*Additio

## Of the hill Moria. Cap. 25.

MOria is a mount in Ierusalē, where in Salemons temple was builded, as it is said 2. Par. 3. And Dauid bought this mountaine of Orman Iebusei, for two hundred sycles of gold most pure, to builde theron an Altar to our Lord, whē for the numbring that Dauid made, the people were smitten. In this mountaine he offered to our Lord and prayed, and our Lord heard him out of heuen in the fire vpon the Altar of sacrifices. In this mount Abrah. in offered sacrifice for Isaac, and our Lord had bad, ỳ Isaac shuld be offered in that same place. Genes. 22. where Ieromes Glose sayth vppon this word, Go into the land of sight, & offer thy sonne vpon one of the hills, &c. The Hebrues meane, that this is the hill, in which afterward the Temple was builded in the floure of Orman of Iebusei, in the mount Moria, that is vnderstood, lightening and beshining, for there is Debir, that is the Oratory of God, & the lawe, and the spirit, that inspired Prophets, & teacheth men sothnesse, as Ierome saith. Men deemed, Iacob slept in ỳ same place, and saw Angells comming downward and vpward vpon a ladder, as it is said, Gen. 28. where the Glose saith vpon this word: here is not els but Gods house. This is said, for he saw that the temple and worshipping of God shuld be in that place. And this place was a little hil beside mount Sion, where Dauids tower was after made. And hereof it foloweth, that mount Moriah, was a mount of reuelation & of sight, & a mount of sacrifice and of praiers, a mount of prophecie, & of teaching, a mount of light and of shining, a mount of oft cōming of Angels, a mount of appearing of God, a mount of forgiuenesse and mercie.

## ¶Of the hill Nebo. Cap. 26.

NEbo is an hill in the land of Moab, in the top of mount Phasga, against Iericho. Out of that hill, Moses saw the lande of behest, and dyed there, when he

had ſeene the lande, as Ierome ſaith, and the ſtorie. Num. 27.

¶Of the hill Hor. Cap. 27.

MOunt Hor, is a hill in the vttermoſt Countries in the lande of Edom. In that mountaine Aaron dyed by wrech of God, the fourteenth yere after that he came out of Aegypt, when he was Cxxiii. yeres olde, as it is ſayde, Num. 28. And there was the thirteenth manſion and abiding, in the which the Children of Iſrael, dwelled and abode, after that they came out of Aegypt, as it it is ſayd. Num. 20. When they moued their tents and pauilions from Cades, they came into mount Hor, that is the vttermoſt conntries of ꝑ lande of Edom. In this forſayd hill Aarons ſonne Eleazar toke vpon him firſt the principate of Prieſthod.

Wrath or diſpleſure becauſe hee had diſpleaſed God.

¶Of the hill Oliuet. Cap. 28.

MOunt Oliuet is a Mount in Iurye nigh Ieruſalem, and had that name for moſt plentie of Olives, that growe therein. Therefore Auſten ſuper Iohn. calleth it the mount of lyght, the mount of fatneſſe and of feding, the mount of medicine, of curation and of helpe. And he ſayth ſo, becauſe of great plentie of Olyues that growe therein. And ꝑ fruit of them is vnctuous, ſhining and liking, for as Iſidore ſayth, the oyle of Olives riſeth out of bitternelle of the rote, into the feding of lyght, into medicine of woundes, and into refreſhing and feding of the hungry. At the foote of this mount Oliuet runneth a broke that is called, Torrentem Cedron, betweene the brink thereof, and the mount was an Orchard, in which our Lord oft times entered becauſe of prayer and reſt, and there was he firſt taken in a garden, that is called Gethſeman, as it is ſayd Ioh. 19. For in the foote of that hill, faſt by the broke Torrentem Cedron, was ſometime a lyttle towne, that is called Gethſemany, and yet that time there wer orchards of that towne, as Auſten ſayth, and oft our Lord vſed that place of orchards. And that mount was in ꝑ Eaſt ſide of the Temple, and therefore it was beſhined of the ſun riſing in the morow tide, and of light ſhining of the Temple in the euen tide by night. And therefore it was worthelye called the mount of light, for it receiued light both of heauen and of the Temple: and alſo it gaue to other plenty of oyle and matter of lyght, as Auſt. ſayth. In this mount was a litle ſtrete, that was called Bethphage, that longed to the Prieſts In the ſide of this Hill was a Citie that was called Bethania, that was the Citie of Martha, of Lazarus, and of Mary, as the Gloſe ſayth ſuper Math. 21. And out of this Mount our Lord aſcended vp into Heauen, and ſhal appeare at the day of doome about the ſame mount, as it is ſayde, Actes. 1. Both in the texte, and in the Gloſe. In this mount Salomon builded Temples & high places, as it is ſayd. 3. Regum. 9. cap. And therefore it is calleb mount Oliuet, that was the mount of forgiuenes and of mercie. And it was called the mount of offence and of treſpaſſe, for as it is ſaid 4. Reg. 23. in theſe mounts Salomon offended and treſpaſſed againſt his owne God.

¶Of the hill Olympo. Cap. 29.

COlympus is a Mount of Macedonia, and is full high, ſo that it is ſayde, that the clowdes be ther vnder, as Virgil ſaith, Olympus paſſeth the clowdes, and is called Olympus, as it were Ola-lampus, that is to vnderſtand, as it wer heuen. This mount departeth Macedonia & Thracia, & is ſo high, that it paſſeth all ſtormes & other paſſions of ꝑ aire: & therfore Philoſophers went vp to ſe the courſe & places of ſtarres, & they might not liue there, except they had ſpounges with water, to make the aire more thick by throwing and ſprinkling of water, as the maſter ſaith in Hiſtorijs.

(*Olympus, a mountaine or hill in Greece, betweene Theſſalia & Macedonia, aboue ꝑ which appereth no clowde, and therefore among the Poets it is vſurped for Heauen. Plutarchus in vita Aemilij, ſayeth: That it is tenne furlonges in height, and a furlonge is taken for the eyght parte of a mile

*Addition

and

and a mile is a thousand paces, so that the hill after that measure, was a mile & a quarter high, vpright is a great height: but I take it to be after the paces of Hercules, which is sayd to be doubled, so that the hill vpright might be two English miles and an haise: but after ỳ furlong of the Persians, which they cal Parasangam, which conteineth the space of fire miles and a quarter, each furlong amounteth to 60. miles.

Of the hills Oreb. chap. 30.

Oreb is a moũt of Madian, as Ierome saith, nigh to Arabia in the desart, to whom is ioyned the desart of Saracines, which is called Pharan: & mount Oreb & Sion is all one, as Ierome saith. In this mount Moses sawe many sights, as it is Exo. 3. Therein he sawe the bush burne, that was not wasted with burning. There he heard our Lord speake to him, and commaunded to him many things, as it shall be rehersed after in the mount Sinay.

Of the hill Pernassus. cap. 31.

Mount Pernassus is in Thessalia, as Isidore sayth, nigh to Boetia. And ỳ mount hath two tops areared high, as it were vnto heauen. In which tops Apollo and Liber Bacchus were worshipped sometime, because of the mirth of place, & for great plentie of wine and vines.

Of the hill Riphei. chap. 32.

Hygh mountaines that bee in the head of Germanie, be called Montes Riphei, as Isidorus saith: And they haue that name of continuall blasts and strong reesing of winde and of tempestes. For Ripheus is Greeke, and is vnderstode a strong blast: and they be called Alpes, that is vnderstod mountaines. To the toppes of them is no way, but high sete of downes, and of other lower mountaines. And in these high mountaines is snowe alway, manye clowdes, heades, springs of welles, and of greate riuers, and beastes fierce and wilde, and manye manner of Birdes and Fowles with winges, that shine by night, as Isidore sayth.

Of high Cragges. cap. 33.

Hygh cragges be highest mountaines, most sadde and strong passing the high tops of other mountaines, and receiue alwaye reses of tempestes, and showres of raine, and therefore the earth is full washed aboue, & the harder partes of the mountaines be made more harde and turned to stones, and made endlesse many cragges. And though cragges bee neuer so hard and rough, and sharp without, yet within they be somewhat spungeous and hollowe. Therefore oft humours that bee drawne & gathered therin, breake and spring out at their heades: and windes and waters come into hollownesse and dennes of cragges, and be sometime cause of earth shaking. And sometime by violence and strength of the shaking, the cragges all to breake & fall: birds and fowles, as Egles and Vultures come to the toppes of these cragges. Also cliffes on the Sea bee some wasted with cragges, and with leaping of them, and with strong reses of stormes and waues, that smite against harde cragges, and conenable places for defence and strength bee found on cragges. Dens and neasts of Fowles and beasts bee made in crags: toppes of cragges bee wrapped and beclipped with mistes and with clowdes. In the Sunne rising toppes of cragges bee shined with beames of the Sunne: and cragges bee called Rupes, for they bee hard to break. For without strength of yron cragges bee not moued. And also out of deepe veines of cragges precious stones and diuerse kindes of metall be oft digged and drawne. Also the most high strouting partes of cragges be called scopuli, and haue that name of scopin, that is to spie and waite, for out of such cragges, right farre places be perceiued and espied.

Of the hill Sephara. cap 34.

Sephara is a mount of ỳ East in Iurye, as Ierome sayth, nigh thereto

dwelled the children of Iethan, the sonne of Hember. Iosephus sayth, they came after in Sephora: to the which place Salomons shippe came with merchandise, and chaffer commonly in three yere. This place is the land Tharsis, and an hauen of the sea. Thence Salomons seruauntes brought golde and siluer, Apes and Pecockes, and Elephants teeth, as it is saide 3. Reg. 10.

## Of the hill Segor. cap. 35.

SEgor is a lyttle mount, & is called Balo also, and is nigh Sodoma, as Hierome sayth. In that mount was a Citie builded, that was saued at ỳ prayers of Loth. There grow vines and balme, and apples of palmes, a token of the old plentie, and is vpon the dead Sea. And therein afterward was set succour of defence of Romanes: thereof speaketh Esa. 15. Whereon the Glose sayth, that it was called an Heighfer: For it held fast liking of lechery, for it was twice smitten, and fell downe at the third time with earth shaking, and shuld haue stood strong, and abid, if they had not sinned after the deliuerance.

## Of the hill Sinay. cap. 36.

SInay is a mount, and Oreb is a parte thereof, and is in Arabia in the prouince of Madian. Of this mount speaketh Iosephus li. secundo Antiquitatum, and sayth, that Sinay is a high mount and a noble, and worthy to pasture, and beareth best hearbes and grasse. And it was supposed ỳ God dwelled there: and therfore durst no man keepe shepe there, for the Shepheardes durst not presume to walke there. Moses came towarde this mount, and sawe a wonderfull sight. For he sawe that fire burnt a bush, and wasted it not: neyther appaired the greenenesse, neyther flowres thereof, neyther spraies that bare fruite, though the flame was swift, and full strong & mighty. And out of that fire our Lord spake to Moses. Also in libro. 3. he sayth, that Moses went vp to Sinay, that is the most high hill in that country, and because of his highnesse and greatnesse, and high stronting crags, it is not onely harde for men to come thereto, but also it maye not be seene without trauaile. Therefore it was saide that our Lorde dwelled about it. This mount was dreadful to all men, so that no man durst come thereto. About the foote of this mount the Hebrewes pight their tents, and were worthy to see God in fire, and in a clowd, and to heare him speake personallye. This mount is called Mons Sinay, the mout of dwelling of our Lord, and oft comming of Angels, mount of light, & of burning flame, mout of clowdes and of darknesse, and mount of raine and of dew, mount of Pasture, and of feeding, mount of wisdome and of lore. For out of that mount our Lorde taught Moses and the people, and gaue them lawe, mount of forgiuenesse and of mercy: For out of that forsayde mount gifts that were not before heard, were graunted to the people: Mount of righteousnesse, menalling and threatening. For he was dreadfull to them that saw him. Mount of lightening and of leming and blasing, mount of trumpes and of trumping: Mount of friendship and of truice. For by the lawe there our Lord ioyned and knit the people there to him in euerlasting truice: Mount of pureness and of cleanes: Mount of gladnes, of solace, & of mirth, for none might come to this mout but those that were cleane in body and in soule. Also they that were cleane before our Lorde, eate and dranke with ioy and mirth. Then mount of forgiuenesse, of mildnesse, and of pitie: mount of sacrifice and of prayers, for they did sacrifice to our Lorde, and heard that our Lord was pleased and had mercie on them by prayers of Moses.

(* Sina, or Sinai, a mountaine in the desart of Arabia, called also Oreb. It is of Solinus called Casius: Iustinus calleth it Synæus. On that hill God appeared to Moses, and deliuered to him the Tables of the lawe. Reade hereof more at large in the olde testament. Exod. 20. It is also a citie of Mesopotamia.) * Additio

## Of the hill Syon. cap. 37.

Mount

MOunt Sion was a mount in Ierusalem, thereuppon was Dauids Towre set for fairenesse & defence of the Citie. In the one side of mount Sion was the temple, as it were in the middle betweene the towre and the lower citie, for strength of the towre shuld defend the citie. And therfore oft holy writ calleth Ierusalem the daughter of sion, as the mother defendeth the daughter, and the daughter is subiect to the mother, so the lower citie was subiect to the temple and also to the towre. And among other mountains, mount Sion was of so great authoritie & worthinesse, that not onely the citie of Ierusalem, nor onelye Iurye had the name of Syon, but also all holye Churches, that is gathered both of Jews and of Nations, had the name of mount Sion, and is oft in Prophesies called sion, as in this place: Mount syon is founded in ioye of all the earth, the sides of the North, the Citie of the greate king. For mount sion was full high and full excellent, great, strong, and stedfast, full plenteous and fayre, and most merrye and trustye, and most sure, most rich and ioyfull, perfect, rightfull and holye: Mount of loye and of teaching, as it is written Esay. 2. But of sion shall come lawe: mount of prophesie and of reuelation.

Ps. 87.

Ps. 48. 2

## Of the hill Selmon. chap. 38.

SElmon is a mount in the lignage of Ephraim, nigh to the coastes of the linage of Manasse. Abimelech went vp into this hill, when hee fought against the Sichimites, as Ierome saith. And it is read Iud. 9. that this mount is thicke of trees: and hath much shadow. Therfore Selmon is understode shadowe, and is a moist mount with water and Snowe, and is fat and full of pasture, as it is sayd in Psalmo, anon they shall be made white in selmon: it is the mount of God, the fat mount.

## Of the hill Sophin. chap. 39.

SOphin is a mount in the lignage of Ephraim, in ỹ place of Charmachen, where Samuel was borne, as Ier. sayth, it was a place set full high and plenteous of hearbs & of grasse, & moist with water, & full of hearbes & of trees, and of liking.

## Of the hill Saron. chap. 40.

OF saron it is sayde Esaye. 35. That saron is a mount betweene mount Thabor and the ponde Tiberiades. And of that mount all that land and country hath the name, and is called Sarona yet to this day, as Ierome saith.

Also all the Countries and lands from Cesaria Palestina, vnto the Towne that is called Ioppe, is called Sarona. Nere to this mount be plenteous fields in fruit grasse, and corne, as the Glose rehearseth and saith super Esay. 28.

## Of the hill Seon. chap. 41

DEutronomij. 4. it is sayde, That mount Seon is a parte of mount Galaad, that stretcheth by desart ouer Iordane to the place, in the which Seon dwelled, king of Amorreis, and fell to the lot of Ruben and Gad, and of halfe the lignage of Manasse, as Ierome saith vpon Iere. 46. vppon that word Assendente Galaad, &c. Lok before in ỹ mount Galaad.

## Of the hill Semeron. cap. 42.

SEmeron is a mount, of whome it is written. 2. Par. 13. Now in that mount is the Citie of sabaite, there resteth the Reliques of Saint Iohn Baptyst, as Ierome saith. And Samaria was built sometime in the same mount. And thereafter all the land had the name of that Citye, and was called samaria, because of the mount this Citie was most strong and most hard to winne. Therefore the king of Assyries with a great host, and most great araye of warriours besieged the Citie three yeare continually, and might neuer winne it by strength, but vnneth with strong hunger. But as Ierome saith & so also he shuld neuer haue vben ỹ citie, if men ỹ dwelled therin had not offended the God of Israel, and had trusted

stead-

stedfastly in him, & had not forsaken his law. Loke the properties of this mount before, De montibus Israel, there it is fully shewed.

## Of the hill Seyr. cap.43.

Of mount Seyr is the most mention made in holy writ, and that mount is called also mount Edom. Also thereof it is treated at full before: loke de monte Edom, that is called Monte Esau, for Esau had thre names.

## Of the hill Thabor. cap.44.

THabor is an hill in the middle fielde of Gables, as Hierome sayth super Iere. cap.36. And is a mount with wonderfull mirth & highnesse, & distanteth ten miles from Diocesaria toward the East: And was in the marches of Zabulon, Isacar, and Neptalym. Among the mountaines of the lande of behest, this mount was most famous because of place, of plentie of mirth, of strength, and of stedfastnesse. For the soile of that mount beareth vines, olives, and other trees verye apt to beare fruit. Ther the aire is wholsome, and oft drawe and swete raine, as well in the morning as in the euening, there be high trees that lese not their leaues nor greene coulour in winter neither in Summer. There is songs of many diuers birds and soules: & their voice is liking to the hearers, and diuersitie of coulour of their fethers is pleasant to the sight; and swetnesse is liking to the tast, many birds and soules haunt that place; therefore there be manye Fowlers that lie and lay nets, springs and grinnes, as Hierome sayth vpon this place, Oser. 3. As a net is spread vpon mount Thabor, &c. Passing all other the presence of our Lord maketh commendable this mount and most worthy to be prayed: for with his comming therto our Lord made this mount worshipfull. For in this mount our Lorde taught, in this mount because of praiers our Lord abode by night somtime, in this mount our Lorde fedde the people both with bodily meate & Ghostly: In the top of this mount our Lorde shewed himselfe blissefull, and chaunged his figure passingly before his Disciples, and gaue them reuelation in his owne body, of blisse and clerenesse, that euer shall last.

(*Tabor a mountaine in the Countrie of Galile, where Christ was transfigured. *Addition.

## Of the hill Ziph. cap.45.

ZIph is a mount with much shadowe, therein Dauid hidde himselfe when her absented him from Saule: & is beside Charmela in mount Carmeli. In the which mount Nabal Cormolites dwelled sometime, that came of the kinde of Calef, as Ier. sayth. And that mount hath many woodes, bushes, and trees without fruite, and manye laundes, and wilde beasts, as Roes and wilde Goates be in this mount. And this mount is full of deunes and of dry ditches and holes, and therefore it is a conuenable place for banished men and theeues to hide them therin. And is perillous to straungers that know not the waies therin: for they may lightly lese themselues.

## Of a downe. chap.46.

ADowne is a little swelling or arearing of earth, passing the plaine ground, and not reaching to highnesse of an hill. For a downe is lower then an hill, and higher then the plaine: And is called Tumolus, as it were swelling lande, as Isidore sayeth: and so ofte a down is the foot of an hill. For by downs oft we goe vp to high hills. And downes are called Colles, and haue that name of Colendo, tilling. For they be tilled with lesse trauaile then hills. And men dwell in them sooner then in hills: and they receiue sooner the good aire and heate of the Sun, then the lower lands: and therefore fruit ripeth sooner in downes. Also downes be more bedewed and berained then valleies: therefore fruit that groweth in downes is more swete and sauourie, then fruit that groweth in valleies. Downes be meane betweene the lowest plaines of the lande, & the highest

toppes of hills: therefore aire is more thicker and greater in downes, and more hot then in hills, and more small & clere then in valleyes. For downes receiue of the ouer bodies, more cleane and noble impressions and influence, then in valleyes. And therefore fruit, hearbes, and grasse that grow in downes, be better & more wholsome then those that grow in valleies, and in other places, as Constantine saith. Also downes take sooner ỳ shining of the Sunne beames, and swifter mouing of the clowdes, then valleyes. Also from mountaines vpon the downs, come downe brookes and streames, and after from downes they runne to valleies and fields.

## Of a Valley. chap. 47.

A Valley is lowe landes set betweene mountaines, as Isidore saith. And a valley receiueth and beareth the water that commeth of streames, & of wells: and so valleies be moisted with streames that come out of mountaines. And by shedding therof they be endowed with flowers, hearbs, and fruits, and with greene twigges and branches, and be shadowed by rearing and highnesse of hills, and of downes. Also in vallies is most meting & gathering, and rebounding of Sunne beames: And therefore more hotter impressions be gendered in valleies then in mountaines. And also snow melteth sooner in valleies then in mountaines, & by shedding thereof, the places that be nigh be wette and moyst, as Macrobius saith. And therefore valleyes be demed by aslaye, hotte, trowblye, thicke, and vaporous. Men that dwell in valleyes be oft times greued with hot euills: and moyst, as Constantine saith. Houses that stande in valleyes, be lesse greued with weathers then houses that stand in mountaines. For mountaines stande betweene & defend the valleies from strong reses of weather and stormes. Also men that dwell in valleyes be seldome greued with earth shaking. And the cause is, for in valleyes the partes of the grounde be set and thrust and cleaue stronglye together. Therefore the winde maye not easilye thirle those partes, and come into such grounde. For those partes be not hollowe neyther full of hoales. Therefore they moue not nor wagge with strength of winde, that commeth therein, as Aristotle saith.

Also filth and vncleannesse commeth into valleyes, and abideth there long time: for the aire that is in valleies is sooner rising of great smoakie vapours and of mist then in mountaines. And so the parts of the valleies are more deper toward the centre, then of mountaines, and are more farther from the circumference of heauen. Also in valleies for great comming of water, slime and fen be heaped together, and make so great marres and mires that they be hard for to passe, and by reason thereof passages ouer are found with greate difficultie. Also for plenty of humour, grasse and hearbes growe most in valleies, willowes, & other trees, without fruite growen in valleyes, more then in mountaines.

## Of Campus. chap. 48.

One other maner field is called Campus, & that manner of fielde is plaine grounde and lowe, as a valleye, and not reared on high as mountaines, as Isidore saith: and is called Campus for euen and plaine soting therein. And hath that name of Camis, Greke: And Camis is vnderstode, shorte, euen, or playne. And Campus is a plain place and not tilled nor eared with plough, nor dounged with durt, but is namelye ordeined for walking and playeng, and vse of dedes of knighthode. And is nigh to a Citye, that is common place ordeined to sight of all men, and to vse of the communaltye: and it is appropried to no man, but assigned to the profit of all men.

## Of Ager, a field. cap. 49.

There is another fielde that is called Ager, and hath that name, for some what is wrought therein, as Isid. sayth. lib. 15. And Varro saith, euery such fielde eyther lyeth, and is a standing place, or beareth trees, or is able to pasture, or lieth

to

to lese for beasts, or beareth flowers, & is necessarie for Bees. Therefore as men of olde time meaned, that lande that is tilled is called Ager, and that land that is vntilled is called Rus, as woode and layes, wherein is both milke and beasts. And of this name Rus the vplandish mē haue their name and be called Rustici. For that was the first and idle felicitye of vplandish men. And also such a fielde is called Pascuus: for men that diuide and departe fieldes leaue such a field to their neighbours to pasture and to leses. And Ajuuius is a fielde, that is made a field little and little by drawing & ouerturning of riuers. And so Artifimus is a field that is not conteined in certaine measures of lines, but the endes thereof stretcheth to mountains, and Towres, & riuers. And so a field that is first eared is called Noualis, or a fielde that lyeth voyde euerye other yeare to renewe his vertue. For a field that is called Noualis beareth fruit once and resteth once without fruit. Also sometime a field is called Squalidus, as it were Excolidus, & hath that name, for he passeth out of tilth, as Exconsul is he that leaueth the office of consull. Sometime the fielde is called Vliginosus, ꝑ is vnderstood alway moist: for that is sayd to be moist, that is sometime drie. But Vligo is kinde humoure of land, that neuer passeth nor neuer faileth. Huc vsque Isid. lib. 15. cap. 14. Then the field is a place of busines, of trauell, and of sweate. For the fielde is tylled with trauaile, beaten and digged with mattockes, dolue and turned with spades, opened & eared with cultures and shares, and sowen with seeds, raked and couered with rakes and harrowes, and moysted and watered with dew and with raine, closed about with hedges of thornes, strained in Winter with frost and with cold, and withered in summer with burning and with heate, and is tilled in Springing time, and in Harueste time fruite is gathered, and the fieldes be eared againe. And so the fielde is alwaye trauailed with one trauaile or with other.

## Of Predium. cap. 50.

PRedium is a field or demaine, that an husbande ordeineth for himselfe, and chuseth before all other, as Isidore saith. And properly it is a place, in which an husband buildeth his house and dwelling place in the middle of his owne fieldes. Or it is called Predium, for that in olde time men held fieldes, that they woke in battaile and in war, in the name of a pray, as Isidore sayth: and is called Predium, as it were Preuidium, puruciaunce.

## Of a Meede. cap. 51.

A Meede hath plentie of heye to feede beastes with, and is called Pratum in Latine, and the olde Romanes gaue thereto that name: for it is a place alway ready and prest, and needeth not trauel of tilling, as Isidore sayth. And such places be called Prata, for they be alwaye readie to beare grasse and hey, and Prata, mædes, be watred and moysted with riuers, streames, and wells. And for plentie of humours it giueth alway fading and nourishing to moares and rootes of hearbes. And mædes be springed with hearbes and grasse, and flowres of diuers kind: and therefore for fairenesse & greene springing that is therein, it is saide, that mædes laugh. Also mædes for they bee greene, they bee lyking to the sight, and for sweete odour, they bee liking to the smell, and feeding the taste with sauour of theyr hearbes and of theyr grasse. Hearbes and flowres of mædes giue home to Bees, and breed plentie of milke in beasts & in flocks, & heale woundes, and remedie against diuerse sicknesses and euills.

## Of Desart. chap. 52.

DEsart is a space of land, and is called Desart: for it is forsaken of manye men to dwell therein, and to come therto: therefore men labour it not nor dwell therein, as Isidore saith: and that happeneth sometime, for the lande is barren, or for the ayre is not temperate, or for defaute of wells and of water, or for de-

ſtruction made with enimies. And ſo deſart is not laboured, & is full of thornes and pricking buſhes, and is place of creping wormes and venimous beaſts, and of wilde beaſts, and it is the lodges of baniſhed men and of theues, land of thirſt and drineſſe, land of burning and diſeaſe, lande of waſting and of horrour, land of miſgoing and of erring. For in deſarte wayes bee vnknowen, for the downes and pathes be not worne nor troden, but they be growen and full of Brome, of furres, and of ſhrubbes, and of other buſhes without fruite, and the plaines bee full of grauell and of ſtones, of fenne and of cloddes, and of other lets that greue trauailing men. And bee called Deſarts, for they be not ſowen, as Iſidore ſayth. And ſo places of woodes and mountaines, that bee not ſowen be called Deſertes: and alſo places that men dwelled in ſometime, and be deſtroyed by ſome happe, bee oft called Deſarts, as Iſidore ſaith.

## Of Heremo. chap. 52.

HEremus is a wayles wilderneſſe, and there dwell but fewe, excepte wilde beaſts and fierce. Therfore men that deſire to dwell in wilderneſſe and out of mens ſight and company, be called Hermites. And Heremus is declined Heremus, Heremi, and hath that name of contrary meaning: For Hereo, heres, is for to ſay, to tarry and abide: For fewe men tarry & abide therein. Or Heremus is ſaid, as it were cleauing land: for commonly land that is called Heremus, and Solitudo, is hard, faſt, and ſadde. In hermites place and ſolitarye, wilde beaſtes walke more freely, and abide more ſurely then in other places: for thickneſſe of buſhes and many woods, wild foules and Birdes ſing there moſt ſweetly, and alſo make their neaſts. And for manye wilde beaſts & foules haunt ſuch places, though they bee ſolitarye: yet ſometime hunters come thereto: and alſo there fowlers hide often their grinnes and their nettes. Alſo men that inhabite in that place liue in much trauaile. For now they bee greued with Froſt, and now with burning of heate, now falleth vppon them dewe, now raine, now hoare froſt, and nowe Snowe. And they bee ſelde ouerſet but haply by theues or by hunters. Therfore theſe places of Hermits haue much greuaunce & trauaile, neuertheleſſe it hath a vauntage of commoditie and reſt.

## Of a darke Caue. chap. 53.

A Darke caue is called Antrum, & hath that name of Atro, blacke: for therein is blacke and feareful darkneſſe, as Iſidore ſaith. And is properly a lurking and hiding place of beaſts that dwell in dennes and hoales: therfore in ſuch places beaſtes lye and eſpie and waite their pray. Antrū is called Specus, a place to abide in, to waite, and to ſpie. And hath that name of Speculando, waiting and eſpieng. For ther they wait & eſpie buſily, & ſpie their pray, as Iſi. ſaith. And this place ý is called Antrum is colde in Sūmer & hot in winter, and neceſſarily for wild beaſts to feed & to hide therin their broods & their whelps, & ſtinketh of ſweat and vapours of beaſts.

## Of a Ditch. chap. 55.

DItch is called Foſſa, and hath that name of Fodiendo, deluing: for it is a place made derp by ſtrength and craft, and with wit of deluers moued: And the more the lande is arreared aboue the brinke, the derper the Ditch is within: And the more high and derpe the Ditch is, the more harde and perillous it is to paſſe ouer: for a man may ſone fall therin, and after the falling it is harde to ariſe and come out of the Ditch, as Gregory ſaith. Therefore alſo Ierome ſaith, ſuper Ez. 19. ý a lion is taken in a ditch: for in the bottome of a ditch is a ſheep or a Goat put, and by the ſmell thereof the Lyen commeth into the ditch becauſe of pray: But when he is therein, he is there helde, that he may not go thence. Alſo by the ditch in the one ſide is a place digged, as it were a den: and therin is ſet a trap, as it were a coffer, ý cloſeth ſone, and is hard to open. And when the lion ſeth ý he may not paſſe out of ý firſt ditch, he dreadeth

deth the comming of the hunter, and goeth into the second ditch, and is closed in the trap that is ordeined there: and so he is taken and held prisoner, as Hierome saith. Also ditches be needfull, for with ditches cities and castles be strengthned against enimies. Also place of lands and bounds of mansiõs be departed with ditches. And some ditches be full of water: and therein is fish nourished & creeping wormes of diuers kind. Therfore a ditch is called Fouea, as it were feeding and nourishing of liuing water. For in ditches is water nourished and kept, both running and standing Water. Nowe come brookes therein, and now raine, and now well heads and streames of springing water spring and rise therein. And oft a ditch is the chiefe strength and succour of all fortresses, walled townes and castles, when the Ditch is arayed in good order in bredth, in length, in highnesse, & in deepnesse: to a place that is so strengthened is no comming, but if men passe ỳ ditch with filling and stopping, or by boate, or by bridge, as Hierome sayth.

## Of Spelunca. chap. 56.

SPelunca is a Ditch or hollownesse vnder the earth: and hath that name Spelunca, of speculando, waiting & espieng. For because of widenesse thereof it is an able place to abide in, & to behold & look about. And hath a wide mouth at entring, and open toward the light, and a straight end within. And so spelunca is a place vnder the earth: first shewing light at the entring, and then darke & troubly in passing inwarde. And in the farther end hard & straight, and rough & ragged in the outgoing at the farther end: if so be that the out going may be found, as Damascene saith. And namely in other places there stones & mettals be digged and mined, be such hollowe ditches and dens vnder the earth, & left so hollow & void, when stones and mettalls be voided and taken thence. And the ouer part is vnderset with poasts & pillars, that it may not fal. But oft by great heauines of ỳ earth, those pillars be ouercharged, & fal for softnesse of their owne matter: or the ground beneath is moist, and falleth, & the pillars fall, and so all those that be therin be destroied and vtterly spilt. Therefore it is harde and perilous to abide in mines vnder the earth. For they are colde and moist, darke, vnstable, and vnhelthy. And they be rough, hard, and heauie aboue: & hollowe and deepe beneath. Also such places bee conenable to biding and lurking of wilde beasts, and to put therein filth and vncleanenesse, and to dwelling and abiding of Serpentes and of other beasts.

## Of Cauerna. chap. 57.

CAuerna is earth or lande digged and made hollowe, and hath that name of Cauando, digging and making hollowe. For some parts of the earth be digged and made hollowe and departed asunder with creeping wormes & beasts. or with thrusting of parts, or with boydaunce and out casting. And in cauerns Spice and creeping wormes take their dennes and neasts, and flye therto, when they see and dread perill or harme without. Also to hollownesse of trees and of stones, sometime birds and foules flie, as Culuours and Turtles, when they dread the Egle and the hawke, comming in the aire. Also hedgehoges, connies, and hares to hollowe stones, when they beare houndes, and knowe that hunters come. Also in holow holes and dens of the earth and of trees, Bees make honny, and some manner of foules make ther their neasts and lurke therein. Also in hollow dens lie Adders and Serpents that hurt and sting with venimous biting, man and beast, that come nigh to such dens. And moreouer when the earth is hollowe and full of dennes, it shaketh oft and moueth by winds that come therein, that filleth the dens, and gendereth earth shaking therein, as Aristotle saith.

FINIS LIBRI XIIII.

# ¶INCIPIT LIBR XV.

## DE PROVINTIIS.

OF the parts of the earth, & of diuers prouinces, by the which the world is generally departed, somewhat by the helpe of God shall bee shortlye added to this worke. We will singularly intreate of them all, but onely of such, of which holy Scripture maketh oft remembrance.

### Of the world. cap.1.

The world wide is departed in three, as Isidore saith li.15. For one part is called Asia, another Europa, the thirde Affrica. These three parts of the world were assigned not like much in old time, by mē, for Asia stretcheth out of ẏ south by the East vnto the North. And Europa out of the North vnto the West: But Affrica stretcheth out of the West & passeth by ẏ South, & Asia conteineth onely one part, ẏ is the halfe part of ẏ land that men dwell in: & the other two countries contein the other halfe. The great sea cōmeth out of the Ocean, & stretcheth betweene these parts, & departeth thē asunder: therfore if thou diuidest the world in two parts, of the East & of the West: In one part is Asia, and in the other is both Affrica & Europa. And so Noes sonnes departed and diuided the world after the floud among them: Sem with his offspring had Asiam, and Iaphet Europam, Cam Affricam, as the Glose saith super Genes.10. and super Par..1. Gregory sayeth the same, and Plinius also.

### Of Asia. chap.2.

ASia is taken for the halfe part of the world, and had that name Asia of a woman that helde the kingdome of the East in olde time, as Isidore saith lib.15. This Asia disposed into the third part of the world, hath by the East the rising of the Sunne, and by South Ocean, and stretcheth vnto our Sea, and endeth by North at lake or marreyes, that is called Meotides, and at the flond Tanay. And hath many prouinces and regions, and diuers nations, and wonderful in liuing, manners, and figures and shapes of body, & be wonderfully diuers, in will, heart, & thought. Theyr names and places we shall shortly set, following the order of A.B.C.

### Of Asiria. chap.3.

ASsiria is a Country and prouince of Asia, and hath that name of Assur the sonne of Sem, that first dwelled ther after the floud. This Prouince hath Indie in the East side, and stretcheth to ẏ country of Media in the South side: and hath in the West the riuer Tigris, and in the North the hill that is called mount Caucasus. Where be the gates of Caspie, as Isidore sayth liber.15. Also out of that country came first ẏ vse of purpure, the ointmentes both of baire and of bodies: also odours and smells: and thereof sprang the lecherye of Romanes, and of Grekes, as Isidore sayth. And is a land most temperate in temperate countries: But in many places in the vttermost ends from distemperate places, the land is vnpassible in beasts and serpents, & also in manners of men, as Plinius saith. li.3. where he discribeth the fiercenesse of the men. The Asirians dwelled in this prouince, & hath that name of Assur: they were most mightie people, and helde in olde time the middle country of the land from Euphrates vnto the ende of Indie, as Isidore saith. li.9.

(*Assyria, a region in Asia, called now Syria, in english Surrey, which marcheth on ẏ East vpon Indie, on ẏ West vpō ẏ *Additiō.

noble riuer of Tygris on ẏ south: it hath the country Media, on the North, the hil Caucasus. Assur a city in India, builded by king Salomon.

## Of Arabia. Chap. 3.

ARabia is a Prouince of Asia, and is called the holy Prouince: for there groweth Thus, as Isidore sayth lib. 15. There is most plentie of Trees that beare frankensence, and other with swet odour and smell. For the which fragrant and aromatike sauour, the Grekes call it Eudemon, and the Latines Arabiam, that is vnderstode blessed and holy, as he sayth there. And in farre parts of this Arabia growe most Mirre and Sinamum, and other medicinable things bee there in great plentie: There breedeth a Birde that is called Phœnix, and there is great multitude of other things, and of diuerse wilde beastes and Fowles. Also in Arabia be diuerse precious stones, as Isidore sayth, Plinius and Orosius. There is, as these Authours saye, three manner of Sardonies, and a precious stone that is called Ires, and manye diuerse precious stones in number bee found. And there be founde many Dragons, and some Adders, and in the heads of them be found diuers precious stones. And in that land is saba, and is so called of the daughter of Iupiter. And is a parte of the land of Arabia, stretching vpon the sea that is called Persici, & endeth towarde the sea that is called Mare Arabicum. Loke within in saba.

*Additiõ. (*Arabia in Hebrew Saba, is a country in Asia, diuided into three regiõs, Petra, deserta, & Fœlix. Petrea, (signifieng stonie), marcheth on Aegypt and India. plinie calleth it Nabathea, the chiefe Citie thereof is called Petra, now called Arach, in holy Scripture it is called Petra deserti. By this Countrey the childzen of Israel passed out of Aegypt, it is as Strabo writeth, plaine, inuironed with Rockes of a greate height, wherein bee many springs of fresh water. Without the circuit toward India, the more parte of the Country is desarte without water.)

(*There is the greate mountaine Sina, called of Ptholome Melanes, where the olde lawe was giuen to Moses, and where the bodye of the holye Virgin Katherin was buryed. Also another mountaine called Casius, where the greate Pompeius is buried. Arabia deserta, of strabo called scenetis, hath on the South the mountaine of Arabia fœlix, on the North Mesopotamia, on the West Petrea. The people of this Country haue no certaine habitation, but dwell in tents. Arabia fœlix on the South, lyeth betweene the two Seas Arabicum and Persicum, which is so plentifull, that it bringeth forth corne and fruites twice in the yeare. They haue plentie of all fruite and cattell, except Horses, Mules, and Swine: of all Fowles, except Geese, Cocks, and Hens. And there groweth all kinde of Spices, and swete gummes. The Townes are vnwalled, because the people dee liue alwaye in peace. D. Cooper in Thesaurus.) *Additio.

## Of Armenia. chap. 5.

ARmenia hath the name of Armenus, the companion of Iason of Thessali, ẏ which whē he had lost king Iason, he gathered together the folke ẏ were sparpled abroad & toke Armenia, & called it after his owne name, as Isi. saith li. 15. This is the land of Ararath, into ẏ which Sennacheribs sons fled when they had slaine him in his praiers in ẏ temple of his own God, as the Storye telleth. li. Reg. pri. And ẏ mount, vpon the which Noes ship rested after the floud, is called Ararath: and this Armenie is set betweene mount Taurus & caucasi, & stretcheth frō Capadocia, to ẏ sea Caspium. And hath on ẏ North side ẏ Mountains Ceraunos, of ẏ which ẏ riuer Tigris ariseth, as Isi. saith. There is two Armenias, ẏ ouer & the neather. And ther is two Pannonia, & in either of them is oft found wōders, & things wōderfully shapen: But there, wher ẏ land of Armenie toucheth ẏ brinks & brimes of Tigris & of Eufrates, it is most fruitful vō herbs, corne, woods, & fruit. But it is full of diuers kinds of wild beasts and cruell, and

Serpents and Adders, as Isidore sayeth. And Plinius speaketh much herof libro.2.

*Additiō

(*Armenia, the name of two Regions, Maior and Minor: Armenia maior hath on the North, Colchis, Iberia, and Albania on the West parte Capadocia: on the East part of the Hircan sea: on the South Mesopotamia: & the mountaine Taurus. Armenia minor hath on the North and West part Cappadocia, on the East, the noble riuer Euphrates, and Armenia minor, on the South parte the mountaine Taurus. The Armenians were christened of late yeares, but now they be subiect to the Turkes, Latines, and Grecians: They haue one great Bishoppe, whom they call Catholicum, they kepe holy neyther the Natiuitie of Christ, nor his Baptisme, sayeng, he needed not to be purged nor cleansed of sinne. Also they take from all Sacraments the vertue to conferre grace: They eft-sones baptise those that ... me from the church of the Latines to them, sayeng, that they bee not of the Catholyke fayth. They say that no man may bee christened, vnlesse he receiue the Sacrament of the Altar, and that infants neede not to be baptised, affirming that in them is no originall sinne: That the holy Ghost proceedeth of the Father, and not of the Sonne. That the Sacrament of the Altar maye not bee consecrate of bread cleane without leauen. Also in the consecration they put no water to wine: Moreouer, they saye that the receiuing of the Sacrament profiteth onelye the bodye: That when Christ descended into hell, he led with him all the soules ỳ were there: That matrimony is no Sacramēt, and may be dissolued at the will of the man or woman: That Christ did rise the Saterdaye after good Fridaye: all these are laide to be their opinions, & are condemned as errours by sundrye counsells.)

## Of Aradia, chap.6.

ARadia ỳ is called Aradine also, is an Iland ỳ is all one citie, & standeth in the sea of middle earth, not far from Tirus, as ỳ Glose saith super locū illū, Ezech.27. Children of Aradine in thine armie, &c. & be formely men and cunning in battaile of the sea.

They of Aruad were with thine host round about the walls. Psa.11.

## Of Albania, chap.7.

ALbania is a prouince of ỳ more Asia, & hath that name of the colour of men. For they be borne with white haire: and is a more colder land then other lands of Asia. This Albania hath in the East side the sea Caspium, & riseth by the coasts of the North Ocean: & stretcheth forth by full barren places & desart, to ỳ marreis that is called Paludes Meotides. In this land be great hounds, so huge in body & so fierce in heart, ỳ they throw down bulls, & slay lions, & ouercome & throw downe Elephants, ỳ be strongest of huge beasts: Plinius sheweth an ensample of an houd of Albanie, that was sent to Alexander, & ouercame in a furlong a Lion, a Bore, and an Elephant, as he saith li.8.cap.de canibus Albanie. And the men haue eien painted, and yeelowe in the blacke, that they see better by night then by daye, as he saith, and Isidore also libro.9.

And Solinus telleth the same for merualle.

*Additiō

(*Albania a County in Asia, hauing on the East ỳ sea Caspium, on the West Iberia, on the North the hills Caucasus. The people ther were first poore and simple, & as shepheards: not hauing knowledge of money, nor of anye number aboue one hundred, liuing by exchaunge, not knowing weight, measure, nor husbandrye, and yet ready in warres. They honoured for God the Sunne and the Mone, hauing among them (as Strabo writeth) fiue and twentie languages, and as manye Kings. Of these people are supposed the Albanises that dwell in Morea, sometime called Peloponesus which be nowe vnder the Turke, or vnder the great Cane.)

## Of Attica, chap.9.

Athens was sometime ỹ famous vniuersity of Greece, and the place of eloquẽce.

ATtica is the same prouince, that was the olde Grecia, a parte of the Citie thereof was sometime called Athens. And was sometime nourisher of Philosophers, and mother of liberall lectures: and in Greece was nothing more noble, nothing more worthy, then that Citye, while it gaue businesse to study of loue of wit, and wisdome, as Plinius saith and Isidore li. 15. Plato of Athens was Doctor of all the Prouince of Attica, ỹ was Grecia.

*Additiõ

(*Athenæ the famous Citie of Athens, betweene Macedonia and Achaia, in the Sea coast, it once was called Actæ, and after Attica. This (as Hyginus sayeth) was first builded by Cecrops, and called Cecropia, afterward by Mopsus, Mopsopia, and last of all Athens, of Minerua, whome the Grekes call Athenam, for they reporte that Neptune and Minerua contended for the name, that it was agreed betweene them, that he shoulde haue the name that gaue vnto mankinde, the worthyest and most profitablest gifte, whereuppon Neptune brought forth an horse, and Minerua an Olive tree. The matter being put to voyces which was ỹ most profitable, Neptune was cast by one voice, and gaue place vnto Minerua. This Vniuersitie was the inuentour and diuisour of all liberall Artes and Sciences, and the mother and nurse of all auncient Philosophers, Oratoures, and Poets: and therefore was called as it were the mart towne of all good learing, whether they resorted to studye, out of all partes of the worlde. D. Cooper. Thesaurus.)

Demosthenes with noble speaking made this Citye haue a great name, passing long time during, as Salustius sayeth. But passing all other Ariopagita Saint Paules Disciple, commendeth and maketh famous this Citie. For by his greate wit and profounde wisedome he lighted all partes of the worlde, as sayeth Epiphanius in the commendation of Denis Ariopagite, and Isidore sayth the same.

## Of Achaia. chap. 9.

AChaia a Prouince of Grecia in Europe, so named of a king, that was called Acheus in old time: This prouince is almost an Iland, for it is inuironed all about with the sea, except by North ther he ioyneth to Macedonia. For hee hath in the East side the sea Cirenent: in the North East ỹ Grekish sea, & in ỹ south the sea Ionium, & in the South & West the Ilands that be called Cassodie. And onely in ỹ North side it ioineth to Macedonia, and Achaia, that is Grecia. The chiefe Citie of that Prouince is Corinthus, a place most strong, as Isidore sayeth. libro. 15. For vnneth is anye waye to come thereto for highnesse of place, and much folke, and for highnesse of the Sea, and also for strength of Walles. Corinthus, the sonne of Horestes builded this Citie. And among the Grekes this Citye is called Corinthia, which is to vnderstande seruice of the common weale, as Isidore sayeth li. 16.

*Additiõ.

(*Achaia a parte of Greece, containing these countries, Attica, Boetia, Megaris, Aetholia, and Phosis, it hath on the West Epire, on the East the Sea Aegeum, on the North Macedonia, on the South the sea Creticum. There is another Achaia in Peloponesus, now called Morea, where was the citie of Patras, in which Saint Andrew the Apostle was martyred.)

*Additiõ.

(*Corinthus, a famous, rich, and great city in Achaia, scituate in the narrow straight, entring into Peloponesus, nowe called Morea: By reason of the commodious scituation for resorte of merchaundise out of all Countryes, it was the greatest mart Towne in all the worlde, and thereby rose to so great wealth and power, that the Romanes beganne to suspecte and feare them, wherefore on a time, when with proude wordes they abused ỹ Romane Ambassadours, (as Strabo writeth) they cast vrine on their heades, as they passed through the Citie, the Romanes taking therwith

great

great displeasure, sent there Captayne Mummius against them, who besieged the Cittie, and within short space, so destroyed it, that scantly anye token of so noble a citie which in few yeres remained: At the burning of it, so many rich and costly Images, of sundrye sortes of mettall were melted, that thereof after was founde a kinde of precious brasse, called Aes Corinthum, which long time after was had in great estimation. This scornefull Corinth and rich citie was destroyed about the yere of the world. 3818 before the comming of Christ. 145. yeers. Lanquet in his Cronicle.)

## Of Archadia. chap. 10.

ARchadia is a Prouince set betweene the Sea Ionium, and the Sea Egeum, as Isidore saith. Archas Iupiters sonne put out the men ꝑ dwelled in this land, and called the land Archadia by his own name. And afterward the land was called Sicionia, of a king which is called Sicionius, as Isidore saith. li. 15.

*Additiō. (*Archadia a Country in Greece set in the middle of peloponesus, or Morea, so called of Archas the son of Iupiter, who reigned there. It was also called Pelasgia, Parrhasia and Liconia, there was the Bagpipe first inuented. Also the fenne Lerna, where Hercules slewe the Serpent Hydra, is there: with the riuer Grymanthus, a mountaine of the same name, there is also found the stone Abeston, which being once hotte may neuer be quenched, and is of the colour of yron.)

## Of Alania. Chap. 11.

ALania is the first part of Cilicia, that is the first and most land & Country of Europa, the which Europa beginneth from the riuer of Tanay, and stretcheth downewarde and Westwarde by the North Ocean, vnto the end of Spaine, ꝑ Southeast part therof stretcheth vpward from the sea Pontus, & is ioyned all to ꝑ great sea: And is ended at the Ilandes ꝑ be called Gades, as Isid. saith li. 10. And so Alania is the first part of Cilicia: And Alania stretcheth frō ꝑ marreis Paludes Meotides, vnto Denmarke, and is a full broad lande, and conteineth many fierce and strong nations, and is vnder a colde Clima, and lyeth frowarde the East toward the North.

## Of Amazonia. chap. 12.

AMazonia, womens land, is a Country, parte in Asia, and parte in Europa, and is nigh Albania, and hath that name of Amazonia, of women ꝑ were the wiues of the men that were called Goths, ꝑ which men went out of the nether Scithia, as Isidore saith li. 9. & were cruelly slaine, and then their wiues toke their husbands armour and weapon, and rosed on the enimies with manly heart, & toke wreake of the death of their husbands. For with dent of sword they slew all the young males, and olde men and children, and saued the females, and departed prayes, and purposed to liue euer after without companye of males. And by ensample of theyr husbandes that had alway two kings ouer them, these women ordeyned them two Quenes, that one was called Marsephia, and that other Lampeta, that one shoulde trauaile with an hoast and fight against enimyes, and that other should in ꝑ meane time gouerne and rule the communalties. And they were made so fierce warriours in short time, that they had a great parte of Asia vnder theyr Lordshippe nigh an hundred yeares, among them they suffred no male liue neither abide in no manner wise. But of nations ꝑ were nigh to them they chose husbandes because of children, and went to them in times that were ordeined, and conceiued children, and when the time was done that was ordeined to the office of conception: then they would compell theyr louers to go from them, & get other places to abide in, & would slay their sons, or sende them to theyr Fathers in certaine times. And they saued their daughters, & taught them to shot and to hunt, And for the shot of arrowes should not be let with great breasts, in the seuenth

yeare (as it is saye) they burnt off their brestes, and therefore they were called, Amazones, that is to understand, without brestes, as Isidore sayeth lib. 9. In olde time men called them, Vuimenenses. And as it is said, Hercules assaulted first the fiercenesse of them, and then Achilles: but that was more by friendship than by strength, as it is contayned in dedes and doing of Greekes, and the Amazones ther destroyed & brought to death by great Alexander. That the story of Alexander sayth not is so: but it is sayd, that Alexander demaunded tribute of the Quene of Amazons, and she wrote to him againe by messengers, in this maner.

Of thy wit I wonder, that thou purposest to fight with women, for if Fortune be on our side, and if it happen that thou be overcome, then art thou shamed for ever more, when thou art overcome of women: and if our Gods be wroth with us, and thou overcommest us, it shall turne the to little worship, that thou hast the maistrie of women.

The noble king wondred on hir answere, and said, that it is not seemely to overcome women with sword and with manesse, but rather with fairnesse and with love, & therefore he graunted them freedome, and made them subiect to his Empire, not with violence, but with friendship and with love.

¶ As concerning the Amazones, for the better credite of so straunge a matter, I finde set forth in the Antargotake, of Andrew Thevet a much booke, he dedicated vnto Monsignour Francois, Conte de la Rochefoucand. Anno. 1558. Chapi. 3.

Addition

Amazons of America.

The Spaniards did so much by their journeyes, that they arrived in a Country, wherein were inhabiting Amazones, the which would never have been thought: for that Hystoriographers have made therof no mention, because they knewin not this country late found out. Some may saye, that they are not Amazonists, but as for me, I judge them such, seeing that they live even as the same the Amazonists of Asia to have lived. You shall vnderstand, that these Amazones of which we speake, are reported, inhabiting in certaine Iles, which are to them as strong holds, having always perpetuall warre with certaine people, without any other exercise, even as those of whom former writers have mentioned. These warlike women of our America being fortified in Iles, are most commonly assayled of their Enemies the barbarous Indians, that arryue on the shores of these Amazones, with barkes and other vesselles of a straunge forme, whereof some are of the skinnes of beasts, set out & stiffened with a kinde of slender frame: with these they assayled their enimies, they fight with bowes and arrowes, the women defende them with the like courage, using a straunge kinde of out crieng noyse: they make their bulwarkes with the shels of Tortoyses, which bee very great and strong. I finde by the Hystories, that ther are three sorts of Amazones, all alike, differing onely in places & dwellings. The most auncient sort were in Affrica, among the which were Gorgonists, & had Medusa for their Quene. The other were in Scithia, neere to the river of Tanais, which sithe have reigned in a part of Asia, neare to the river Hermodon. And the third sort of Amazones, are those which we bee treate of. There is diuers opinions why they were called Amazones: the most common is, for because that these women did burne their brestes in their youth to be more apt in warre, which I finde very straunge, and repose me to medicines, whether they can burne those parts without death, knowing the tendernesse of the flesh, and the nerenesse to the heart. As concerning the Etimologie of this word Amazones, and of Mazo that signifieth breast, for that they live not with breast but with other things, which is as absurd as the other, for in that time they might call manye that lyued without breast, Amazones, as the Troglodites, and many others. In like maner all the Indians: the word Mazo signifieth nourished without womans milke, the which is most

liket

likest to be true. Howsoeuer it is, these women are named warlike. Howeuer, ye shall note, that the Scythians, which we call Tartarians, being driuen out of Aegypt, subdued the greater part of Asia. In the meane time, the Scythians absenting themselues so long frō their wiues, and although being requested to make returne: regarded more the hoped victorie in Asia, than the company of their wiues, was the cause of so strange a diuision, as is now discouered of.

These wiues voyde of hope, and hard strong in furie, chose two chiefe Gouernours ouer them, Lampedo & Marthesia, that they, not onely defending their country from inuasion of their enemies, in maintaining their libertie: but also made many Conquests in Europe and Asia, euen vnto the riuer Hermodon. These women to maintaine their posteritie, did offer themselues to their neighbours, without any other kinde of marriage, and of the fruite that proceeded, they killed the males, and reserued the females for warres, their weapons were bowes and arrowes. The Amazones of America inhabite in little lodgings, like bothes or Cotages. They vse the company of men secretly and by night (for increase) they kill the males, and they traine vp the female children to the exercise of shooting. When in fight, they take anye of their enimies, they hang them vp, tied by one leg or arme to trées on the top boughs, and so shoote them through with many arrowes. These flocking together, greatly amazed the Spaniards, who saluted them with Gun shot, to ye spoile of many of those women.

The originall of Amazons in America, are vncertaine.

Supposed the scatte red brood of Pãtesil la, which was at ye destructiõ of Troia.

## ¶Of Almania. Cap. 13.

ALmaine is a noble Countrey and a worthy in Europe, & hath that name of the riuer Lemanus beyond Danubius flood, as Isidore saith, wher men of that land dwelled, & wer called Alemanni, & haue that name of the riuer Lemanus, & this land is called Germanie also, as Isi. saith li. 15. There he saith y after Denmarke, that is y end of the nether Siria, cõmeth Germanie, & hath in y East ye riuer Danubius, in y South y riuer Rhene, & in the North & west y sea Ocean. And there be two Germanies, the ouer that stretcheth to the high mountaines, that be commonly called Alpes, into the sea of mouie earth or Adriaticum, where the great sea entreth & stinketh in the Country Aquila, by y multitude thereof. The other Germanie is about the riuer Rhenum. And either Germany is a rich land & noble of strength, and of riches, and of men that be good warriers, and for plentie of gendring of people, it is called Germany, as Isi. saith li. 15. for it gendreth gentle & huge people. And Isid. speaketh of them & saith: that the nations of Germany be many, and haue huge bodies, and be strong & mightie, bolde and hardie of heart, and wilde, occupied with houndes running on hunting, faire of face, and well shaped with long haire and yeolow lockes, free of heart, merry and glad, & namely saxons, that passe other in those forsayd things. Isid. speaketh of them and sayth: That the nations of saxons is set in the ends and cliffes of Ocean, and be full swifte and mightie, and be called Saxons, for they are most strongest kinde of men, & better than other on the sea, for they pursue not their enemies onely on land, but also on sea. They pursue them y grieue them, as they were wood, they are strong and hardy, their lands be full of fruite, & moist with water, and with best riuers. Also in their mountaines be myned all manner mettals, except tinne. Also in either Germany be other prouinces, that be not lesse worthy, as Austria, Bauaria, about y riuer Danubius, & Suevia & Alsatia about the riuer Rhenum, & manye other, y it were to much to rehearse thē. Of the Saxons of Germany came y Englishmen & their Offspring, & had the Iland Britaine in possession. English mē follow their language & maners in many things yet vnto this day, as Beda saith li. de gestis Anglorū. Loke within this letter. S. de Saxonia.

(*Germany, is a country called of some Dutchland, of some Almaine. It is described by Tholome y 12. cha. to be bounded on y west with the riuer of Rhene: *Additiõ.

On the North, with the sea Germanicus Oceanus. The Southwest part with the riuer Donowe, vnto the hills of Sarmatia. The name of Germany extendeth now farther: for there are contained, many great Countries and cities, which sometime were part, of Gallia Belgica, that is to say, from the riuer of Rhene, Westward, vnto our Sea, Mare Britanicum.)

*Additiõ. (*Ancon is a parte of the Riuer of Nilus: also a notable Citie and hauen in Italy, in the Country Picenum, which standeth vpon the sea Adriaticum: and was so called because the Sea-bankes there, doe bend in forme like to an arme with the elbowe. It was first buylded by People of Syracusis, afore the incarnation of Christ. 179. yeares. And the hauen was augmented by the noble Traianus Emperour of Rome. After it was destroyed by Saracens, and eftsones builded and inhabited, and is now a famous Citie.)

*Additiõ. (*Anwarpe, a notable part towne, in Brabant, called Antwerpia, of sumptuous & faire building, very rich in merchãdize. The inhabitants of late yeres, surmounting in attire and banquetting, are somewhat giuen to drunkennesse and lechery.)

## Of Anglia. cap. 14.

ENgland is the most greatest Iland of the Ocean, and is inclosed all about with the sea, & departed from ỳ roundnes of the world, and was called sometime Albion: and had that name of white Roches, which were seene on the sea cliffes. And by continuaunce of time, Lords and noble men of Troye, after that Troye was destroyed, went from thence, & were accompanied with a great nauie, and fortuned to the cliffes of the forsaid Iland, & that by Diana of theyr fained Goddesse Pelias, as it is sayd. And the Troyans fought with Giaunts long time that dwelled therin, and ouercame the Giaunts both with craft and with strength, and conquered the Iland, and called the Lande, Britaine by the name of Brute that was Prince of that Hoaste, and so the Iland is named Britaine, as it were an Iland conquered of Brute, that time with armes and with might. Of this Brutes Offspring came most mightie Kings. And who that hath lyking to knowe their dedes, let him read the Storye of Brute.

And long time after the Saxons won the Iland with manye and diuers harde battailes and strong, and their Offspring had possession after them of the Iland, & the Britons were slaine or exiled & Saxons departed the Iland among them, & gaue euery prouince a name, by the propertie of his owne name and nation, and therefore they called the Iland Anglia, by the name of Engelia ỳ Duõcns, the worthiest Duke of Saxons daughter, that had the Iland in possession after many battailes. Isid. sayth, that this land is Anglia and hath that name of Angulo, a corner, as it were lande sette in the ende or a corner of the world. But Saint Gregory seing English children to sell at Rome, when they were not christened, and hearing that they wer called English children: according with the name of the countrey, he answered and sayd. Truly they be English, for they shine in face right as Angells, it is nede to sende them message with word of saluation: for as Beda sayth, the noble kinde of the Land shone in their faces. But of this land Plinius and Orosius speaketh much. Isidore sayeth and toucheth in some more openly, than other, that speake thereof more darkely. Britaine, that now is called Anglia, is an Iland set afore Fraunce and Spaine, & cõtaineth about xlviii. times, lxxv. miles. Also there be many riuers and great, & hot welles. There is great plentie of mettalls, ther be plentie of the stones Agates, and of Pearles: the grounde is speciall good, most apt to beare corne and other good fruite. There be namely many sheepe with good woll, there be many Harts and other wilde beastes: there be fewe wolues or none, therefore there be many sheepe, and maye be safelye lefte without ward in pasture and in stables, as beda sayth.

There-

Therefore one describeth the Englyth land in metre, as it followeth.

Anglia terra ferox, & fertilis, angulus orbis.
Insula prædiues, quæ toto vix eget orbe.
Et cuius totus indiget orbis ope.
Anglia plena iocis, gens libera, apta iocari.
Libera gens, cui libera mens, & libera lingua.
Sed lingua melior liberiorq; manus.

These verses shew, that England is a strong land and sturdie, and the plentifullest corner of the worlde, so rich a land that wanteth it neadeth helpe of any land, and euery other land neadeth helpe of England. England is full of mirthe and of game, and men oft times able to mirth and game, frée men of heart and with tongue, but the hand is more better, and more frée than the tongue.

And he accounteth much other worthinesse, both of the men and of the Iland, which were to long to set héere all arowe. Loke within the chap. of Brit.

*Additiõ. (*Anglia, the realme of England, part of the Ile called Britaine. The people are called Angli, of a people of Saxony, which wer at ỹ time most of reputatiõ, & therefore their name longest continued, as well in the people as in the countrie. Read more thereof in Brit. as followeth cha. 28.)

## ¶Of Aquitania, chap. 15.

The Countrey of Aquitania, Guyan, is a Prouince of Gallia in Europe, as Isidore sayth lib. 15. And hath that name Aquitania, of bending and winding waters of the riuer of Loyre, which is the bounder of that lande in manye places, and compasseth it nigh all about, and is a fruitfull land, merry and noble, with townes, cities, castles and towers, moyst with waters and faire Riuers, Medes, fieldes, gardeines, and meres, set with vines and with vineyards, with trées and fruite of diuers kindes, riche with diuers riches.

Many particulars are contayned vnder this name Aquitania, as Plinius sayeth. This lande hath in the Northe west side the Sea Ocean, as Orosius sayeth, and that Coast of the Sea is called the Spanish Sea: & hath Spaine in the west side, and Gallia Lugdunensis in the North and in the East, and stretcheth to the Prouince of Narbon, in the Southeast, and in the South, as Orosius saith.

*Additiõ. (*Aquitania, Guyan, accompted to be the thirde part of Fraunce, hath on the West the Ocean sea, on the North the riuer of Loyre, or (as Cesar writeth) the riuer of Gerond, on the East the parte of Fraunce called Lugdunensis: on the South, the mountaines Pirenei, which deuided Fraunce from Spaine. Albeit a parte thereof, containeth Gascoyne, Foix, Bigor, and a fewe Countreyes more.)

## ¶Of Andegauia, chap. 16.

Angeo is a Prouince of Fraunce, and nigh to Gyan, and stretcheth vnto litle Britaine, and the chiefe Citie thereof is called Andegauis, and by the name of that Citie, all the Prouince about is called Andegauis, and this land beareth wine and fruite, and is rich of all fruite and gads, and is like to Aquitaine with vineyards and fruite.

## ¶Of Aluernia, chap. 17.

Aluerne is a Prouince of Fraunce Lugdunens, the chiefe citie thereof is called Mounte clere. This hath Germany in ỹ northeast side, & Italy is in the South side, & the prouince of Narbon in the west, & that part of Fraunce that is called Gallia Belgica in the northe is a land with many woods & frées, with mountaines & pasture, and beastes tame and wilde, with fruite, corne & wine in many places.

## Of Apulia, chap. 18.

Apulia is a Countrey vpon the sea in Italy, that is a parte of Europe, and is departed from ỹ Ile of Cecilia, by an arme of ỹ sea, & is a land so much foin, with gold & siluer, so much swéet oyle,

and

and wine, & is noble & strong with noble cities, castles & townes, & is plenteous, & beareth corne, & fruit, & is the end of Europe against the South, and is departed from Barbary onely by the sea. And it is sayd, that therein be hot wells, which be medicinable to sicke men. The chiefe citie of that land is called Brundusium. The Grœks builded that citie sometime, and it hath that name of Brunda in Grœke, that is to understande, Hartes head: For that Citie is shaped as an Hartes head with hornes, and so disposed, as Isidore saith libro. 16. cap. de nominibus ciuitatum. Beside this land lyeth a land that is called Campania, mother of corne and of fruite: & by plentie thereof, many prouinces be sustained both on this side of the great sea, and also on that other side.

*Additiõ (*Apulia, Puel a part of Italy, bordering on the sea Adriaticum, a countrey populous, and hath in it manye townes and castles, abundaunce of Corne, wine, Oyle, and god Coursers for the warre. The chiefe citie therof, is Brunducium. There is also the mount of Saint Michael, called Garganus. This Countrey is called by other names, as Iapygia, Messapia, Calabria, and Salentina. The people are called Apuli.)

## ¶Of Affrica. Cap. 19.

AFfrica, as some men meane, hath that name, as it were Aprica: for it is clere and open to heauen, and to the Sunne, for it receiueth no strong cold, as Isidore saith lib. 15. Other men meane, that Affrica hath that name of Affer, the sonne of Abraham, begat on Cetimra. And it is sayd, that he conducted an hoast toward Libia, and ouercame his enemyes, & dwelled there, & called them that came there afterwarde, Affros, as Isidore sayeth libro. 9. &c. And Affrica beginneth at the ende of Aegypt, and stretcheth by the South and by Aethiopia, vnto mount Athlante, and is beclypped in the North, with the sea of middle earth, and endeth in the sea Gadiad. This lande is called the thirde part of the worlde, and is diuided against Asia and Europa. In this Affrica be many Prouinces, as Libia, Cyren, Tripol, Bizancicum, Carthage, Mauritania, Aethiopia, and many other. And that part of the worlde that is called Affrica, is lesse in space, than Asia or Europa: but to the quantitie thereof, it is more rich and more wonderfull in qualitie, for it is more rich of golde and of precious stones, and also of fruite, of Corne, and of Myues. Also therein be manye wonderfull kindes, figures and shapes, of men and of beastes, which shall be knowen, when the Countreyes of Affrica be described by their owne names. And is more burned with the heate of the Sunne, than other landes, and is inuironed with diuers endes of the Occean, and is barraine in many places, because of heapes of grauell, and therein be Satires, Wodwoses, Tigers, and horrible beasts, as it shall be more knowen after.

*Additiõ (*Affrica, the third part of the worlde, wherein is Carthage, Numidie, and all the countries now called Barbary, and also the great countrey called Aethiopia. Affrica semper aliquid noui apportat. A Prouerbe applyed to vnconstant and wauering persons, neuer content with one state, but alwayes desirous of nouelties. The most noble captaine Scipio, was called Affricanus, because he subdued that country, and conquered Annibal, & the people of Affrica was named, Scipio Affricanus Maior. This Publius Corn. Scipio was a Romane.

## ¶Of Asturia. Cap. 20.

ASturia is a Prouince of the hether Spaine, in the marche of Europe and Affrica, as Isidore saith lib. 15. And so they that dwell nigh the riuer Hasturium, be called Astures. Their country is closed about welnigh with woodes and mountaines, as he saith. Onely the people of that land, be more pleasing in heart and will, and more free of heart, & more godly than other. The Citie is called, Metro. In that lande is scarce of wine, of wheate, and of oyle.

For

For the land is colde and not full able to beare such corne and fruite, but there is passing plentie of mylo and of chestens. It is said that there growe many manner fruite and apples, of which they make them drinke in stede of wine, and also they be most rich of beastes, wilde and tame. And (as it is saide) the people is more generallye and kindlye merry and glad, with noble voyce to sing, and swift in course and in running, strong and hardie in battaile, semely of kinde, faire of shape, after the disposition of the country and of their land: they be light of tongue to speake to scorne other men.

*Additiõ. (*Asturia a countrey in Spaine, betweene Galicia and Portugall: which sometime was famous for mynes of golde, and ambling hackneies called Asturcones. D. Cooper in Thesaurus.)

¶Of Aragonia. chap. 21.

ARagonia is a Prouince in Spaine, with plentie of Vineyardes, and of corne, moyst with Welis and with riuers. Aragothes dwelled therein sometime, and of them the Country hath the name yet to this day. For the Nations of Gothes, dwelled in that Prouince sometime: and so Aragonia is sayd, as it were Aragotha, as Isidore sayeth. The riuer Hiberus runneth there, the chiefe Citie thereof is called Cesar Augusta.

*Additiõ. (*Augusta Cesarea, a citie in Spaine, vpon the riuer Iberus. Iberia, the auncient name of Spaine.)

¶Of Babilonia. chap. 22.

BAbilonia is a Prouince of Asia in Chaldea. In the head thereof is the Citie Babylon, of whom the lande hath the name, and is called Babylonia: and was so noble that Chaldea, Assiria, and Mesopotamia passed into the name thereof sometime, as Isidore saith li. 15. Most noble riuers run thereby, among whom the chiefe riuers are Tygris and Eufrates, that spring out of Paradise. And it is the best lande to beare all manner of Corne and fruite, and wine, and it is ful of sweete spices, hearbes, and trees, and most rich of precious stones, and of diuers mettalls, with most plentie of Camells, Horses, Asses, and Mules, & other beasts. Therin is plentie of wilde beasts and wonderfull, & wonderfully shapen, and namely in Desart place. The chiefe Citie thereof, was called sometime Babylon, that is to vnderstand, confusion: for the language was confounded of them, that buylded the tower Babel, as it is sayd, Ge. 11. Ierome super Esay. 11. describeth the greatnesse thereof, & saith, that Babylon is the chiefe Citie of the Chaldes, the walls thereof were 200. paces in square from corner to corner, that maketh in all 800. paces, and so the wals were accounted for two leages and an halfe. Also there was a Tower, of three thousand paces high, which containeth of high two leages bated in breth. The matter thereof was made of burnt tyle, that may not be departed nor vnbound, & therfore it might not be destroied with fire nor with water: for there was confusion of language, it was called Babel in Hebrew, and Babylon in Greeke: and thereof all the lande about hath the name, and is called Babilon. And there raigned somtime y most mightie King Nabuchodonosor, among other nations of the world, that is made subiect to the Empire of Chaldes, he made also Iewry thrall, and therfore in his Newewes time Balthasar, Babylon was all destroyed by Cyrus and Darius Kings of Persia and Medes, and it was neuer buylded againe, but of the spoyle thereof were two Cities buylded, that one was called Sephon, as Ier. sayth. And the place that Babylon was in, is desart, and nourisheth nothing but beasts wonderfully shapen. Luke afterward, in Chaldea.

*Additiõ. (*Babilonia, the Countrey wher the Citie of Babylon stode, on the North it is bounded with Mesopotamia: on the West, with Arabie the Desart: on the East, with Susion: on the South, with the Red sea. In this Countrie is Chaldea, on the which standeth the great Ci-

tie Babylon, and signifieth confusion or mixture. It was the name of a Tower builded by Nemroth, before the incarnation. 2741. yeres. At the building hereof, was ỳ first confusion of tongues. This was done in the land of Semnaar, in the countrey of Chaldea. The Tower was in height fiue miles, one hundred seauentie paces. Afterwarde the Citie was inlarged by Semiramis. It contained in compasse sixtie miles. The wals were in height three hundred fete, in thickneſſe of breadth seuentie fiue fete, and had an hundred gates of Brasse. There ranne through the middle of it, the famous Riuer Euphrates. D. Cooper in Thesaurus.)

## ¶Of Bactria, chap. 23.

BActria, is a Countrey in Asia, and hath that name of a Riuer, that is therein, that is called Bactrus, as Isido. sayth libro 15. The plaine parts thereof that beare corne, are compassed about with mountaines. The contrarye parts to those, the riuers of Inde close about, and the other vale, the Riuer Ochus inclosseth. And therein are Camelles, most strong, that neuer stomble, as Isidore sayth.

*Additõ. (*Bactria a Citie in the farthest part of Persia, the People whereof are called Bactri, and Bactriani, in whome is such inhumanitye, that when theyr Parentes be verye sicke or olde, they throw them vnto fierce Dogges, which doe rent them in peces, and deuoure them.

The women of that Countrey vse sumptuous apparayle, with sweete Ointments, and other riche attyre, and are of their Seruauntes more obayed, and reuerenced than the men are. They neuer come abroad, but on horse back, with riche Ornamentes of Precious stones and Jewells. Chastitie they regarde not, but make themselues, common both to theyr Seruauntes, and to Straungers, theyr Husbandes finding no fault thereat, ouer whome they seeme to haue dominion.)

## Of Braciana, chap. 24.

BRaciana, is a Countrey in Affrica, and hath that name, of two most noble Townes: that one is called Andromethus, and that other Byzancium. This lande is plentcous in Corne and in Oyle. The grounde thereof is so fat, that seede that is sowen therein, increaseth and multiplyeth it selfe an hundred folde, as Isidore sayeth, libro. 15. ¶Of Braginanis looke in the end of this Booke.

(*Byzantium, a Citie of Thrace, now called Constantinople, sometime buylded by Pausanias Duke of Spartans. The Inhabitants whereof were called Byzantij: afterward, it was augmented by Constantine the Emperour, and was the chiefe and head of all the Empire Orientall. It is now vnder the Turke, who wanne it the yeare. 1453.) *Additõ.

## ¶Of Brabantia, chap. 25.

BRabant is a Prouince in the ende of Germanye, and stretcheth to the Countrey of Fraunce, that is called, Gallia Belgica, and hath the Riuer of Rine & Frisia, in the East side, & British & Flaunderish Ocean in the North side, and the nether Fraunce in the west side, and the higher Fraunce in the South side. And the water that is called Mosa runneth by this land, & Scaldia the Riuer, entering with flood and ebbe of the Sea, with diuers other smal riuers & fountaines, that moiſt the land.

This lande in much parte thereof is apte for Vines, it is heighted with Woodes, Downes, Meddowes, and Orchardes: it aboundeth of trees that beare fruite, of beastes wilde and tame, as hartes, wilde boares, hares and connies: & in this land be many famous townes. This lande beareth well fruit, and is ful of men of semelye stature, and fayre of shape: and be men of warre, bolde & hardie against their enimies, pleasing & quiet among themselues, deuout men, godly and benigne.

(Mosa

*Additiõ. (*Mosa Fluuius, a riuer which is called the Maze, and runneth betweene the Dutchye of Brabant, and the lande of Luke.

¶Of Belgica. chap.26.

BElgica is a Prouince of Fraunce in Europe, and hath that name of a citie, that is called Belgia, as Isidore saieth lib.9. This Prouince (Orosius sayeth) hath Germany, and the Riuer of Ryne on the East side, and the mountaines that are called Alpes Pennine, in the North east side: and the Prouince of Narbon is in the South side. Therein is the Citie of Arelatensis, & hath the Prouince of Lugdunensis in the West, and the Brittish sea in the North west and Britaine, that is England, in the North side. This lande is plenteous of corne and of fruite, and beareth wine in many places, and is ful of men, and is strengthened with Cities and with townes. And the men be fierce by kinde, as Isidore sayeth libro.9. The men be bolde and hardye, the lande is moyst with waters and Riuers, and faire with plenteous fieldes, and woods, and meades, and full of noble beastes, with fewe beastes wonderfully shapen, with few venemous beasts except frogs & Adders. And generally and commonly this lande is peaceable and quiet, and this land of Belgica, hath many diuers people and countreyes, with somewhat diuers language.

*Additiõ. (*Belgæ. The people that inhabite the Countreyes and Townes, inclosed with the Ocean sea, and the Riuers of Rhene, Marne and Seyne, wherein be the Cities of Tryre, Colayne, Maugunce and Reynes. Also the Countryes of Flaunders, Hollande, Gelderlande, Iuliers, Cleues, Henawe, part of Frizeland, Picardie, the greatest part of Champaine, and all the Forest of Arderne. It was sometime called, Gallia belgica.)

¶Of Bithinia. chap.27.

BIthinia, (as Isidore sayeth) is a Prouince of the lesse Asia, in the beginning of the Sea that is called Pontus toward the East, and lyeth afore Thracia, and hath had manye names some time, for it was first called, Bithicia, and afterwarde Bithinia, and had that name of a King that was called Bithinius. This is the more Phrigia, and the chiefe Citie thereof, was called Nicomedia: thether Hannibal, Prince of Carthage fledde, and dyed with venyme, as Isidore sayeth libro. 15. Fenix buylded first Bithinia, that was first called, Pirramunda, as Isidore sayeth.

*Additiõ. (*Bithinia, a Realme in Asia, which now the Turke hath: on the North, it hath the Sea called Ponticum: on the South, Misia, and Phrigia. It was called also Bebrycia, and after Phrygonia.

Nicomedia a noble Citie in Bithinia, where Constantinus Magnus the Emperour dyed. It is now called of the Turkes, Nichas.

Hannibal the sonne of Hamilcar, the most noble and valyaunt Capitaine of the Carthaginenses, who making warre with the Romanes fyftene yeares, contended with them in prowesse and policie, winning from them they? Dominions in Spaine and Italy. Finallye, being vanquished by Scipio, he fledde to Antiochus King of Asia, afterwarde to Prusias King of Bithinia: of whom vnder the couloure of amitie he was betrayed, and should have bene delyuered to Flaminius, that time Embassadour to Prusias: But Annibal perceiuing it, chosing rather to dye, than to come into the handes of the Romanes, toke poyson, which he had kept for that purpose, sayeng: Let vs delyuer the Romanes from the care mis feare, which they have of vs, with a true worde of indignation, and so dyed, before he might be delyuered. D. Cooper.

¶Of Britania. chap.28.

BRitaine is an Ilande of Ocean, in Europe, and stretcheth fayre along, and hath Fraunce in the South side, as Orosius sayeth.

This lande hath in length the space of foure score myle, and in breadth two hundred miles, and in that place there is the endelesse Ocean Sea. There are the Ilandes Orchades: twentie of them are Desarte, and thirteene be inhabited. Then commeth the Ilande Tyle, seuen dayes sayling from thence, as Plinius sayeth libro. 4. and Isidore. 15.

Addition. This Ilande Tyle, was thought to be the vtmost Ile in the West.

And this Ilande Tyle, is departed farre from the Ilands of Britaine, as Orosius sayeth, towarde the North, Northwest, and lyeth in the middle Ocean, and is knowen but to fewe men, for it is so farre in the sea, as Plinius saith libro. 4. chap. 17. This Britayne lyeth betweene the North and the west, afore Germany, Fraunce and Spaine, with right farre woo bat wéene. First this land was called Albion, and hadde that name for cause of white roches and cragges that be about the land. Afterward it had another name of Brute, and was called Britaine. And at the last it was called Anglia, and had that name of Germaines that dwelled there. Take before in Littera A. of Anglia.

Also another lesse Britaine is vpon the Ocean of Gyen, in the countreys of Fraunce. In that lesse Britayne dwelte and doe yet vnto this daye, Britons, that lefte the more Britaine for fierrenesse of Germaynes, and yet there is the Nation and also the name of Britons. And though this Britaine be worthye and noble in manye things, yet may not the daughter be pere to the mother, so the lesse Britaine maye not be pere to the more: And is skilfully called the lesse Britaine, for it maye not be pere to the more Britayne, in the number of People, nor in nobleneese of greatnes: and of lande.

Addition.

The resitall by D. cooper, forth of his booke Thesaurus linguæ Romanæ & Britannicæ.

Addition

BRitayne the most noble Ile of the worlde, wherein be contayned Englande, and Scotlande. It lyeth from Germany, West: from Fraunce and Spaine, West Northwest. The forme therof is lyke a Triangle: the length is extended into the North to the furthermost part of Scotland, called Caledonia, which Plinius, Solinus & Martianus do agree to be 800. miles. The breath of it after Martianus, is 300. Italian miles. The narrowest distaunce betweene this Ile and Callis lands (called of Plinye, Gesloriacum in Gallia) is 50. Italian miles, it is now gessed to be 30. English miles. Of ỳ first naming of this Ile, is yet no certain determination: for almuch, as there remaineth no auncient Historie making thereof remembrance, the olde Britaine bookes (such as were) being all destroyed by the Barons: who indeuored themselues to extinct (or blot out) vtterlye, the honourable renowme, with the name of Britones, lyke as ỳ Goths dealt with the Romanes. Also the parte of Titus Liuius, where the Conquest of Britaine is remembred, with the Historics of Iulius Rusticus, and diuers other noble Writers, that wrote specialye of this Countrey, are vtterly perished.

Such as remaine, as the Commentaryes of Iulius Cæsar, Cornelius Tacitus, Diodorus Siculus, and they that wrote of Cosmographie, haue omitted the originall beginning of the name. The Historye of Gyldas the Briton can not be founde, who was after the Barons had inuaded this Realme: and therefore might lacke such Bookes, as should best instruct him. As for Beda seemeth to haue séene nothing written of that matter. For where he sayeth, that this Ile tooke the name Britania, of the inhabitants of Britayne in Fraunce, it is nothing lyke to be true: For that Countrey, was (not long before the time of Beda) named, Armorica, and Armoricus Tractus, when this Ile was called of most auncient Writers, Britannia, and (as Solinus writeth) seemed to be another worlde,

forasmuch as the West parte of Gallia, was thought to be the vttermost parte of this world. Also Iulius Cæsar writeth, that the places of this Ile were vnknowen to French men, sauing to a fewe Marchaunts: and yet they knew no farther, than the Sea Coaste next toward Fraunce. Moreouer the same Britons affirme, that it was left among them in remembraunce, that the innermost part of the countrey, was inhabited of them, which had their first beginning in the same Ile. This well considered, with the authoritie of the Writer, both an excellent Prince, and also a great learned man, and twise himselfe in this Ile, it is not to be doubted, but that he most diligently searched for the true knowledge of the antiquities thereof, &c. And yet, because this Ile, excelled all the other in euery condition, it was of some priuately called Albion, that is to say, more happie or richer. This coniecture, approcheth more nigh ỳ true similitude, than the other mentions, except there be any auncient historie, before the time of Geffrey of Monmouth or Beda, which may more probably confute that I haue declared: to such will I gladlye giue place.

Finallye, I thought it alwayes more honorable, to haue reckned the first name by such occasion as I haue rehersed, and the generation of the Inhabitants of this lande, to be either equall with ỳ most auncient, or mixed with ỳ most noble & valiant people of Greece, vanquishers & subuuers of Troians, thẽ to take the name & first generation of a vaine fable, out of a mans, if any such were, which after he had slaine his Father, wandred about ỳ world vncertaine where to dwell. Also to auouche vs to come of the Troyans, enuiers of their olde countries destruction, by staining the quarterye of Paris and Helena. Of whome neuer proceded anye other notable renowmment, but that they vnder also bleasters of their wife and prouide. For this folye is founde almost in all people, which contend to haue their Progenitours come first from Troye, which fantasie maye well be laughed at among wise men. The faith of Christ was first receyued in this realme, after the incarnation. 156. yeares.

Britaine or Albrtaine, which by two names is called Englande and Scotlande, is an Ilande in the Ocean sea, situate right ouer against Fraunce. One part of which Ile, Englishmen do inhabite, another parte Scottes: the thirde, Welsh men: the fourth parte, Cornish men. All they, either in language, condition, or lawes, doe differ among themselues. John Stowe in his description of England, &c.

The chiefest Citie is London, standing in Middlesex, on the North side of the Riuer of Tamise, ouer which Riuer, is a great Bridge placed, of stone hauing barlongs verye rare, and nie, mallons, &c.

England is fruitefull of Wealthe, and aboundeth with Cattell, whereby the Inhabitaunts be rather for the most parte, Graziers than Plough men, because they giue themselues more to feeding, than to tillage.

The originall from Brute, of the Realme of England, (notwithstanding Languet yeldeth not that it was vninhabited when Brute arriued (after common Histories,) the yeare of the worlde, 2855. and the yeare before the incarnation. 1108.

Whereof after Brute, Locrine, had vnder the middle parte of Albania, nowe called Englande, with the superioritie of all this Ile, vnto Cumberland gaue Wales, and to Albanact Scotland, &c.

## Of Boetia. Chapt. 29.

Boetia is a Prouince and a parte of Achaia in Greece, as Isidore saith, libro. 15. And hath that name of Boetus, or Bos, for this cause. For while Cadmus the sonne of Agenor, by commaundement of his Father sought his sister Europa, that Iupiter had rauished, and might not finde her, and dreading ỳ his Fathers wrath, he determined in his mind to leaue his Countrie, and while it happened that he tol-

lowed the fore and trade of an Ore, he founde the place where the Ore rested, and he named it Boetia, by the name of the Ore, and there he buylded a Citie that was named Thebes, and there he helde ciuill battailes some time, & there were borne Apollo and Hercules, the elder man of Thebes. This same is called Eumona, and hath that name of a Well that there is, that was hallowed to Apollo sometime, as Isidore sayeth, libro 15. In this lande is a lake of madnesse, so that who that drinketh thereof, he shall burne in wodnesse of lecherie, as he sayeth libro 14. chap. 3. De Aquis. ¶Loke before of Welles.

*Additiõ. (*Boetia, is a Countrey in Grece, wherein was the Citie of Thebes. Now it is called Vandalia. It was sometime called Aonia, Mesapia, Ogigia, Cadmeis, and Hyantis.)

## Of Boemia, chap. 30.

BOeme is a part of Messia, towarde the East side and West by Germanie in Europe, and is closed about, with most greate Mountaynes and thicke, and bigh wodes, and is departed from Germany and Panonia, and other nations, with mountaines, woods, and Riuers, and is full straunge in many places, with bigh mountaines, and is full faire in Plaines of fieldes, and of meades, and most wholesome in the aspect of euery blessed land to beare corne, and fruite. And hath plentie of Wines, and Wineyardes of Corne and of fruite, and most rich of golde, of siluer, and of Tinne, and of other mettalls: moyst with Welles and with Riuers, for a Riuer watereth and moysteth the lande that is called Albia, a most noble River that riseth out of the mountaines of Boemia, and also many Riuers, which runne together to Prage, that is a royall Citie. In the mountaines thereof, are plentie of trees of Pines and of Fyre. And there bin hearbes without number, not of Pasture, onelye and of leese, but also of vnder Syecunte, and medicinable heards. There be many beasts of diuers kinde, as Beares, Hartes, Capreole, Tragollaphi, Babali and Bisontes. And among these wilde beasts, ther is one as much as an Ore, and this beast is strong and fierce, and hath great hornes, and large, and defendeth himselfe with them, and hath vnder the chinne a great bag, and gathereth water therein, and heateth that water in that bagge wonderfullye, and in his running he throweth that water vpon hunters and hounds, that come to nigh him, and that water scaldeth off their haire, and burneth horribly all thing that it toucheth. And this Beast is called Bon in the language of Boeme. And this lande is compassed with Pozania and Panonia in ẏ East side, and with Polonia in the North, & with Austrich in the South, and is compassed with Bauaria Germanica, and with the marche of Missenenet in the West.

(*Boemia, a Realme called Berne, inclosed with the boundes of Germany, hauing on the East side, Hungaria: on the South Bauier: on the West the Countrey Nozicum: on the Northeast, Polonia. It is equall in length & breath, each of them being about three dayes iourney. It is inuironed with the famous Forest, Sylua Hercinia. Through the middle thereof, passeth the great River Albis, and the riuer Molcana: vpon the riuage whereof, is set the chiefe citie Braga or Praga: the language there is ẏ Sclauians tongue. Notwithstanding in the churches, ẏ people are taught in ẏ Dutch tongue; in the churchyardes, they are taught in ẏ Meme tongue: they vary from the Romane Church, in sundrye opinions, and do scorne all Ceremonies. In some places it is sayd, they priuelye obserue the fact of the Adamites, and Waldenses, in the act of lecherie. These Heretikes take their beginning of a Pirat that came into the land of Boeme, & said that he was ẏ son of God, & named himselfe Adam: he commanded all men & women to go naked, & as they liked in lust, so to goe together, &c. This horrible and most filthy fact began. Anno. 1412. Read Thesaurus.) *Additiõ.

## Of Burgondia, cap. 31.

BVrgoyne is a parte of Fraunce Beronens, and stretcheth vnto the mountaines that be called Alpes Penines, and hath that name Burgundia, of bourrough Townes: For the East Gothes made there manye bourrough Townes and strong, when they shoulde goe into Italye. The lande is strong and full of mountaines, and of pasture, and of woode in manye places, and moyst with streames, Riuers, and waters: And beareth well in some places fruite and corne, and is in many places barraine and drye, and pynoyst and colde nigh the mountaynes, by reason there is much Raine and Snowe. And they that dwell nigh the mountaynes, haue greate Watches vnder the chinne, of oft ble of the Snowe water. There in be abundaunce of wilde beastes, as Beares, Boares, Hartes, and manye other.

## Of Capadocia, chap. 32.

CApadocia is a Prouince in the more Asia, and in the ende of Syria, and toucheth Armenia in the East side, and the lesse Asia in the West, and the fieldes that be called Contiri Campi, (the which the Amazones haue some time,) in the North side and the Sea Tymericum. In the South side the mountaine that is called Taurus, and thereto belongeth Cilicia and Isauria, euen vnto the Sea that is called Silicus sinus, that is afore the lande of Cypres, thereby runneth the Riuer Albis, that diuided sometime the kingdomes of Lidia from the Perses, as Isidore saith lib. 15. and Orosius lib. primo. These men came first of Mosoch, the sonne of Iapheth: And is yet there is a citie among them that is called Motera to this day, as Isidore saith lib. 19.

¶Cappadocia a Countrye of Asia, lieing on the South Cilicia and the mountaine Taurus, one the East Armenie, and diuerse other nations on the North sea, Euxinum, on the west Galatia, and is diuided from Armenie the more, with the famous Riuer Euphrates. In this Countrye are bread plentye of excellent good horses. It was some time called Alba Syria, because the people there be whiter then in the other Syria. The people thereof be called Cappadoces, whose conditions are reputed so ill, that among the common people, if one had chaine seene to be of ill fashion, they would saye he was of Cappadocia. In that Countrye were borne Basilius Magnus, and Gregorius Nazianzenus, two holy Bishops and excellent Doctours.)

## Of caldea, chap. 33.

CAldea is sayde as it were Calidea, and hath that name of Caleth, the sonne of Nachor, that was Abrahams brother, as Isidore sayth libro. 9. And so Calpei is said as it were Calidei, e hath that name of Caleth. And that land is most large, and lyeth beside Euphrates, therein is the fielde that is called Dura. In that fielde Gyauntes came togethers after the floud, and did builde the Towre Babel by counsel of Nembroth, of that Towre the citie that there is builded hath the name, and is called Babilon. And afterwarde all the countrye about was called Babylonia, as it is sayd afore cap. 12.

¶But here is to vnderstande, what Orosius sayth of Babylon libro. 2. The first king (he sayth) among the Assyries, that might passe other, was Ninus. When Ninus was slayne, his wife Semiramis Quene of Asia, made the Citie of Babylon more, that Nembroth had begunne, and she restored the Citie, and ordeyned that Citye to be head and chiefe of the realme of Assyries. And that kingdome had stoode xx. M. C. liiij yeares, vntill the reigne of Sardanapalus, him slewe Arbatus, Prefect of Medes, and then begunne the Realme of Assyries to perish. But it vtterly perished when by Cyrus & Darius Babylonia was so destroyed, that vneth men might thinke, that so

strong a Citie might be taken. For that citie was disposed as a castle with walls lyke long and square. The greatnesse & strength of the wals may vneth be supposed. For the walles were fiftie cubites thicke, and as much in height, and the citie about was foure hundered and foure score furlongs. The walls were of burnt tiles tempered with glewe, and without was a broad Ditch and large some fame fare thence. Into that ditch ran the riuer all about the citie. And in the Front of the walles were an hundred Gates, and about the walls were dwelling places for them that shoulde defende the Citie, and those places of defence were wonderfully strong and huge. And though that Citye were so strong, yet it was some ouercome, taken, and beate to the earth. For Cyrus diuided the Riuer in three hundred and three score chanels, as he had before diuided the Riuer Ganges, when he was wroth with the riuer, he diuided it in three hundreth and three score parts, for one of his knights was drowned therein. And so when this riuer was withdrawne, that ranne about the Citie, the citie was the sooner taken, as saith Orosius. And ỳ same yere in which Arbates began to destroy Babilonia, Rome began to be founded; and so in one accord of time, that one citie fel downe, and that other arose. And when ỳ first kingdome of the East failed for age, then the kingdome of the West beganne to arise and to thriue.

*Additiõ (*Chaldea, a Country, which (as Strabo writeth) toyneth to Arabia and to the Sea Persicum, Solinus and Plinius name that country Chaldea, where the greate Citie of Babylon stood. In the newe Cards and mappes, it is set in this wise: On the West it toyneth on Mesopotamia, on the North vppon Assyria and Media, on the East vppon Persia, on the South vpon Arabia deserta, and so it is farre from India. They haue a proper language some what like to Hebrew, but their letters are vnlyke to anye other. Strabo nameth the Country where the people Calybes dwell, Chaldea.)

## Of Cedar, chap. 34.

CEdar is the name of a Countrye, in which dwelled the Ismalites, that were the children of Cedar, that was Ismaels eldest sonne. For Ismael was Abrahams sonne, gotten on his seruaunt Agar, a woman of Aegypt. And more truely they be there called Agareni then Saraceni, though they mistake the name of Sara in vaine, and be proud therof, as though they were gendered of Sara, as Isidore sayth li. 9. These men builde no houses, but goe about in large wildernesse, as wilde men, and dwell in tentes, and liue by prayes, and by venison. And therefore Ismael was called Onager, a wild Asse: as the Glose saith super Genes. 16. This was a fierce man, &c. And he saith, that he shall passe the wodnesse of all beastes, and greeue sober men and easy. For, as Methodius sayth, yet hereafter they shall once be gathered together, & go out of Desart, and winne and holde the roundnesse of the earth, eight wakes of yeres, and their way shall bee called the waye of anguish and of woe. For they shall ouercome Cities & kingdomes. And they shal slay Priests in holy places, and lye there with women, and drinke of holy vessells, and tie beastes to Sepulchres of holy Saintes, for wickednesse of christen men, that shall be that time. These & many other things he doth rehearse, that Ismaelits men of Cedar, shall doe in the wide worlde.

Cedar a Region in Arabia. Addition

## Of Cancia, chap. 35.

CAncia, Kent, is a prouince of England vpon the Britishe Dreame. The chiefe citie thereof is called Cauntorburye, and the land bereth well corne and fruite, and hath many woodes, & is moist with welles and riuers, and is nobly enowned with hauens of the sea, and rich of riches, and chefe in wholsomnesse of heauen.

(*As concerning the setting forth of Kent, a prouince worthy of praise, as also Walter W. Lambert for his singular paining of the same, with others, in the booke intituled, The perambulation of *Additiõ

Kent,

Kent, is sufficiently set downe the fertilitie of the soile, the good disposition of the inhabitants, and their modestie: the onelye platforme and beautie of Englande, whose customes and manners are of greatest antiquitie, libertie, and seruice: Kent lieng in ỳ Southeast region of this realme, hath on the North the riuer of Thamise, now called Temmes, on the East the Sea, on the South the Sea and Sussere, and on the West Sussere and Surreye, it extendeth in length from Wicombe in the frontires of Surrey, to Dele, at the sea side. 50. miles: And reacheth in breadth from Sashirst (nere Roberts-bridge in the edge of Suller) to the North point of the Ile of Oreane, almost 30. miles, & so hath in circuit. 150. miles, or thereabout.

## Of Cantabria, chap. 36.

CAntabria is a Prouince of Spaine, and hath that name of a Citie, and of the Riuer Hyberus. The men thereof be vnsteadfast in heart, apt to steale and to robbe, and gladde for to striue, and alwaye readie and prest for to receiue strokes, as Isidore saith libro. 9. Nigh to this lande is Celtiberia, and hath that name of Gallis Celticis and Hiberis.

*Additiō. (*Cantabria people of a Countrye in Spaine called now, Biscay.)

## Of Chananea. cap. 37.

CHananea is a Country in Siria, that was after the floud in the possession of the children of Chanaan, that was the sonne of Cham. And of them were tenne Nations, as Isidore sayth lib. 9. And 8. Nations of them were of the children of Chanaan, in which the curse that was giuen to them by Cham was ordeined, as it were by heritage: and therefore by bidding of our Lord, ỳ children of Israel put them out, and occupied their lands, as Isidore saith li. 9.

*Additiō. (*Cham, called also God Cham, is the name of dignitie of the greate Emperours of Tartarians, called the greate Cham of Cathay, or Cambalu, whose dominion extendeth from the furthest parte of the East, vnto the Countrye of Russia North West, and so vnto the North west, and so vnto the North Sea, on the South east, vnto Persia: so that by the mappe appeareth, there is vnder him as much maine lande, within litle, as is the residue of all Asia, Europa, and Affrica.)

## Of Campania, cap. 38.

CAmpania is a Prouince of Italye, betweene the Territorie of Rome and Apulia. The chiefe Citie thereof sometime was Capua, builded by Siluius king of Albanes. And hath that name of Capacitas: For the land thereof receiueth all manner of fruits of sustinaunce, and is the head of all the Cities of Campania, and this Citie, Rome, and Cartage, were reckoned three of the greatest Cities: and sometime all Italy had the name of this citie, and was called Campania. Many other Cityes famous and full of men and rich, perteined to the Prouince of Campania, as Neopolis and Penteolis, where Virgills Wathes were in worshippe sometime. And is a land with plenty of corne, of Wines, of Olines, of wilde beastes, and of diuerse manner of fruite. There is another manner Campania called Cisalpina, and is a prouince of Fraunce Senonens, the chiefe citie therof is Treueris.

*Additiō. (*Campania a country in the realme of Naples, which was accompted the most fertile and pleasaunt country of all the world.)

## Of Cauda, chap. 39.

CAuda is called an Iland ỳ is narrow and straight in the beginning, and then broader, and hard entering and trauailous, as it is saide in Actibus Apost. ca. 27. And this Iland is betweene Citia and Italye, by Creta and Sardina.

*Additiō. (*But anone after ther arose by a storme wind called Euroclidon, that is the North east wind, or euery East winde that is stormie. And when the Shippe

was

was caught, & could not reſiſt the wind, we let her driue, and wer carried away: And we ranne vnder a little Ile named Clauda (this Ile was Weſt & by South from Candie, ſtraight toward the goulfe Sirtes, which wer certaine boiling ſands that ſwallowed vp all that they caught) and had much a doe to gette the Boate. Act. 27. verſ. 14. 15. 16.

## Of Cilicia, chap. 41.

Cilicia is a Prouince of leſſe Aſia, and hath that name, as men tell, of Iupiters eldeſt ſonne, as Iſidore ſaith lib. 15. This prouince hath Liciam in the weſt ſide, and the Sea Mare Siculum in the South, and in the Eaſt the toppes of mount Taurus, in the North the River Cignus runneth through the land. The chiefe Citie thereof is Tharſimonia, that is called Tharſis: there was Saint Paule borne. And Coroſcos is a towne thereof, and there is much Saffron and beſt ſmelling, and paſſing golde in colour, as Iſid. ſaith lib. 15.

*Additiõ. *Cilicia a country in Aſia, partly incloſed with the higheſt part of ỹ mountain Taurus, and hardeſt to paſſe by, Strabo diuideth Cilicia into two partes, one called Tracher, that is to ſay, rough or rockie. The other Campeſtris, that is to ſay, plaine. Ioſephus writeth, that it was of olde time called Tarſus, or Tarſis, one of the ſonnes of Iaphet, the youngeſt ſon of Noe. Herodotus ſayth, the people were called Cilices of Cilix, the ſonne of Agenor king of Phœnicia, where before it was called Hyppaceus. Saint Hierom interpreteth Cilicia, a congregation, a lamentation, an aſſumption, a lamentable challenge or vomit. The people were by nature inclining to lyeng and ſtealing, whereof growe this Prouerbe, Cylix non facile verum dicit. The Cilician not lightly ſayth true. A Prouerbe applyed to a couetous man, which alway lieth for his particular aduantage, as now a daies moſt men doe which liue onelye by ſtealing.

## Of Ciprus, chap. 41.

Ciprus is an Iland, & hath that name of Ciprus, a Citie that is therein, as Iſidore ſayth lib. 15. This land is called Paphon, and was ſometime hallowed to Venus, and was full famous ſometime, & namely of mettal of copper. And the vſe therof was firſt found there, as he ſayth. The land beareth wine, and the wine of that place is full ſtrong. Now many Cities be therein full noble: Among whom the chiefe Citie is called Nichoſia. The land is inuironed all about with the ſea, and is within all ful of woods and fields, of meddes, of vineards, of corne, & of fruit: and is moiſt with wells and riuers: and rich of many riches and liking. Oft this land is called Cethim in holy writ, as Iſidore ſaith lib. 11. And hath that name of the ſonne of Ioſan, the nephew of Iaphet, as Iſidore ſayth. Oroſius li. 1. ſpeaketh of this Iland, and ſayth: that the Iland Cyprus is inuironed with the Sea ỹ is called Mare Siriacum in ỹ weſt ſide, & with the ſea that is called Mare Pamphilicum in the North: and with Aulone & Cilicio. And is inuironed in the South, with the ſea of Siria, and of the prouince Fenix, and conteineth in length an hundred thre ſcore, & fiftene thouſand paces, and in breedth a leuen hundred paces and fiue and twentie.

(*Cyprus an Ile in the Sea called Carphathium, againſt the country called Syria, on the North it hath Cilicia, on the South and the Eaſt Aegypt. It is in length after the deſcription of Strabo, 175. miles, after eight furlongs to the mile: Some ſuppoſe it was at the firſt a portion of Syria, diuided by Earthquaks. This country aboũdeth in wine, Oyle, mettall, Vitrioll (called Copperas) and Canes, whereof Suggar is made. Alſo Venus was there had in greate reuerence, inſomuch that men, before they did ſette forth their daughters in marriage, offered them to ſuch ſtraungers as came into the Countrye, to be by them deflowred, and afterwarde (with the game ſo gotten) married thẽ to huſbands. *Additiõ.

## Of Creta, chap. 42.

Creta is an Iland of Créce, and hath that name of one Crete a king, ỳ dwelled there: and stretcheth in great length betweene the East and the West, and is washed with waues of Créce in ỳ North side, and with waues of Aegypt in the South side: And was sometime possessed with an hundred noble Cities. And therefore it is called Centapolis, that is to understand, a land with an hundred cities. And this land was first enoble with oares, armours, and arrowes. This was the first land that wrote lawe, and gaue lawe written with letters, & taught first companies of hoyle men. Therein was studie of musicke first found of Ideis, and taken to other men in the woylde about, and there musicke was vsed, & the studie therof increased and made more. Therin be many beasts. Goats and Hartes, and right few wilde Goates, Wolues, Foxes, and other noisful beasts be none therin. There are no Serpents nor noysfull Wormes. And if they bée brought thether out of other Countryes they dye anone. This land is friend to Mines, and beareth trées and medicinable hearbes, as Diptanno & Alnos, and such other: and also that land brædeth precious stones, and also a stone that is called Iothedactilitus, as Isidore saith lib. 15. And though it be an Iland frée and cleane of any notable venim, yet neuertheleſſe therin brædeth Spalangie, that be venimous Spiders. Huc vsque Isidorus. li. 15. Plinius telleth the same at all points. li. 4. Orosius speaketh of the same Iland, and saith. Creta endeth in the East at the sea Carpaceo, & in the West & in the North at the Sea Creticum, & in the South at the sea Libicum, that is also called Adriaticum: and hath in length of paces. M. C. lxx. vii. and in brædth a M. and fiftie. Loke the disposition of Dedalus house in Creta. Isidorus liber. 16. in capitulo de ciuitatibus.

(*Creta, an Ile lyeng betwéene Peloponnesius, and the Rhodes, it hath on the North parte, the sea Aegeum and Cretense: on the South the sea of Aegypt, and Affrie. It is now called Candie. In this Ile was Iupiter nourished, whom the Painims named their chiefe God. There Minos reigned, & Radamanthus gouerned vnder him most exquisite iustice: Of whose lawes, other countries take their first patrone: yet notwithstanding the people of that countrie wer noted to be vicious, & shamefull liers, as Epimenides wrote in a verse, reffited by S. Paule, in his Epistle to Titos, saieng. ca. 1. The Cretians are alwayes liers, euill beasts, and slow bellies. This witnesse is true: This is nowe vnder the Turke.)

*Additiõ.

(*Dædalus the name of an excellent Carpenter of Athens, which first founde the Sawe, the Twible, and the Auger, & made the place in Crete called Labyrinthus, or a Maze, as for pleasure are made diuerse in Gardens, but this was a strong hold.)

## Of Ciclades, chap. 43.

Iclades were sometime Ilandes of Greece, as Isidore saith lib. 15. And men thinke that they be called Ciclades, for though they be farre from the Iland Delos, yet they be scituate about Delum: for ỳ Greeks called it the round Ciclum. But some men mene, that they haue that name Ciclades, because of rocks & crags, that be about them: These Ilands stande in the sea that is called Helleſpontus, betwéene the sea Egeum and Maleum: And be inuironed with the sea Indicum, and be in number 54. And stretch from the North toward the South fiftie thousand paces, and fiftie thousande from the East toward the West, as Isid. saith: and after Orosius. M. CC. And as he sayeth, the first of these Ilandes Eastwarde is Rodus, and Northward is Cenedo, and Southward Capadoce, and Westwarde Citeras, and these lands end Eastward at ỳ cleanes of Asia, Westward at the Sea Icarum, Northward at the Sea Legeũ, and Southward at the Sea Charpharium.

*Additiõ.

(*Cyclades, the fiftie Iles in the Sea called Aegeum.)

*Additiõ.

## Of Choa, chap. 44.

hoa

CHoa that is called Choes also, is an Iland, and belongeth to the Prouince of Athica: therein Hippocrates the phisition was borne. And this land was first endowed with cloth making, as he saith. Also in that Iland be noble horses, of whom Salomon had greate ioye in olde time, as it is said 3. Reg. wher it is said, that horse were brought to him out of Choa.

3. Reg. 10 1. Reg. after ꝑ Gen chap. 10.

(*Salomon had horses brought forth of Aegypt, and of Coa, which in the English translations is lefte out. (The Ile Coa.)

*Additiõ.

(*Hippocrates the name of a most excellent Phisition, scholler to Democrates, & lined in the time of Perdicas king of Macedonia, in his court. Artaxerxes king of Persia, wrote of Hippocrates in this manner, to Hystanes his liuetenant of Hellespont, as Gwydas witnesseth. The great king Artaxerxes to his liuetenant Hystanes sendeth greeting. I haue heard of the fame of the noble phisition Hippocrates, se therefore that thou giue him as much mony as he wil desire, wt al other things necessary, & send him to me: he shalbe in as great honor wt me, as the best in all Persia, &c. He died being. 104. yeres of age. Ther wer also of the same name and stocke fiue other, all notable & famous men in Phisicke, but this, farre passed thē all, he florished about ꝑ yere of the worlde. 4760. after Munsterus of his discrete manners and stature, forth of the Cronicle, Cronicarum, folio. 73. hee forbad all voluptuousnesse, which he abhorred: of graue manners the onely ornament to his Disciples, he was of small stature, faire & wel fauored, but great heed, not easily moued nor hasty to speak, saieng: He that will bee free, let him not desire that which he cannot haue: He that will haue that which he desireth, let him desire that which he may haue: He that will liue peaceably in his lyfe, lette him be like vnto him that is bidden to a feast, who giueth thanks for all ꝑ is set on the table, & grudgeth not for the want of any thing.)

*Additiõ.

The horses that were bred in this Coa were of great price, whereof 6. were ioyned in euery chariot, & euery horse valued at 100. cicles of siluer, which amounteth after 15. pence the cicle, & euery cicle halfe an ounce, to ꝑ sum of 6. li. 5. shillings euery horse, notwithstanding there were bred sundry cicles of diuers values, which I omit, & the horses might be of greater value.

## Of Corsica. chap. 45.

COrsica is an Iland wt many prouinces, & is corner wise in shape, & hath ꝑ sea Tyrenicum in the East side, & the hauen of ꝑ citie of Rome: and Sardinia in ꝑ South side: & Belliares in the west, & the sea Ligusticum in the North: and cōteyneth in length. C. lxi. thousand paces, and 26. thousand in breadth.

*Additiõ.

(*Corsica an Iland in the middle sea, betwéne Gean & the Ile of Sardina called Cors. It is notwe vnder the citie of Gean or Genua, which citie hath ben oftētimes reedified, the people are called Ianewaes, Romane Italians.

## Of Dalmacia. chap. 46.

DAlmacia a Prouince of Créce by olde departing of land, and hath that name of Delim, the greatest citie of that prouince. This prouince hath Macedonia in the East side, & Pellia in the North, & Hystria in the West, & endeth at the Sea Adriaticum in the South, as Isi. saith li. 15. & Orosius saith the same: Men of that land be mightie & strong, & giue them to prayes, to robbing and stealing, & manye of them be Sea théues.

*Additiõ

(*Dalmatia a part of the great countrey called Illiria or Slauonia: it hath on the west Croatia: on the East Bossina, on the North the great mountain Albanus mons, and the country called Seruia: on the South the sea Adriaticum, or the gouife of Uenice.

## Of Dacia. chap. 47.

DEnmarke is a Countrie in Europa, and was first occupied with Greeke Danes, as it is sayde: And is diuided in many prouinces and Ilands, and stretcheth to Germania. The men thereof were

sometime

sometime fierce and right great warriours: and therefore they were Lordes of Britaine, of Norway, and of many other Ilands and countries: But li. 9. Isidore saith, that the Danes came of Gothes. And some suppose that they be called Dacos, as it were Dagi, men come of Gothes. But of what nation the Danes be come of first, this is certaine, that there be many of them, and be seemely of stature, and faire of haire and of face, and generally faire of body and shape. And though they be fierce against enimies, neuerthelesse they be kindly mild of heart and pleasing to all innocents.

*Additiõ. (*Dacia a country beyond Hungaria: they bee not well which call Denmarke, with this name, which is Dania, Danes. Denmarke is also called Danomarchia, a people quickly moued to reuenge, wary in buieng and selling, regarding their lawes, which being once established, may in no wise be tyed to their pactes: sometime the olde conquerours of England, a people wel minded to religion, their originall is supposed to come of a people called the Goths.

## Of Delos. chap. 48.

DElos is an Iland of Grece, in ẏ midle of those Ilandes that be called Ciclades, & hath that name, as it is said, for that ẏ after the flood, when the night was darke many moneths, that Iland was lightened with the Sunne beames, before all other landes. And for ẏ he was first shewed, it is said it hath that name Delos, for Delon is Greke, and is vnderstood, openly shewed. Also that lande is called Ortigia, for the Curlewes were first seene, and the Grekes called them Ortigias. In this land Latona bare Apollo, as Isidore saith lib. 15. And Delos is the name of an Iland, and of a Citye also.

*Additiõ. (*Delos, an Ile by Greece, where Apollo and Diana were borne, and is one of the Iles called Cyclades.)

## Of Dedan. chap. 49.

DEdan is a country in Ethiopia in the West side, as Isidore saith, liber. 9. there be many Elephants, & much abundaunce of Iuorie, and woods of Firre, as the Glose saith super Eze. 7.

## Of Europa. chap. 50.

EVropa is called the thirde part of the worlde, and hath that name of Europa, the daughter of Egenor king of Libia. Iupiter rauished this Europa out of Affrica, and brought her into Creta: And called the most part of the lande by her name Europa, as Isidore saith, li. 15. Orosius speaketh of Europa, and saith, ẏ the country of Europa & people therof begin at ẏ mountaines that be called Mõtes Riphei, & at the marreis that is called Paludes Meotides, that be by East. And come downward toward the West by ẏ banks of the North ocean, vnto ẏ country that is called Gallia belgica, and vnto the riuer Renum, that runneth to ẏ ocean, & then ẏ countries stretch to the riuer Danubius, ẏ is called Histrius also, that is by South, & palleth Eastward into the sea that is called Pontus, & is a coast of the great sea. And li. 15. Isidor. sayth, that Europa beginneth at the riuer Tanay, & stretcheth westward by the north ocean vnto the ends of Spaine. The East and the South parte therof ariseth from the sea that is called Pontus, & is all ioined to the great sea, & endeth at the Ilandes of Cades. The first Country of Europa is the nether Scithia, & beginneth at the marreis Meotides, and stretcheth betwéene Danubius & the North Ocean, vnto Germania, as Isidore sayth lib. 15. And for straunge nations the land is specially called Barbaria: and the nations be in al 54. as Orosius saith. Among whom the first is Alania, that stretcheth to the marreys Meotides, and following is Gothia, then Denmarke, and after Germania, then Gallia and the land of Britain, Orchades, and many other Ilandes, & at last the lesse Spaine. In the ends wher of Europa endeth Westward. And in the ouer part of Europa in ẏ South be many great countries and lands: As Pano-

nia, Mœsia, Tracia, Grecia, with her boundings, & Italia, with the countries & Ilandes thereof. And though this part of the woꝛlde be lesse then Asia, yet it is pere thereto in number & nobles of men. Foꝛ as Plinius saith, it nourisheth men that be moꝛe great in bodye, moꝛe strong in might and vertue, moꝛe bold of heart, moꝛe faire & seemely of shape, then men of the countries and Ilands of Asia, oꝛ of Affrica. Foꝛ the Sunne abideth long ouer the men of Affrica, and burneth and wasteth humours, and so maketh them moꝛe short of bodie, moꝛe blacke of face, with crispie haire, and foꝛ ꝑ the spirites passe out at poꝛes that be open, they be moꝛe coward of heart. And the contraris is of men of the Noꝛth land, foꝛ the coldnesse that is without stoppeth the poꝛes, and bꝛeaketh humours of the bodye, and maketh the men moꝛe full and great, and the colde that is mother of whitenesse, maketh thē moꝛe white in face & in skin. And foꝛ ꝑ vapours and spirites be smitten inward, it maketh them hotter within, & so the moꝛe bolde & hardie. And the men of Asia be meanly disposed in that: And their first land is by Cast, as Plinius saith.

*Additiō. (*Europa, the thirde parte of the woꝛld, diuided from Asia, with the great Seas, Hellespontus, Propontis, Bosphorus, Thracius, and Pontus Euxinus, and hath the vttermost boundes in the Noꝛth east, the riuer Tanais. And from Affrike it is diuided by the middle Sea. It was also the name of a faire mayden, daughter of Agenor, king of Phœnicia, whom Iupiter (transfoꝛming himself into ꝑ likenesse of a Bul) did rauish, as Poets wꝛit) that is, foꝛgetting kindly vertue, being ouercome in the virgins beautie, setting all humanitie aside, vsed the foꝛce and violence of a tyrannous beast,) it is also saide, that Iupiter carried her away by foꝛce in a Ship, in the decke oꝛ mast whereof was a Banner oꝛ streamer, wherein was painted a Bull.)

*Additiō. (*It is better that Princes bee repꝛoued foꝛ theyꝛ faultes, being alive, then after theyꝛ death to bee so repoꝛted off, ꝑ the concealing of their wickednesse foꝛ the time present, afterwardes is become moꝛe ignominious and shameful, to theyꝛ continuall repꝛoch foꝛ euer.)

*Additiō. (*In the later end of this booke, you shall finde a farther discourse of this Europa foꝛth of Orosius.)

## Of Eiulath. chap. 51.

Eiulath is a prouince in the ouer Inde, & beginneth in the East, & stretcheth by long space of landes towarde the Noꝛth: and hath that name Eiulath of Eiula, one of the childꝛen of Heber, Patriarke of Hebꝛues, as the Glose sayeth super Genes. pri. and ten: where Eiulath is rehersed among the childꝛen of Hebar ꝑ came of Iues and of his seede lectane. The riuer Ganges runneth by this land, and that riuer hath another name; and is called Phison in Genes. lib. 4. cap. 20. Plinius lib. 8. cap. 20. praiseth that riuer wonderfully, & saith that Ganges is a riuer of Inde, and receiueth into himselfe many, & as it were endles riuers great inough to saile in, as Iomanes, Cantabrian, Eriepin, & many other, and is neuer bꝛoader then fifty furlongs, neither deꝛper then 15. paces. This riuer runneth about the lande of Eiulath, in which land is much gold and spicerie, as Bedelium, and precious stones, as Onichius, Carbuncles, and other such, as he sayth, and the Glose super Genesis. In this lande be manye speciall Countries, in whome be many Elephantes, as it is sayd.

*Additiō. (*In the second of Genesis, the riuer Pison compasseth the whole land of Heuilah, where there is golde, and the gold there is very good, there is Bdelium and the Onix stone. Euilla oꝛ Heuilath, a country in the Orient, about the which the riuer Pison, which we call Ganges, ꝑ commeth out of Paradise doth runne. D. Cooper.

## Of Ethiopia. Chap. 52.

Ethiopia, Negroes lande, hadde first that name, of coulour of men. Foꝛ the Sunne is nigh, and roasteth and

toasteth

toasteth them, as Isidore saith li. 15. And so the coulour of men sheweth ẏ strength of the starre, for there is continuall heat. For all ẏ is vnder the South pole about the West is full of mountaines, & about the middle full of gravel, and in the East doe most desart and wildernes: and stretcheth from the West of Athlant toward the East vnto the ends of Aegypt, and is closed in the south with ẏ ocean, & in the North with the river Nilus. In this land be many natiõs with diuers faces wonderfully and horribly shapen: Also therin be many wilde beasts and serpents, and also Rinocerots, and the beast that is called Camelion, a beast with manye coulours. Also there be Cocatrices and great Dragons, and precious stones be taken out of their braines. Jacinctus, and Chrisophrassus, Topasius, and many other precious stones be founde in those parts, and Cinamum is there gathered. Ther be two Ethiops, one is in the east, and the other is in Mauritania in the West, and that is more nere Spaine. And then is Numedia, and the province of Cartage. Then is Getula, and at last against the course of the Sunne in the South is the land ẏ is called Ethiopia adusta, burnt, & fables tell, ẏ there beyond be the Antipodes, men ẏ haue their fete against our fet, as Isid. saith lib. 15. His wordes be set here before de Ethiopia. Also he saith li. 9. ẏ the Ethiopiãs haue ẏ name of Chus, of whom they toke their beginning. Chus in ẏ Hebrue tongue is called Ethiops. These men came lõtinge frõ the river Nilus, & dwelled beside Aegypt, betwéne the river Nilus & ocean: in the South nigh vnder the Sun: of thé be much people, as Esperes in the West the Garamantes, & Troglodites, & other, of whom Plinius speaketh li. 5. ca. 10. The men of Ethiopia haue their name of a blacke river, & that river is of the same kind with Nilus, for they bréd rédes & bull rushes, & rise and ware in one time: In the wildernesse there be many men wonderfully shapé: some oft curse ẏ Sun bitterly in his rising & downe going, and they behold the Sun & curse him alway: for his heate greeueth them ful sore: and other as Troglodites dig them dens and caues, & dwel in them in stéd of houses: & they eate serpents, & all that may be got, their noise is more fearefull in sounding, then the voice of other. Other there be, which like beasts live without wedding, & dwel with women without law, & such be called Garamants, other goe naked & be not occupied with trauaile, & they be called Oraphasants. There be other, that be called Benmj, & it is said, they haue no heads, but they haue eyes fixed in their breasts. And there be Satyres, and haue onely shape of men, and haue no maners of mankinde. Also in Ethiopia be many other wonders, as he saith lib. 6. cap. 11. there be Ethiops (saith he) among whom all foure foted beasts be brought forth without eares, and also Elephents. Also there be some that haue an honde for their king, & diuine by his moning, and doe as they will. And other haue thre or foure eyen in their forehead, as it is said, not that it is so in kinde, but that it is feigned, for they vse principall loking and sight of arrowes. Also some of them hunt lions and panthers, & liue by their flesh: and their king hath onely one eie in his forehead. Other men of Ethiopia liue onely by honny suckles dried in smoake, and in the Sun, and these liue not past fortie yeares.

(*Aethiopia, a great country in Affrike, containing two regions, the bether and the further Aethiop. The bether, that is aboue Aegypt, hath on the north Aegypt, Marmarike, and Libia, on the West the inner Libia: on the South the further Ethiop, on the East the red sea: In this country is the Ile Meroe, where Saint Mathewe is reported to haue preached ẏ Gaspell. The further Ethiop hath on the North the inner Libia, & the bether Aethiop: on the West and South ẏ ocean sea, on ẏ East the gouife called Barbaricum, in this country be ẏ mountaines out of which Nilus (in whose brinks and banks the Crocodiles brede, which are the destroiers both of men and beasts) ilueth.) *Additiõ.

## Of Aegypto. chap. 54.

Egipt was before called Ebea, & after Egiptus of Danaus brother that after

reigned therein. In the Eaſt ſide vnder the red ſea, this lande ioyneth to Siria, and hath Libia in the Weſt ſide, and the great ſea in the Northside: and palleth inward in the South ſide, and ſtretcheth vnto the Ethiops, as Iſidore ſaith, lib. 15. and is a country not vſed with dew, and wherein falleth no raine. And onely Nilus moyſteth that lande, and runneth there about, and maketh it plenteous with riſing and waning: and hath plentie of wilde beaſts, and fedeth a greate deale of the world with wheat and with corne & fruite, & is ſo plenteous of other merchaundiſe and chaffer, that it filleth nigh all the world with nedfull merchandiſes. In the end of Aegypt is Canopia, that hath that name of Canope, that was Menelaus gouernour, and was buried there. Huc vſque Iſidore. li. 15. And was firſt called Mepphayna of the ſonne of Cham, as Iſidore ſaith lib. 9. In this land be many perticular Prouinces, and full famous cities, as Memphis ỹ Ephaſus builded: that was Iupiters ſonne, and Raphnes the chiefe citie of Aegipt, Heliopoleos, & Alexandria, & many other, as Iſidore ſaith li. 16. And Oroſius ſaith, that there are two Aegipts, the ouer and the neather. The ouer ſtretcheth into the Eaſt in length, & hath in the Northside the ſea of Arabia, & occean in the South. For it beginneth out of the Weſt & of ỹ nether Aegipt, and ſtretcheth Eaſtward, and endeth at the redde ſea. And conteyneth 24. Nations. In the ouer Aegypt be many diuers deſartes, in whome are many monſtreus and wonderfull beaſts. There be Perdes, Tigres, Satires, Cockatrices, and horrible Adders and Serpents. For in the endes of Aegypt and of Ethiopia, fall by the wel where men ſuppoſe is the head of Nilus that runneth by Aegypt, bee bredde wilde beaſtes, that be called Cacothephas: the which beaſt is little of body and vncrafty of members & ſlowe, & hath a full heauy head. And therfore they beare it alway downeward toward the earth, & that by ordinaunce of kind for ſaluation of man kinde, for it is ſo wicked & ſo venimous, ỹ no man may behold him right in the face, but he die anone without remedy. For he hath the ſame mallice that the ſerpent Cockatrice hath, as Plinius ſaith, li. 8. cap. 22. Alſo in Aegypt be full many Crocadiles & Hippotami, that be water horſes, & namelye about the water of Nilus.

(*Aegyptus, a countrie called Aegypt: on the Weſt it is bounded with Libia, and the Countrye called Cyrenaica, on the North with the ſea Mediterraneum, and part of India, on the Eaſt with Arabia, and the Arabian ſea: on the South with Aethiopia. This countrey although it raine there but ſeldome or neuer, yet by the ouerflowing of the riuer Nilus, it is made ſo fertile, that it hath abundance of all things ſauing vines, and bringeth forth ſtrange beaſts. Canopos is an Ile at the entrie of Nilus, and tok his name of Canapus, that was maiſter of Menelaus ſhips. Memphis a great and famous citie in Aegipt, &c. This country toke his name of Aegyptus, ſonne to Belus, king of Babylon, Aegypti nuptiæ, a prouerbe ſpoken by vnluckie marriage, becauſe the fiftie ſons of Aegyptus, married the fifty daughters of his brother Danaus, were the firſt night all ſauing one, ſlaine of their wiues by the counſaile of their father. *Additiõ

## Of Ellade. chap. 54.

ELlas Elladis is a prouince of Græce in Europa, and had that name of king Hellena Deucalions ſonne, after him the Grækes were firſt called Ellenes. In this Prouince is the Countrye Attica, wherin ſometime was the noble Citie Athens, mother of liberall artes, nourſher of Philoſophers: ſometime Græce had nothing more worthye, nor more noble then this citie. Nert thereto is the Prouince Achaia, as Iſidore ſayeth libro 15. In this one Countrie Ellas be two Prouinces, Boetia, and Peloponenſis. Of the firſt, that is to wit, Boetia, it is ſpoken before. To this Countrye Ellas, belongeth the coaſt of the ſea, ỹ is called Helleſpõtus, wherin be many great wounders, as Plinius ſaith. li. 6. ca. 3. By Helleſpõtus Tranges, Pergameus ſaith, that there be many maner of men, that be calleth Ophioges, that hele ſmiting of Serpents with their teeth and groping,

And

and onely with their hand laide to, they drawe out slayeng venimme. Also Varro sayth, that yet there be some whose spittle is medicine against the stinging of serpents. Hellespontus is a coast of the sea of middle earth, as Isid. saith lib. 13. in the North turning and going in great goings and turnings betide Greece and Illiricum, and is drawen by straightnesse of 7 furlongs, where Xerxes the king made a bridge of ships, and so he went into Greece for to warre there. The same water spreadeth and maketh the coast of the sea the which is called Propontides, the which anone is constrained into six score paces. That coast of the sea hath the name of Helles the sister of Frixus, she fledde the malice of her stepdame, and fell into the sea & was drowned: and of that falling, the sea & the lande about had the name Hellespontus.

*Additiō. (*Ophiogenes people of Hellespont, which heale the stinging of serpentes with touching the place.)

## Of Eolia, chap. 56.

Eolia an Island of Cicile, & hath that name (as it is sayde) of Eolus the sonne of Ipote, which Eolus Deucalions sonne was king of Lipara, and that hath seen, as Varro saith, because he was ruler of the Aloides & he called Eolus and for that of mistes and vapours that comme up from the sea of windes that should rise: and therfore they thought that he held the windes in his power, and had might over them, as Isidore saieth lib. 15. The Iles that be called Eolie be nine, and have that name of him, and be also called Vulcane, for the fire burneth therein, as in mount Ethna, as he sayth. And each of these Aloides hath his owne name, the first is called Lipara, the second Cinera, of most high cliffes, is called: the thirde Region strong, the fourth Dia, and so after her.

Aeolus, ♆ king of ♆ vinds, & signifieth the violent blustering or ouer blowing ships, trees, and buildings.

*Additiō (Eolia a region of the Greeks in Asia, betweene Ionia & Lycaonia, it is also a region containing seuen Iles, betweene Italy and Sicily. Aeolus the daughter or neece of Aeolus, also a countrey nere vnto Hellespont, called sometime Mysia.)

## Of Franconia, chap. 56.

Franconia is a province in Germania in Europa, & hath that name of men ♆ dwelled therein, & were called Franci: the chiefe citie thereof is called Herbipolis, & standeth on a greate riuer that is called Mogus. That province hath in the East side: Thuringia & Saxon, in ♆ South side ♆ riuer Danubius, & Bauaria in ♆ west, the countries Suevia & Alsatia, & in the North the countrey of ♆ Rhen. The chiefe city therof is Moguntia, & stoode vpon ♆ Rhen, & the riuer Moguus commeth into ♆ Rhine. This Franconia is a full good land & plentie of corne, of wines, and strong of Castles and Townes, and full of people.

Moguntia, a noble citie in Germanie called Mentz.

## Of Francia, chap. 57.

Mayne is called Francia and Gallia also, and hath first that name Francia, of men of Germanie, that were called Franci, as Isidore saith: & hath the Rine and Germany in the East side, and in the North east side, the mountaines Alpes Noricani, & in ♆ South ♆ province of Narbon, & in ♆ South west the Britishe ocean, & in the North the Iland of Britaine. Sometime was called Gallia belgica, and had ♆ name of the city Belgis, as Isi. saith. Lutz. This land of Fraunce is a rauis rountye, & plentiful of wyne, of wines, of corn, and of fruites, & noble by the affluences of Riuers and fountaines, though the boundes of which countrey that most noble riuers, that is called Rosne, and Rhene, as Isidore saith lib. 15. Therin be noble cities & townes both to battle & to recreate: buildings & houses vpon, & therein hospitall quarter flocks, & namely in the ground about Paris, that is most pestilent minerall in manner & vse ♆ is called Cipsia, & moreof that Countrey is full Plentiful of their kingdome, for the ground is plaine & bright, & of minerall metalls that nature hath ordained: Also there is many riuers & fishy pooles, namely into ♆ ocean, and so there of is made victuall &

bantes, wals, and diuers pauements: and such ciment laide in worke, waxeth hard anone againe as it were stone, and in Fraunce be many noble & famous cities, but among al Paris beareth the price, for as sometime the citie of Athens, mother of liberall artes & of letters, nourisher of Philosophers, & well of all sciences, made it solempne in science & in condicions among Grekes, so doth Paris in this time, not only France but also all the other realte of Europa. For as mother of eloquence, she retaineth all ỳ commeth out of euery country of the worlde, & helpeth the in all that they nedeth, ruleth all peaceably and as a seruaunt of truth, she shutteth her selfe nothis to wise men & dwelleth: this citie is full good & mightie of riches, it reioyseth in peace: there is good aire of riuers according to Philosophers, ther be fair fieldes, medes, conduites to refresh & comfort the eien of them ỳ be weary in study, ther be conenable strates & houses, namely for studiers. And nenertheless ỳ citie is sufficient to stere ỳ to fede all other ỳ come therto: thus passeth other cities in these things, & in such other like.

Paris called sometime Lutecia.

The good reporte of France in times past, and the euill demenor, by murder of late yeres agree not well together.

## Of Flandria, chap. 58.

Flanders is a prouince of Gallia belgica, by the cliffes of the ocean, & hath Germania in the east side, and the shore of Britaine in the South, and the French sea in the West, & in the South ỳ parte of France that is called Gallia Belgica, and Burgoine. Though this prouince be litle in space, yet it is wealthy & ful of speciall things and goeth a fat: this lande is plenteous and full of pasture of cattell, and of beastes, ful well and rich of the best fauores, houses of the seasons of famous riuers, and well neighbored is moated with Seadelis. The hair there of be seemely and faire of body & strong, and they get mony thinges and they be rich of all manner merchandises and chaffer, and generally faire and semelyse of face, milde of will and faire of speech, lad of hearing, haunts of clothing, peasible to their owne neighbours, true and louing to strangers, passing auctors in wooll craft, by their wit to worching, a great parte of the worlde is succoured and holpen in woollen clothes. For of the principall wooll, which they haue out of England, with their subtill craftes be made many noble clothes, and be sent by sea and also by land into many diuerse Countries. And the lande is plaine, and beareth good corne. In many places therof grow many trees, but not many woods. There be in some places marrales and mores, in which they digge turues and make fire therof in stede of wood, often times these is made hot fire and strong, and more effectuall then of wood, but that fire is lesse profitable touching the ashes, and beanie sauour and smell.

## Of the Prouince Fenicia. Chap. 59.

Fenix is a prouince, & hath that name of Fenice the brother of Cathmi. For Fenix was put out of Glebis Thebis in Aegipt, & driuen into Sirin, & reigned in Sidon, and called the land after his own name Fenicia. It is the land wherin Tirus is, against the which spake Esay, as Isid. saith li. 15. & 9. This lande hath Arabiam in the East side, and the red sea in the South, & the sea (of which early in the morne, and mount Libanum in the North. Also in this land is best in trees, chiefe in cedres & firres, both many plentie of mines, of Oile, and of honye. In this lande be many mountains and riches medled with woode, and other diuerse pleasant commodities be diuerse metalles of diuerse sorte.

Phenicia, or Phonice, a region in Siria next to India.

## Of Phrigia, chap. 68.

Frigia is a prouince of the lesse Asia, and hath that name of Frigia the daughter of Europa. The Countrye is diuided in Phrigia Pontica, and Phrygia Hellespontica in the South: & ioineth in some part to Lydia in the East side: & entreth at Hellespont as in the North, as Isidore saith, libro. 15. There be two landes, and either is called Frigia: the more Frigia hath in it Sardinam, & Pillium is in ỳ

lesse.

trike. The river Pernicis separeth Britannia and Phrigia as he sayth. And Phrigia is called Dardanica, and hath that name of Dardanus, he came out of Creete with his brother Dracius, and inuaded Phrigia, and reigned therein, and called the lande Dardanica by his owne name: and Dracius occupyed Dyachiam.

*Additiõ. (*Phrigia, a Realme in Asia the lesse, lyeing on the East, Cappadocia: on the South, Lycaonia: on the West, Troas: and the North, Galatia. Dardanus the name of a Prince, raigning in that parte of Phrigia, where Troia stoode, of which was of him called Dardania.)

## ¶ Of Frisia, chap. 61.

FRisia is a Prouince in the lowest partes of Germanye, and stretcheth full long vppon the Clyffe of Oceane, and beginneth from the end of the Rine, and endeth at the Danish Sea. The men of Germany, call men of this land, Frisones, & betweene them and ꝑ Germaynes is great differences in clothing, and in maner. For welnigh all men be shorne rounde, and the more noble they be, the more worship they account to be shorne the more nigh. And the men are high of body, strong of partes, fearce and fierce of heart, and swifte, and slender of body, and they die vpon speares or staues of arrowes.

The lande is plaine with many lakes, and pastures, and hath plenty of pearles, and vertuous trees and herbes, and they make fire of turues full of glebe, and of the ordure of Oxen and Kine dried and burned. The people fewe, and not subiect to Lordship of other Nations, & put them in perill of many perilles of fraile bonde, and they had rather dye, than be vnder the power of Lordeyne. Where as ye they for fewe offences of slaughter, are sette bodily vnder or in great ransome, that is called the Lawe of slaughter pain, but they be subiect to strange that the ꝑsons of them from yere to yere ꝑpetually vnder the Communalte standeth vpon. For yerely shall chuse

*Additiõ. (*Frisij, People of Holland, whereof the Countrey is called Friseland.)

## ¶ Of Insulis Fortunatis. cap. 62.

THe fortunate Ilandes stand in the Ocean, afore the leste side of Mauritania, and be full nigh to the West. And be departed a sunder with the sea, as Isidore sayth, lib. 15. And be called the Ilandes of Fortune, for plentie of all manner of good, and namely of Corne & of fruite. And for noble ground and plentiuous, the errour of Nations & makings of Poets deuises, that these Ilandes wer Paradise, as Isidore sayth herein, and Plinius sayth the same li. 6. cap. 32. And he sayth that there grow trees of Cane here. Therein is plentie of apples, and multitude of Bydes, and much hony & milke, and namely in the Ile that is called Canaria, which hath that name of the huge number of great mightie houndes. (*Fortunatæ Insulæ, the fortunate Iles which lye in ꝑ great Ocean sea, & of Plony are named to be 6. of Solinus 5. of Ptholome 8. which he calleth also, ꝑ Iles of ꝑ Gades, for ꝑ wholsomnes of ꝑ aire, & winds blowing ther. Also ꝑ plentie of good fruits, & fertilite of ꝑ grounde. It is thought of some men, to be those Iles, which are now called Canaria, distaunt from spaine toward ꝑ west. 1200. miles, after ꝑ account of Petrus Martir, Of these Iles are found to be 7. in number. Still about ꝑ yere of our Lord 1403. a French man called Bethancor, at ꝑ commandement of Katherine the Duches of Castell, subdued two of them, and named the one Lanceloti, and the other Fuite Ventura. Shortly after was Ferdinando the king of the same maine other two, & called ꝑ one Ferrum, & the other Gomera. Also of ꝑ great Canaria was found, by Petrus de Vera, & Michael de Moxica,

Last of all, by commaundement of Fernando & Elizabeth, late King & Queene of Spaine, Teneriph and Palma, were found by Alphonsus Lugo, so that now all the seauen Iles, be vnder the Dominion of the King of Spaine. Notwithstanding, some suppose, that these be not the Iles, which were called Fortunatæ, but rather those more south, called now of the Portugals, Insulæ capitis viridis. D. Cooper.)

Of Galilea. chap. 63.

GAlilea is a countrey in Palestina, and hath that name, for that the men therof be more white than men of other countries of Palestina: and Galilea is double, the ouer and the nether, and they ioyne together, and stretcheth vnto Syria, and to the Prouince of Nerr. In other is grounde very apte to beare corne and fruite. There is plentie of vines, and of olyues and of water, for in some part thereof, the riuer Iordane runneth therein. There be most noble lakes, profitable and healthfull, and be there called seas for bygnesse and multitude of fishes. And (as Isidore sayeth) there is the lake that is called Lacus Tiberiadis, and hath that name of a toune that so is called, and is more wholsome than all the other, and more effectuall to health and preseruation of bodyes. And continueth ten furlonges. Lake before in the Lake Taberiadem, and in Lacus Genesar, in tractatu de Aquis & Fluuijs.

Addition

(Galilea a countrey, which marcheth on Syria, Arabia, & Asia.)

Of Galatia. chap. 64.

GAlatia is a Countrey in Europe, and hath that name of French men that dwelled therin, and were called Galles as Isidore sayeth. lib. 9. cap. 2. The name of Galathia, called the Galles to helpe them, and be had the victorye, and departed the spoyle with them, and the Galles were of diuers matters with the Frenkes, and were called Gallogreci but now they haue name of the olde Galles, and be called Galli. This land is full wide and large, and most plentyous, and containeth a great deale of Europe, and is now called Alemaine of many men.

*Additio.

(Gallatia, or Gallogrecia a Countrey in the lesse Asia, ioyning to Phrygia and Lidia.)

Of Gallitia. chap. 65.

GAllitia is a Prouince in Spaine, and hath that name of whitenesse of the men that dwell therin, for they be more white, than men of other Countreys of Spaine, as it is sayd. This land beareth well corne and fruite, and is nigh to the Ocean, there is plentie of much good cattell. The men say, that they come of the Grekes: and so they be strong in kinde wit, as Isidore sayeth libro. 9. For after the battaile of Troye, many of the Grekes came into Gallitia, and abode there.

Of Gallia. chap. 66.

GAllia is a Prouince of Europe, betweene the mountaines Alpes Penine, and the Brittish Ocean, and hath that name of olde time of whitenesse of men: for Gallia is Greeke, and is sayd, milke. Therefore Sybel called them Galles, that is to say, whites: and Plin. sayd, that milke necks should be inuented in Gaule: for by diuersitie of heauen, face and colour of men, appeare the diuersityes of their stomakes and bodies. Rome gendreth pensiuen, Grece light, Affrica gracefull, and Fraunce hardie fierce men, and sharpe of wits, as Isidore sayeth lib. 9. This land hath Germany in the East side, Spaine in the West, Italy in the South, and Brittish in the North, of the Brittish Ocean, as Isid. sayth. Diuersitie this land hath, diuided in three parts, that now called Belgica, Celtica, and Belgica: but now French men dwell in these Prouinces, and of them it hadde both that name, and is called Gallia Braccata, Celtica, & Lugdunensis. Gallia is end of France.

*Additio.

(Gallia of noble Kingdome, set between Germany, Germanicum the

boꝛdereth on the mountaines Alpes. That which ioyneth to Germany, was called Belgica, and was contained betwéene the riuers Scalde and sequana, oꝛ Seyne. That parte which marcheth to the mountaines, was called Celtica, oꝛ Lugdunensis, and was contained betweene the riuers Seyne and Garumna, oꝛ Geronde. That which boꝛdereth on Spaine, called Aquitania, was bounded with the mountaines Pyrenæi. Cæsar boundeth the parts called Celtica, with the riuers Rhene and Geronde. Agrippa describeth Gallia betweene the riuer Rhene, the mountaines Pyrenei, the Occean sea, and the mountains Gebenna, and Iura. Moꝛeouer, that which is now called Lumbardie, was called Gallia Cisalpina.)

¶Of Gadis. chap. 67.

GAdes is an Ilande in the ende of Spaine, and departeth Affrica from Europe, wherein Hercules set wonderfull and noble Pillers, in token of conquest. And thence commeth spꝛinging of the Sea Tirrenum, out of the wells of the Occean, and is departed from the nexꝛ land sixe scoꝛe paces. The Tyꝛes came from the red sea and occupied this Iland, and called it Gadis in theyꝛ language, that is to vnderstand, seperated, foꝛ that Gadis is compassed with ꝑ Sea about. Therein groweth a tree that is like to Palme, the gumme thereof lyke glasse, maketh a pꝛecious stone, that is called Ceramina, as Isid. saith li. 15. And this land maketh many countries of the woꝛld, rich of fruite and spicerie, and namely Countries of the west.

*Additiõ. (*Gades, two Iles in the further part of Spaine beyonde Granate, which in woꝛthinesse of men befoꝛe time haue excelled. Foꝛ at one time, there were in Rome 500. men of this Countrey Citizens of the oꝛder and state of Gentlemen. In the lesse of those two Ilands, it is rspoꝛted that grasse is so battling, as the milke of the beasts doth cast no whaye, noꝛ can haue any cheese made of it, vnlesse it be mixed with much water. It is wꝛitten moꝛeouer, that vnlesse the beastes there fáding, be often let blood, they will within thirtie dayes be stiffeled and dye with fat. Which fertilitie may seme to giue occasion of the Fable of Gerions beasts, that Hercules dꝛoue away.

¶Of Grecia. chap. 68.

GRecia hath that name of Grecus, a King that dwelled therein, and gaue thereto his owne name, as Isido. saith, lib. 15. The Pꝛouinces thereof be eyght, Dalmatia in the West, then is Epyrus, after Helladas, then Thessalia, after that Macedonia, and after Achaia: & twaine in the sea, Creta and Cyclades, and is a Countrey most wide and large, and hath many other names, and is full plentifull of riches both of the sea, and of lande, & is Lady of many Kingdomes, nouriscer of chiualrie, mother of Philosophie, finder and mistres of all good sciences. In olde time, men thereof, were the best warꝛioꝛs, and indued with giftes of wit and of wisedome: they were faire & most eloquent speakers, subiect to latre, milde to strangers, peaceable and easie to men of that land, and were wꝛoth and high hearted to men that would do wꝛong to their neighbours, and would not suffer it, but withstood such wꝛongs, with all their might, as Varro telleth, in libr. de laudibus Grecorum.

(*Grecia, (the fountaine of pꝛowesse and doctrine, and nourse of eloquence) a great and famous Countrey, containing these noble Regions, Epyrus, Acarnania, Aetolia, Phocis, Locris, Achaia, Messenia, Laconia, Argos, Megaris, Attica, Boetia, Doris, Phthiotia, Thessalia, Magnesia, Macedonia, and Thracia. All the which of late yeares, were vnder the yoke of Chꝛists religion, and now alas, to the great discomfoꝛt of all perfect chꝛistian men, are vnder the most cruell subiection and seruitude of the great tirant the Turke, & become barbarous, liuing in the beastlye superstitions, of the false Pꝛophet Mahomet.) *Additiõ.

Addition.

HEre I haue thought good foꝛ ꝑ better vnderstanding of ꝑ chꝛistian reader, to note what Mahomet was, which the Addition

great

great Turke so highlye extolleth. Machumet was first a poore man, & a buyer and seller of Camells. Afterward he fell acquainted with an Heretike Monke, called Sergius, by whose meanes he declared himselfe to be a Prophet, & toke vpon him as well to reforme the olde Lawe, as the newe. He wonne great Realmes, and at the age of fortie yeares dyed (as some suppose) of the falling sickenesse, which he long time did dissemble fayning, that the Angell Gabriel, was sent to him in message, whose brightnes he might not sustaine.

Mahomete or Machumet, had to his father, one Abdalla, by flocke an Auncestrie, a Persian or Arabian borne, and had to his mother Emma a Jew, & was borne in Iesrab, on a munday, being the 12. daye of the moneth Rabe, about the yere of our Lord 597. or. 621. his father dyed a litle before his birth.

His geneologie is revolued with monstrous and blasphemous fables, vnto the time of Seth and Adam, he was borne without any dolour or paine felt by his mother: and when he was circumcised, he was merry and laughing, but whether this is to be beleeued, iudge you. At the very houre and time of his death, the Idolls fell downe by themselues, & Lucifer was taken of Angells, and drowned in the deepe Sea Alcazum, from whence after fortie daies, being escaped, calling together a counsaile of Diuells, he complained of the destruction of his kingdome, besides many other frivolous and lyeng wonders.

As touching his education, that the Birdes and Windes did strive for his bringing vp, and that he was committed to one Halima: and that an Asse, inclyning hir selfe downe said of Mahomet, Hic est sigillum Prophetarum, also how three men drew out his bowells, and cleansed the Diuells portion, out of his heart, &c.

Mahomet coulde neyther read nor write, as he himselfe testifieth, In Alcarono Azoara. 17. being vtterly vnskilfull and vnlearned in his youth. He had a great foulte head, a face mixed with white and red, a long beard, and he was swift, and of very nimble fete. He had a quicke, subtle and craftie wit: and lerned all manner of sects. Simoneta li. 4. cap. 36.

Sergius the Nestorian Heretike comming to Mecha, instructed him, worshiping Idolls with his error, and deliuered vnto him, certaine rules out of the olde and new Testament.

Mahomet maried one Eadiga, a rich widowe, whom he allured to loue him by Art Magicke, or witchery: And because he was often troubled with the falling euill, he made his wife beleeue, that so often as he fell, the brightnes of the Angell Gabriel was ỳ cause, whose presence his bodely force, could not abide. Of his function, of his workes, of his doctrine, of his prophecies of his cõflicts, of his filthy lusts, and of his death: read the booke tituled, The Poore mans Librarie, set forth by Master William Alley, Bishop of Exceter. 1560.

## Of Gethulia. cap. 69.

GEthulia, is a prouince of Affrica, and hath that name of Greeks, the which descended either of the Greekes, or els of those men that remained of the Nation of the Gothes, as Isidore sayeth, lib. 9. They gathered a great hoast, and sayled into the parts of Libia, and chose there their place, and be there to this daye, and for they come of Greekes, by deriuation of name, they be called Getuli. And therefore is an opinion among the Greekes, that that Nation is nere of kinne vnto them, as Isidore saith lib. 9. Beside these men, dwell Gelones, people, that stretch from the South to the Hesperie Ocean, which men goe about and straye in Desarte. This name Gelon came of an Iland Gaulon, that is beside Aethiopia, where no Serpent is bred, nor may liue therein, as he sayeth. Also in the ende of Affrica, be as it were beastiall men that be called Garamantes, and haue that name of Garamant the King, the sonne of Apollo. He buylded there a Towne, and called it Garama, by his owne name.

Plynius speaketh of them and saith,

that

that they be, verely departed, and farre from company of mankinde.

*Additiō. (Getæ, a People which some suppose to be those, which are in Norwaye and Gothia. Some say that they be more in the Northeast in Scythia, pertaining to Europe: some thinke that it is the People of the Countreyes Valachia, and Transylvania.)

## ¶Of Gorgones. Cap. 70.

GOrgones be Iles of Occean, afore the Iseland that is called Vesperaserus. Therein dwelled women that wer called Gorgones Feminine, and they are said Alitis in Veloci, in English swifte, for roughnesse and sharpnes of body, &c. and of them the Iles had the name, as Isid. saith lib. 14.

*Additiō. (*Gorgones, monstrous women, which were banquished by Perseus, a noble knight, which delyvered a faire Lady, called Andromeda from a Whale, and also slew Meduſa, which turned men into stones: whether by hir pride, hir heyres were tourned to Adders, or by lecherous lust she brought all hir lowers to a shamelesse forgetfulnesse, for that Serpents signifieth pride, and lecherye, shamelesse hardinesse.)

## ¶Of Gothia. Cap. 71.

GOthia is a Province of the neather Scythia in Europe, and hath that name as men suppose of Magog the son of Iaphet, as Isidore sayth libro. 9. And so he sayth, that those old Nations wer called both Gethæ and Gotos, and wer sometime most strong men and huge of body, & vsed most dreadfull maner of armor and wepons. And men deme, that children that came of them occupied the most part of Europe and of Asia: for their children be Danes & many other Nations in the West. Getuli in Affrica, and Amazones in Asia, came of the Children of the Gothes, as he sayth li. 9. & 15. And this land is yet full wide, and hath in the North side, Norweye & Denmarke, and is compassed with the sea Occean in the other sides.

To this Countrey belongeth an Iſlande that is called Gothlandia, and is called the Iland of Gothes: for Gothes dwelled there sometime. The Iland beareth well Corne, therein is much Pasture, and fish, and occupied in many manner mer chaundises and chaffer: for many maniers Mines and plentie of money, other Merchaundise and chaffer are brought out of diuers landes and Countreyes in shipped to that Iland: And be letten thence by Occean into Germanye, Fraunce, Britaine, and Spaine.

*Additiō. (*Gothi, and Getthi, an Ile by Denmarke, called Gutland, not farre from Norweye, from whence the people first came, unto whom resorted a great multitude of other people, as well out of the Countreyes now called Prussia, Livonia, Russia, and Tartaria, as diuers other parts called Scythia, and making sundrie kings, did depopulate and bring in subiection, the more part of Europe, and finally destroyed Rome, and inhabited the parte of Italy, now called, Lumbardye, and lykewise inhabited the Realmes of Castile, and Arragon.)

## ¶Of Gnydo. chap. 72.

GNidum is a Countrie in an Iland against Asia, betweene Siria & Italia, toward Pamphiliam and Ciliciam, lying against Creta, as it is sayde in the Glose super Acta Apostol. 27.

Gnydus, a Citie in Licia. Additiō.

## ¶Of India. chap. 73.

INde is a Countrey in East Asia, and hath that name of the River Indus, and is closed therewith in the West. This Countrey stretcheth from the South side into the East, and out of the North into the Mount Caucasus. Therein are many manner of men, and Nations, and also the Iland Trabo, full of precious stones, and Elephants.

Therein be also the Ilands Orila, and Arge, that are plenteous and rich of gold and of siluer, and also profitable in trees that neuer lese their leanes. And in Inde be most noble riuers, Ganges, Indus, and Hippanes, that adorne the Countries of Inde. Also Inde is most wholesome in Westerne winde, and beareth corne twice a yeare. Therein be men of dyed colour, and great Elephants, and Vnicornes, and Popiniaped, and Hebenus a tree, that so is called, Cinamom, Pepper, and a reede that smelleth full sweete. It sendeth out thereof precious stones, Berillus, Chrisoprasius, Carbuncles, Adamantes, Margarites, and Vnions, that great Ladies so feruently desire. There be hills of golde, and it is impossible to come thereto for dragons and Griphons, and for many manner of men wonderfully shapen, as Isido. saith: and all these forsaid words be his, libro decimo quinto. Also among all Countries and landes of the world, Inde is greatest, most rich, most mightie, & most full of people. Therefore Plinius. li. 6. ca. 19. telleth wonders of the might & multitude of the Indes. And he saith, that in Inde be many kings, and some of them hath vnder him foure hundred thousand men of armes, and some fiue hundred Cuneos of horsemen, and 9. thousande Elephants, that take wages euery daye, and so the land is most full of riches. And some one hath fiftie thousand foote men, and a thousand horse men, and seuen hundred Elephants, & alwaye these men be arayed to warre and to battell, and so the land is strong, mightie & rich. And as it is sayd there, some of the Indies till the earth, and some vse chinalry, and some vse merchaundise and lead out chaffer, some rule and gouerne The comminte at best. And some be about the kings, and some be Iustices & domes men, some giue them principally to Religions, and to learning of wit and of wisedome: and as among all Countries and landes Inde is the greatest & most rich: so among all landes, Inde is most wonderfull. For as Plinius saith li. 7. chap. 3. Inde aboundeth in wonders, by a long space toward Aethiopia. In Inde be many huge beasts dyed, and more greater hounds, than in other lands. Also there be so high trees, that men may not shote to the top with an arrowe, as it is sayd, and that maketh the plenty & fatnesse of the earth, and temperatenesse of weather, of aire, and of water. Figge trees spred there so broade, that many great companies of knights may sit at meate vnder the shadowe of one tree. Also, there are so great reedes and so long, that euery pece betweene two knottes, beareth sometime three men ouer ỹ water. Also there be men of great stature, passing fiue Cubites of height, and they neuer spet, and yame neuer head ach, nor teth ach, nor sore eyen, nor they bir not grieued with passing bentes of the sonne, but rather made more harde and stowe therewith. Also their Philosophers, that they call Gimnosophistæ, stande in most hot grauell from the morning till euen, and behold the Sunne without blenching of their eyen. Also there, in some mountains be men with the soles of the fete turned backward, and the fote also, with eight toes in one fote. Also ther be some with houndes heades, and be cloathed in skinnes of wilde beasts, & they barke as hounds, and speake none other wise: and they liue by hunting and fowling, and they are armed with they nayles and teth, and be full many, about fiue score thousand, as he sayth. Also among some nations of Inde, be women that beare neuer childe but once, and the children were white haired, assone as they be borne. There be Satires and other men wonderfully shapen: of them it is spoken in the treatise of monstrous beasts. Also in the ende of Inde, about the rising of Ganges be men without mouths, and they be cloathed in mosse, and in rough hairy things, which they gather of trees, and liue commonly by odors & smell at the nosethrilles. And they neither eate, neither drink but only smel odors of flowres and of wilde apples, & liue so, & they die anone in euill odor and smell: and other there be, that liue full long, & seme aged neuer, but dye as it were in middle age. Also some be hore in youth, & black in age. Plini. rehearseth

The commõwealle very wvell gouerned

these wonders and many other moe.

Addition.

Addition. INdea, a great rich Countrie, called in Englishe Indy, lieng on the South part of ꝑ world, which as Ptholomeus writeth, is diuided into two parts. The one is called Indie within the riuer of Ganges, which on the west is bounded with Aracosia and Gedrosia: on the East, with the great riuer called Ganges: on the North with the hill called Imaus: on the South and West, with parte of the Indian sea. The other part of Indie without Ganges, is bounded on the west with the sayd riuer Ganges: on the North, with part of Scythia and Seticaron the East with the Region called Sinarum: on the South with the Indian sea.

Nearchus, great Alexanders Admirall, affirmed (as Arianus writeth) that it was foure months iourney by ꝑ plaines of Indie. Megasthenes saide, that the breadth of Indie, from the East to the west, cõtaineth 16000. furlongs, which is 2102. miles. The length frõ ꝑ North to the South 22000. furlongs, which is 2850. miles. Ctesias affirmeth it to bee as much as the residue of Asia: but Onesicratus which wrote the actes of Alexander, deemeth it to be the third parte of Asia. There are alwayes two Summers, and fruites and graine twice gathered. The windes be alwayes temperate, the beastes and Fowles much greater, than in other Countreyes, and of more diuers kindes. The names of the Countreyes and Cities there, be now otherwise, than they were in the time of the auncient Writers. They which bee now knowen, shall bee declared in their places, with the mountains and riuers which are great aboue all other.

*Additiõ. (*Of the three principall riuers in Indie, Ganges, Indus, and Hyphasis: Ganges, a great Riuer that diuideth India, called in holye Scripture Phison, one of the foure riuers which come forth of Paradise. Iosephus doth interpret it Inundation. The breadth thereof (as Solinus writeth) is in the narrowest place eight miles, in the broadest, twentie miles. Arianus writeth, that where it is narrowest, it is in breadth one hundred furlonges, which is eight miles. In many places, it spreadeth so wide, that where the grounde is most plaine, nor any high place appeareth, no man may discerne anye thing of the other side: in the shallowest place, it is an hundred foote deepe. There runneth into it, seauentene great Riuers, euerye one of them able to beare a shippe. In this Riuer of Ganges is an Ile, and therein a great Citie, called Palibotra, the Country is called Phrasia, the king whereof as Plynie writeth lib. 6. cap. 19. hath alwayes in wages 600000. foot men, 30000. horse-men, and 9000. Elephants.)

*Additiõ. (*Indus is a notable Riuer, that commeth from the great Mountaine Taurus, and incloseth Indie on the West, and runneth into the Indian sea. Into this Riuer runneth nineteene great and famous Riuers, the least of them is more, than the great Riuer of Donowe. Where he is broadest, Strabo sayeth, that they which doe write most moderately of Indus, doe affirme, that he is in breadth fiftie furlongs, which is twelue miles and a halfe. The water thereof causeth great fertilitie, when it ouerfloweth, and thereof many sundry pleasant and wholsome fruites, doe spring without labour.)

*Additiõ. (*Hypasis, or as some doe write, Hypanis, Arianus calleth it Hyphasis, a great Riuer, which runneth out of the mountaines of Scythia into Indie, and commeth into the famous riuer of Ganges, and is in breadth seaven furlongs, as Diodorus writeth, libro. 17. The streame thereof is so swifte, that no man may passe ouer it, by the space of fiue dayes sayling. The water is fresh: after that it commeth within foure daies sayling of the sea, it is wonderfull bitter, by reason of a bitter Fountayne, which runneth into it. At this Riuer, the great Alexander finished his iourney, and went no farther into Indie, but did there set vp twelue Altars of Stone, euerye of them fiftye Cubites

in greatnesse. D.Cooper.

## ¶Of Hircania. chap.74.

HIrcania, is a Prouince in Asia, vnder the mount Caucasus, and is a full wide countrey: and there be manye men of diuers Nations and tongues, as Isidore sayth lib.15. Also Orosius saith, that the land stretcheth from the mount Caucasus vnto Scythia. Therein are foztie foure Nations, that passe right far and wide foz plentie of the lande. Some of them till lande, and some liue by hunting, and some be cruell and beastiall, and wonderfullye shapen, and lyue by mans flesh and drinke mans bloud, as Isidore sayeth libro.15. And he sayeth there, that Hircania hath the name of a Wode, that is called Hrcana, and lyeth toward Scythia, and the Sea Caspium is in the East side, and the moze Armenie in the South, and Albania in the Nozth, and Hiberia in the West. And it is sharpe of woodes, with plentie of many great wilde beastes, Partes, Tigres, and Panters. There breedeth birdes that are called Hircanie, their feathers shine by night, and such birdes are founde in Germany, as Isidore sayeth. In the time of Machabeus Iohn Hircanus, the sonne of Simon the chiefe Pzieste, ouercame ẏ men of this Hircania. And the sayde Iohn was called Hircanus because he ouercame that Countrey, as the master sayeth in his histozie, in the beginning of the storie of the Gospell: and Hierome saith the same.

(*Hyrcania, a Countrey in Asia, Hyrcanum mare, the Sea now called, Mare Abacucke, oz Mare de Sala.) *Additiõ.

## ¶Of Idumea. chap.75.

IDumea is a Countrey in Arabia, and hath that name of Edom, that was Esau Isaacs sonne: foz Esau Isaacs sonne was called so. Also Esaus childzen that was also called Edom, did expulse, and put out the Amozreis, and dwelled in that lande, and called it Idumea afterward. Idumea is to vnderstande, the lande of Edoms childzen. And Idumea and Palestina, are departed by certaine Desarts. The bozders of Idumea stretcheth vnto the Red sea, and this lande is strong, and full of mountaines, and is scituate vnder strong heat of ẏ Sun: therefoze people of that Country, make them houses and caues vnder the earth, to kepe them from strong heate of the Sunne, as the Glose sayeth super Abdiam.

(*Idumea, a Region in Syria, ioyning to Aegypt, and bozdering vpon Palestine. *Additiõ.

## Of Iudea. chap.76.

IVry is a Countrey in Palestina, and hath that name of Iudas Iacobs sonne. Men of his lygnage, were Kings therein. This land was first called Canaan, & had that name of Chams sonne: oz els of ten Nations of Chananeis, the which being expulsed & put out, the Iewes possessed that lande. The length therof beginneth at the streite Arpha, and stretcheth vnto the streite Iuliatem, wherras is the common dwelling of Iewes and of Tires. The breadth thereof stretcheth from mount Libanus, to the side of Tiberiades: & in the middle of this Iudea, is the Citie of Ierusalem, as it were the nauell of all the Countrie and lande, and is rich of diuers riches, and beareth well corne and fruite: and is onely endowed with waters and riches of Baume. Therin be many trées, Cedars, palmes, Cipzes, and other noble trées. Therein be many vines and vineyards, Pomegranardes and Dpues. The lande is rich of milke and of honny, therefoze, by the grace of Elementes, the Iewes suppose that this land was promised to their fozefathers, and that it flowed milke and honnie, foz it was promised to them by apzerogatiue of name, as Isi. sayeth libro 15.cap.4.

Plinius speaketh of this land & saith, that Iudea is a part of Siria, & stretcheth farre and wide, and is next to Egipt

and

and Arabia, and the countreyes therein be departed with sharpe mountaines; & the River Iordan runneth there, and departeth Galile from other Countreyes of Iudea. In Iudea is Ierusalem, and is the most noble Citie of all the Cities of the East, and in Iudea be hot wels, and healthfull. Also in the ende thereof is the dead sea, that is called, Lacus Asphaltes, and is so called, for it bredeth nothing that hath life: but therein is glewe, and nothing liueth therein: if any thing aliue be throwen therein, it swimmeth aboue, and this dead Sea, swalloweth the riuer of Iordane, and spilleth out water medled with water of pestilence.

*Additiō. (*Iudea, a Countrey in Asia, which hath on the West, Mare Cyprium, on the North, Phœnicia, and Syria: on the East, Arabia: on the South, the Lande of Aegype. It receiued the name of Iudas the sonne of Iacob, the Patriarke, where before it was called Chananæa, of Chananæus the fourth sonne of Cham.

Of the miserable estate of these people, remaining a common example vnto all nations of the world, to beware (that they likewise giue not ouer themselues, to open resisting of the truth of Iesus Christ, against the Maiestie of God, lest they come likewise to be dispearled, and made a scattering generation) which for their common contempt of Christ, as vagabonds, driuen forth of euery Christian Kingdome.

Iudei, not onely the people of Iudea: but also they be so called, which doe obserue their superstition. They were expelled out of the Realme of Englande, in the time of King Richard the first, for their cruelties in slaieng of Christian Children: lyke as they haue bene out of Fraunce, and Spaine, and now of late out of Portugal.)

*Additiō. (*In Iury is God knowen, his name is great in Israel. At Salem is his tabernacle: and his dwelling in Sion. Psal. 76. Iurie the lande of promise wherein Christ was borne. Israel are the faythfull congregation. Salem is Ierusalem. Sion the place of Dauid, on mount Sion: aboue Ierusalem and in Ierusalem was the holy temple.

## Of Iberia. chap. 77.

IBeria is a Country in Asia, and nigh the sea that is called Pontus, & ioyneth to Armenia. In this land grow hearbs, that be good for Diers, as Isidore saith lib. 15.

*Additiō. (*Iberia the auncient name of Spaine, also another Countrye nigh to Armenia, it is of some written with H.

## Of Italy. chap. 78.

ITaly is a greate Countrie in Europa, and sometime Grekes dwelled therein, and was therefore called the greate Grecia, as Isidore saith, lib. 15. And after that lande was called Saturnia, and had that name of Saturnus the King. For when Saturnus was put out of his place by Iupiter, he hyde himselfe there. And this land was called Italia at last, and had that name of Italus King of Cicile, that reigned therein. The length thereof is more then the breadth, and stretcheth out of the North north West, to the East North east, and is closed in the South with the sea Terrenum, and in the North with the sea Adriaticum, and endeth in the West at great mountains called Alpes. This land is most fayre in all things, most kind ground to beare plentye of fode: therein be noble waters and lakes, as Benenatum, Auernum, and Lucrinum, and many other Riuers, as Eridanus, or Padus, Tiberis, Perianus, and other such. Therein bredde precious stones, that is to wit, Ligurium, Cagates, Pearles, and Corall.

Also there are bredd Boa, the serpent, and Linx the wilde beast, and many other singular kindes of Birdes. Also this Countrye is called Hesperia, and hath that name of a starre that is called Hesperus, as Spaine is called. For Grekes sayling into Italye and into Spaine, take hede of that starre.

But Spaine is called the laſt Heſperia, for Spayne is in the laſt place vnder the Weſt. Huc vſque Iſidorus, libro.15.

Among all the Weſt countryes and landes of Europe, Italye beareth the price. Therein are noble Ilandes, and ſolempne hauens of the ſea, and thoſe Prouinces be full of riches, and Cities moſt full of people, & moſt ſtrong wals and Ditches, with other arraye of warre, with plentie of golde and of ſiluer. Lib. 2. Plinius ſayth, that therein be twelue famous and moſt mightie particular Countryes, beſides the Ilands, of whom he treateth largely. And this lande is cloſed all about in the Eaſt, North, & Weſt, with full high mountaines called Alpes, out of which Mountaines, ſpring noble riuers, the Rine and Danubius, which runne by Germany, and Rodanus and Sequana, and many other, that runne by Fraunce, that moiſten the Countreyes all about, and namelye, the parts of Fraunce, that be called, Gallia Lugdunenſis, and Gallia Narbonenſis, and Gallia Belgica.

*Additiõ. (*Italia, a noble Countrey, which is inuironed on the Weſt, with the mountaines Alpes: on the North, with the Sea Adriaticum: on the Eaſt and the South, with the Sea Mediterraneum, and Fretum Siculum. It alſo contayneth theſe Regions. Liguria, Ethruria, Vmbria, Flaminia, Larium, Aprutium, Campania, Apulia, Venetia, Picenum, Gallia Ciſalpina, called Lumbardie. The length thereof (after Plynie) is 1020. miles: the breadth in ſome places betweẽ the two ſeas foure hundred and ten miles. It was ſometime named, Magna Grecia, becauſe it was inhabited with Grekes, as Murſilius writeth. Solinus reſembleth the figure thereof to an Oaken leafe, extending more in length, than in breadth, toward the end being diuided, as it were into two hornes, whereof the one lyeth towarde the Sea Ionicum: the other looketh to to the narrowe ſicilie, called Fretum ſiculum. In the narroweſt place, it paſſeth not in breadthe, twentye myles.

Italica, a Citie in Italy, which by another name, is called Confinium. There is another in Spaine, where Silius Italicus was borne.)

¶ Of Hiſpania. chap. 79.

The countrey of Spaine, was firſt called Iberia, and had that name of the riuer Ibberus, and was afterwarde called Hiſpania, and hadde that name of the Riuer Hiſpalus, (as it is ſayd). And this lande was called Hiſpera, and had that name in olde time of the Weſt euening ſtarre. And this land is betweene Affrica and Europe, and is cloſed in the North ſide with ẏ mountaines Pyrenei, and is cloſed with the Sea all about in the other ſides, and the aire there is very healthy, ther is abundance of all corne and fruite, & moſt rich of precious ſtones and of mettall. Moſt noble Riuers runne through this land, as Betis, Pinius, Iberus, Tagus, and Pactolus, that drawe golde. Therein be fiue Prouinces, as Tarraconis, Cartaginenſis, Luſitania, Gallicia, and Betica: and in the other ſide of the arme of the ſea in the countrey of Affrica Trangitania. And there be two Spaines, the bether and the farther. Huc vſq; Iſido. li. 15.

Oroſius ſayth, that Spayne is as it were a three corner to the roundneſſe of landes: for it is beſyyped nigh all about with the ſea Ocean and Tirreni, and is welnere made an Iland: the next corner thereof is Eaſtward, and in the right ſide thereof is the Prouince of Guyan, and in the leſte ſide it is trained in with the Sea Balearicum: and nigheth the borders of Narbon. The ſecond corner thereof, is toward ẏ North Northweſt, where is Bernegicia, a Citie of Gallia, & reareth toward the right of Britaine. The thirde corner thereof is toward ẏ Ilands Gades afore mount Athlant, that is in Affrica, in the other ſide of an arme of the Ocean. Huc, vſque Oroſius.

Alſo Plinius prayſeth Spaine in many things, and namelye in mettall, and

ſaith,

sayeth, that nigh in all Spayne is plentie of golde and siluer, of brasse, copper, and yron, of tinne and lead, both white and blacke. Therein be new and stations great warriours, and strong. It is sayd, that some of them descended of the Grækes, and it is said also, that some of them were descended, e were successours of the Wysigothes, the same saith Isido. For therein be many speciall pheanices, that we know, and there is Galicia, men of that countrey tell, that they came of the Grækes, as Isidore saith lib. 9. Ther in is Asturia, and hath that name, for it is closed all about with mountains afore the riuer Asturius, and ther is Celtiberia, and hath that name of Galli Celtici, that dwelled vpon the riuer Hiberius.

(*Hispania, a Countrey in the West part of Europe, called Spaine, sometime called Iberia, and Hesperia. It is enuyroned on the South part, with the Sea Mare Mediteraneum, which diuideth Europe from Affrike: on the North part, with the Sea, Mare Cantabricum: on the west, with the great Ocean Sea: on the East with the Mountaines Pyrenæi, and the parte of the Realme of Fraunce, called Aquitania and Narbonensis. This Countrey is diuided by Ptholome into three Regions: Bethica, wherin is Granado, Syuil, Cordubia, &c. Lucitania, wherein is Portugall, Gallecia, &c. Tarrhisconensis, wherein is Castyle, Lyons, and Arragon. At this time it containeth five Realmes, Granado on the South part toward Affrike, Portugall on the West, Galleeia and Biskaye on the North, Arragon on the East, Castile and Lyons in the middle. Parte of the West parte, by reason of Mores, Forestes, and for lacke of water, is not fertill, nor well inhabited. The North part by reson of much cold, is not plenteous. The South parte is wonderfull fruitfull. It is in length, as Strabo writeth, 6000. furlongs, which is 850. miles: in breath, 5000. furlongs, which is 625. miles. Plinie next vnto Italy, extolleth it in fertilite above all other Countreyes, in plentie of graine, wines, oyle, siluer, golde, and yron. Statius and Claudius doe no lesse commend it. As touching for golde, and siluer, Spaine is beholding to the Indies, from whence commeth yearely an infinite masse of treasure: which is couth and difficult, had not bene Pilates of England in times past, those Indies had serued England and not Spaine, for the most part, as more plainly appeareth in the booke titules, the Decade of the West and East Indies, and Andrew Thevet.

*Additiõ.

## ¶Of Hibernia, Cap. 80.

IRelande is called Hibernia, and is an Ilande of the Ocean in Europe, and is nigh to the lande of Britayne, and is more narrow and straight than Britaine, but it is a more plenteous place. This Ilande stretcheth out of the South into the North, as Isidore sayth libro. 15. The first partes therof are toward the sea that is called Hyberum Cantabricum Occeanum. And also this Ilande hath that name Hibernia, of the sea that is called Hyberum Occeanum. In this lande is much plentie of Corne fieldes, of welles and of riuers, of faire meades and woods, of mettall, and of precious stones: for there is gendred a fire cornered stone, that is to say, Iris, that maketh a Rainy bowe in the aire, if it be set in the Sunne. And also there is found a stone that is called Gagates. And there is set found and white Margarites. And concerning the wholsome aire, Irelande is a good temperate countrye. There is little or none passing heat or cold. Ther be wonderfull lakes, pondes and welles, for there is a lake, in which if a staffe, or a pole of tree be pight, and tarieth long time therein, the part that is in the earth turneth into yron, e the part that is in the water, tourneth into stone, and the part that is aboue the water, abideth still in his kinde of tree. There is another lake, in which if that thou throwest rodes of hasill, it turneth those rodes into Aske, and againe ward, if ye call aske rodes therin, they tourne into hasill. Therein be places, in which

dead Carrions neuer rot: but abide there alway vncorrupt. Also in Ireland is a little Iland, in which men dye not, but when they be ouercome with age, they be borne out of that Iland to dye without. In Ireland is no Serpent, no Frogges, nor venemous Spider, but all the land is so contrary to venemous beasts: that if the earth of that lande be brought into another lande, & sprong on the ground, it slayeth Serpentes and Toades. Also venemous beasts flieth Irish wooll, skinnes and fells: and if Serpents or Toades be brought into Ireland by shipping: they dye anone. Many other wonders are in that land.

*Although the land, be free from vermine, the men are not free from lice, which cõmeth of sluttish & filthy vse.

Solinus speaketh of Ireland and saieth, that Irelande is nigh almuch as Britaine, but the inhabitants thereof, be fierce, and lead an vnhumaine life. There is no Adder seene except it be seldome. The people there vse to harbour no guests: they be warriours, and drinke mens blood that they slay, and wash first their faces therewith: right and wright they take for one. There be no Bees, for if men throwe powder or stones that is brought out of Irelande, into hiues, the Swarmes forsake the hony combes. The Sea Hybernicum toward Britaine, is full of waues, & vnquiet, and is in all the yeare vnneth able to sayle in, except it be fewe dayes, it is an hundred and thirtie thousande paces broad, &c. Huc vsq; Solinus, De Mirab. mundi. Men of Ireland are singularly cloathed, and vnseemely arayed, and scarcely fed, they be cruell of heart, fierce of chere, angry of speach & sharpe. Neuertheless they be free hearted and faire of speach, and goodly to their owne nation, & namely those men that dwell in woodes, marreyses, and mountaines. These men are plesed with flesh, apples, and fruite for meate, and with milk for drinke, and giue them more to playes & to hunting, than to worke and trauell.

They are more ciuill now.

The Irish men lyue long, and be helthy of body: but strangers are molested with the flixe, a deadly disease if they abide ther.

As concerning Ireland, read Policronicon lib. pri. cap. 32.

Addition

¶ Of Icaria. chap. 81.

ICaria is an Iland, one of Cicliades in the West side, and the sea Icarium hath the name of this land Icaria, & this lande is betweene Samum and Cinthonum, and is not able to dwell in for high rocks and cragges, and also for it is hauenlesse in euery side, and hath this name Icaria, of one Icarus of Creta that was drowned therein, as Isidore sayeth libro. 15.

(*Icaria, an Ile in the Sea Icarium, which is also called Icaros. Icarus the soune of Dedalus, who hauing winges, (made by Arte) with his Father flewe out of the Ile of Crete, but when he flew higher than his Father commanded, the waxe, wherewith the fethers of his wings were glewed, melted with the heate of the Sunne: and þ feathers falling off, Icarus was constrayned to fall into the sea, afterward called, Mare Icarium, Icarus is also the name of the father of the chast Penelope, which was wife to Vlysses the Greke, and is also the name of a mountain in the Region of Athens: the Ile Icarus, is called Ichthicusa.)

*Additiõ.

¶ Of an Iland. chap. 82.

AN Iland is called Insula, and is a land compassed about with the sea, or with a riuer, or with a water, as it were set in the sea, as Isidore saith lib. 15. An Iland is beaten all about with waues of waters, but it is not broke, nor destroyed with such beating, but by shouing and beating of water, and of waues on the sides of an Iland, the earthie parts be driuen and fastened together, and so an Iland is made the more sadder and stedfast in the vtter floes. The vtter parts of Ilands be washed, & vndermined with beating of waters: but about the inner parts they ioyne the faster together, because of wasting without. Also Ilandes be some time heyled with waues and floudes of water, & be made more by bringing thereto of earth and of slime. Ilands be greene and plenteous, by sucking in at holes of moysture of waters and of humours.

¶ Of Caria. chap. 83.

This chapter is added

CAria a region in Asia, hauing on the North side the great riuer Meander: on the west the great riuer Icarium: on þ East Licia, & diuers other countries: toward the South, the mountaine Tau-

rus.

rms. The people therof called Cares, were good men of war, & therfore euery where retained for soldiers, as Suizars, or Switzeners be now.

(Caunus a citie in Caria, by the riuer Calbis, this citie is verye queasie and daungerous to dwell in, both at other times of the yere, & specially in summer, and Autumn, as well for ỹ intemperate heat of ỹ aire, as for the great abundance of fruites. Therefore it is reported, that the scituation is very unwholesome, and the aire outragious. When Stratonicus a pleasant musition, and verye conceited man, beheld the inhabitaunts therof so wanne and ill coloured, he scoffed at them with this sentence of Homer, Tale quidem genus est hominum, quale est foliorum: The men and the leaues of this Countrie loke verye like: that is, both wan and pale without liuelye colour. For which scoffe, when the people were much grieued, and bitterly railed at him, why (saith he) may I not iustlye call this a sickly and queasie Citye, where dead men walk: with which aunswere, he far more sharpelye nipped their deadly coulours and wearish loks then he had done before.)

## Of Carthage. chap. 84

Carthage is the name of a Citie and of a prouince of Affrica in Hispania: and there be two Carthages, the more and lesse: and Dido made both, she went out of the Prouince of Fenice, and builded a citie on the cliffe of Affrica, and called the citie first Carcedon in the language of Fenicia. And afterward the name was changed: and the citie was called Cartago. This citie when it was most famous, and not lesse renowmed then Rome, Scipio with his Romane hoast destroyed and beate it to the grounde: as Isidore saith lib. 16. And nowe the Romanes haue builded it againe, as Isidore sayeth. And another Cartago is in Affrica betweene Bisantium & Numidia, & lyeth in the North to the sea that is called Mare Siculum, and stretcheth in the South to the Countrye of Getules. The nexte parte therof beareth abundantlye corne, and hath greate plentye of Oyle and of fruite, and is full of mettall. In the farther parte towarde Numidia is greate plentie of beastes, serpents, and great wilde Asses, that go about in desart, as Isidore sayth lib. 15. Also there be many Elephants and other beastes, as Plinius also affirmeth liber. 5. cap. 5.

(Carthago) a famous Citie in Affrike called Carthage, almost environed with the sea: which Citye was in compasse about the walles. 360. furlonges, which are 45. Italian miles: wherof seuen miles and an halfe ranne in length on the ridge of an hill which went iuen ... to sea, where were set the stables of Elephantes, a very large place, almost in the middle of the Citye was a Castle or Towre called Byrsa, on the top wherof stood Aesculapius Temple, (the sonne of Apollo and Coronis, and was called the God of Phisicke, and honoured in the forme of a Serpent) vnderneth were hauens or Keyes of the Castle, and a lytle round Ile called Cothon, standing as it were in a great ponde, about which were set the houses, ỹ serue for the nauy of Carthage. This Citie continued warre with the Romanes fortie yeares, and had many excellent men of warre, of whome Annibal was the most noble and famous. That Citye had in subiection, a greate parte of Affrike, Scicile, the more parte of Spaine, and the Iles of the middle sea. It was at last destroyed by Scipio, before the incarnation of Christ. 144 yeares. The country where it stode is now called Thunyse.)

## Of Carinthia. chap. 85.

Carinthia is a little Prouince of Germania in Europe, and hath Panonia in the East side, and Italye in the West: and the Riuer Danubius in the North: Dalmacia and Sclauonia in the South. And is closed with mountaines in the one side, and endeth at the sea Adriaticum in another side. And this is a plentious lande in many places: and hath many wilde

beasts and tame. The men be great warriours and strong, and mightely strengthened with Castles and towres. The land is cold for high mountaines be nigh there, there is oft raine and sondwither about the mountaines for colonesse of snowie water, many haue Wolues vnder the thine, as it is sayde. There be many Beares, Bisounts, and other wonderfull beasts and wilde. Also there be glires, & men eate them, for though they seeme to be a kinde of mice, yet they be eaten, for they flesh is both sauoury and fat.

*Additiō. (*Corsica is a Country by Dalfrike, lying on the South to the mountains Alpes and Italy, on the East and North to Italie. The election of a new prince or gouernour there is verye straunge. Paulus writeth in his Cosmographie, that in the towne called Sancti viti, is a great valley, where in a medowe is set a stone of Marble, of a good height, where vpon ascendeth a husband man, vnto whom that office by inheritaunce belongeth: on his right hand standeth a blacke Colue: on his left hand an ill fauored Spare. About him standeth a great multitude of Carles, common people. On the other side of the medowe commeth the Duke accompanied with his noble men, in their robes of Estate. Before him goeth the Carle of Goritia, the great maister of his house, bearing .iii. Banners, bearing the Princes standard. The other noble men followe with the Prince, clad de lyke an husband man, with a sharpe crooke in his hand, as he were a shepheard: As soone as the Carle on the Marble stone perceiueth him comming, he asketh a lowde in the Slauoine tongue: Who is this that commeth with so proude a gate. They that stande about auns were: It is the Prince of this Countrie. Then sayth he oftentimes: is he a righteous Iudge, seeking for the weale of the Countrie, a free man borne, and worthy to haue honour: is he a true christian man, and defender of Christs faith: They all ans were, yea, he is, and shall be: Then sayth the Carle, by what right may he put me from this place: Then answereth the Carle of Goritia, thou shalt haue for thy place, 60 groates, these two beasts (the Cowe and the Spare) and the Princes apparel, which he did late put off. Also thy familye for euirme shall be free, from all manner of tribute. Then the Carle giuing the Prince a little blowe on his cheke, bedeth him be a good Iudge, and comming downe from the stone giueth him place, & departeth, taking with him the Cowe and the Spare. Then the Prince goeth vpon the stone, and holding a naked sworde in his hande, shaking it, tourneth to euirye part of the stone, promising equal iudgement to all the people. Then is there brought to him colde water in a husband mans cap, which he drinketh, signifiering that he condemneth drinking of Wine. Then goeth he to a Church therby, where after he hath heard diuine seruice, he putteth of his rusticall rayment, and putteth on apparell of honour: And dining with his nobilitie sumptuously, he commeth often to the medowe, where he heareth matters, and ministreth iustice: The Duke of this Country is as it were chiefe maister of the Game to the imperiall maiestie.)

## Of Cathay. chap. 86.

This chapter is added

CAthay, a greate region in the East part of the worlde, extending to the East Ocean sea: on the south to the ouer India: and is also called Sinarum Regio, it is diuided into nine Realmes: all be vnder the great Cham. This Country is wonderfull rich in golde and silke, abounding in grain, wines, & other things necessarie for mans sustenance. The people for the more parte honour Christ as God, but they are not baptised. They are curteous and reasonable, & very cunning Artificers.

As concerning further discourse of Cathai, or Catai, read the booke tituled, A discourse of a discouery for a new passage to Catai, written by Sir Humfrey Gilbert, Knight. Anno. 1576. wherein thou shalt finde many learned and commendable notes.

## Of Corcica. chap. 69.

COrcica is an Iland, and hath that name of a certaine Duke, and is 30 mile from Sardinia by the sea afore Italy: and is an Iland with moste plenty of pasture. And that is knowen by a Bull that oft swamme thether out of Liguria because of pasture, & came againe in noble point. For a woman ỳ is called Corsa kept that bull and other beasts by the sea cliffes, and saw that Bull euery vnis go from his fellowes and swim into the seamd came again in noble point & wel fed. Then she wold know what pasture the bull had found. And on a time when the bull went from the other beasts into the sea, this followed him in a Boate vnto the Iland, and came againe, & tolde how plentyous the Iland was. Then men sayled thether, and called the Iland Corcica by the name of the woman that found the Iland and was their guide & leader. The Iland hath many corners, and forlandes, and beareth best lese and pasture. And therein is gendered a noble stone, which the Grecians call Bacem, as Isidore sayth, li. 15.

*Additiõ. (*Corsica an Ile in the middle Sea, betwen Gean, and the Ile of Sardinia, called Cors: it is now vnder the Citie of Gean.)

Of Lacedemonia, chap. 88.

LAcedemonia is a prouince in Europe, in ỳ ends of Grece, beside Thracia, and hath another name and is called Spartania: The men of that countrye be called Lacedemonians, and haue that name Lacedemonians of one of the sons of Sem: These Lacedemons went out and warred against the Spellenes: and feared that the war should long indure, and they shuld be without offspring, and commaunded that their maidens at home should take younlings that were left at home with them, & get and bring forth children. And the children that wer got in that manner were called Spartani, of the shamefull doing of their mothers, as Isid. saith li. 10.

*Additiõ. (*Lacedemon a noble Citie in Grece, called also Sparta, in the region of Achaia. This Countrye is called Lacedemonie.

Of Lectonia. chap. 89.

LEctonia is a Prouince of Scithia: The men thereof be called Lectini, & be men of comely stature, strong warriours and fierce. The soile of the countrye of Lectonia beareth wel corne & fruit, & is full of moores and marreis in diuerse places, with many woods & riuers, waters, and beasts wilde and tame: and is strengthened with woodes, moores, and marreis, and hath little other strength but woods, moores, and marreis. Therefore vneth that land may be assailed in Summer, but in winter when waters & riuers be frore.

Of Liuonia, chap. 90.

LIuonia is a speciall Prouince of the same countrie & language, and is departed frõ Germania with a long space of the Occean. The men thereof be called Liuones, & haue wonderful maners & blages: and the Germaines turned them from the false beleefe of fiends, to ỳ worship & faith of one God. For they worshipped many Gods, and asked answeres of fiends with mill beleeued & cursed sacrifice. And vsed auguries, & diuinations, and they vsed not to burye the dead carcases, but the people made a great fire, & burnt them that were dead all to ashes. After the death of one of their friends, they clothed his kinsmen in new clothing, and gaue them shepe & neate, and other beasts, as he was worthy, his seruants, men, and women, with other things, and them all together they would burne with the dead man. And supposed that they that were so burnt, should gracious lye come to that lande of life with multitude of seruaunts, and of beasts that were so burnt, for his sake, & finde the lande of temporall lyfe and of wealth. With such errour of fiends, this land was bewitched in olde time: now it is supposed, that by the grace of God, & by strength of Germans this land is deliuered of the forsaid errors, and many countries and lands that belong therto.

(Liuonia

(Liuonia, a part of Sarmatia, beyond Luten, Northward, haning on the Weſt the Sea called Germanicum.)

## Of Licia. chap. 91.

Licia is the name of a coaſt and of an hauen of the ſea, the chiefe citie therof is called Liſtra. Out of that city men ſaile by Licia and Pamphilia into Italy, as it is ſayd Act. 28. This land by the true name thereof is called Licaonia, & the Cities thereof were Liſtra & Derben. To theſe cities Paule and Barnabas fled out of Iconius, and healed and ſaued a man in Liſtra, and then the men of that country called Barnabas, Iupiter, and Paule, Mercurius, and would haue worſhipped them, as it is written. Act. 14.

*Additiõ. (*Lycaonia, a Countrye in Aſia, after ſome writers, it is a parte of Archadia.)

## Of Lidia. Chap. 92.

Lidia is an olde place of Kingdomes, the riuer Pactolus adorneth this land with tokens and brookes of golde. Before this lande was called Aurea Mœa, and might not ſuffice two brotheren that were kings, Liddus and Cirenus: Then by lot Cirenus went out of that land with great ſtrength of men, & occupied countries in Gallia, and called the country Cirrença. And Liddia hadde the name of Liddus the other brother, that abode and reigned there. This land ioyneth to the leſſe Phrigia in the weſt ſide, and hath the citie Smirna in the Eaſt ſide: and the riuer Helles commeth about it. By the fieldes thereof runneth Pactolus and Herinus, two rich riuers, with golden grauell, as Iſidore ſayeth, libro. 15.

*Additiõ. (*Lydia a Country in Aſia, on the Eaſt ioyning to Phrigia, on the North to Myſia, on the South vppon parte of Caria. In this region is the hill called Tmolus, out of the which commeth the riuer called Pactolus. Tmolus is a mountaine in Lydia, whereon did grow great plentie of Saffron and vines: among the grauell of the riuer Pactolus is founde greate plentie of graines of golde.)

## Of Libia. chap. 93.

Libia is a greate lande in Affrica, and hath that name, for that Libs the Southerne winde bloweth from thence, as Iſidore ſayth lib. 15. Other men meane, that Epſcius Iupiters ſonne that builded Nephim alſo in Aegypt, & got on his wife Caſopta, a daughter that is called Libia, that was after quéene of Affrica: & by her name that land was after called Libia. And Libia is in the beginning of Affrica, & in the Eaſt ſide thereof is Aegypt, and in the Weſt be Mireos, Panzores & Trogodites, & in the North ſide is the ſea Libicum, and in the South is Ethiopia and Barbaria: Therein be diuerſe nations and wilderneſſes: to whome men maye not come for wilde beaſts and fierce, for Serpents and for Dragons that breede Cocatrices. Huc vſque Iſid. li. 15.

¶Libia is a full hot lande, and burning, and breedeth in diuerſe places many venimous beaſts, and beaſts wonderfully ſhapen, and many precious things in diuers places, as precious ſtones, gold, and ſiluer, much wheate, wine and oile, and diuerſe manner of ſpiceries. Men of Libia came firſt of Puthericus the ſonne of Cham. Therfore a riuer that runneth by the ſea coaſt of Libia is called Puth: & all the land is called Puthenſis: as the Gloſe ſaith ſuper Gen.

*Additiõ. (*Lybia was among the Grekes, the generall name of all Affrica: Notwithſtanding it is of the Romanes taken onely for that part of Affrica, which is from Aegypt, to the Weſt Ocean, containing Cyrenaica, Affrica minor, Numidia, and Mauritania. The Spaniards do commonly call them all Moores, Libia interior is bounded on the North, with the two countries called Mauritania, with Affrike the leſſe, and Cyrenaica, on the Eaſt with Ethiop, on the South with Ethiop the further, on the Weſt with the Ocean ſea. In this country are the people called Caramantes and Getule. D. Cooper.

¶Of

## Of Lothoringia. chap. 94.

LOthoringia is as it were the last prouince and end of Germania, & hath that name of Lotharius the king. In the East side thereof is Recia: ꝑ is Beabam: In the South side is the Rine, & Alsacia, and in the West Gallia Senonensis, and in the North side is Gallia Belgica. By this land runneth the riuer Mosa, & in this land is ꝑ citie Metis, & is a country bearing in many places fruit & wine, and is moisted with wells and riuers: therin be mountaines, woodes, & groues, and many beasts wilde and tame. The people of this countrye be meddeled of French men & of Germains. Therin are wonderfull wells & medicinable to help men of diuerse euils if they drink therof. Lothoringia, a country called Loraine.

Addition

## Of Lucitania. cap. 95.

LVsitania is a prouince of Spaine, & there is the riuer Paasim, & the town Vasia. The country is full of mettall of gold & siluer, yron, and Lead, white and blacke, as Plinius saith, li. 7. cap. 72.

Addition

Lucitania, the Realme called Portugall.

## Of Mauritania. cap. 96.

MAuritania hath that name of the coulour of men, as it were to vnderstand, the country of blacke men. For Mauron is Greke, and is to vnderstand black. For as French men be called Galli, & haue that name of whitenes of men. So men of this land be called Mauri, & haue ꝑ name of blacke colour. The first prouince therof is Stiphensis: wherin is situate the town Stiphis: and the countrie hath that name of that towne: and the other part & prouince is Mauritania Cesariensis: ꝑ is also called Colonia Cesaris, & the prouince hath ꝑ name therof: both prouinces ioyne togethers, & haue ꝑ country Numidia in ꝑ East side, & Mare magna in ꝑ North side, & the riuer Malua in the west, & the mount Atlantis in ꝑ south. And ꝑ mount departeth the good land from grauell. 112. that lieth toward the sea ocean. Ther is another Mauritania called Tingitana: & hath that name of the citie called Tingi. This is ꝑ last part of Affrica, and riseth out of seauen mountaines, and hath the riuer Malua in the East side, and the sea Gaditanum in the North. and the Ocean Athlanticum in the West, and Glansalum in the South: The men be spread into the sea ocean Hesperum. In ꝑ country be wild beasts, Apes, Dragons, Strucions, Estridges, & Elephants. Huc vsque Isi. li. 15. Also lib. 5. cap. 2. Plinius saith, that in Mauritania be many men that be called Ancoles: & they dwell beside the mount Athlant in a place full of woodes, with plentis of waters and of wells, where groweth all manner of fruite without trauaile of men, so the men that dwell there lacke neuer plentie of liking. The place is high aboue the clowdes, & nigh to the circle of the Mone. And he telleth that oft by night in that place is fire seene, and burning brands, and wonderfull sightes. Also there is heard, song of liking, melodie of pipes, of timbers, Tabours, and Cymbalis, as solempne Authours tell: also there growe wonderfull high trees, and the gum of them smelleth full swete, & be like Cipres. And some be growen as it wer ẅ haire or with woll, & thereof be clothes made by craft, as it were Bombex. Also there groweth an herbe called Euforbia, and hath that name of him that founde that herbe, the white iuyce thereof is wonderfully praised in clerenesse of sight, & in helpe against stinging of adders, and other venim, as he saith there.

The harmony of the Zone

(*Mauritania, the country now called Morisco, of Moores, lieng on the West part of Affrike, betweene the sea called Mare Mediteraneum, on the North, & Libia on the south. Martianus saith, ꝑ in length it is 10. times 38. miles, which is 380. miles: It is diuided into two countries, Tingitana, & Cæsarensis. Tingitana hath on ꝑ west side the ocean sea, on the north ꝑ straight of Marroche, called Fretũ Herculeum, vnto ꝑ riuer Malua, on the East Cæsariensis, on the South Getulia & Libia. Cæsariensis hath on ꝑ west Tingitana, on ꝑ north the sea Sardoum, vnto the riuer Amphagus, on the south the mountains of Libia, and the country of Getulia.)

*Additiõ

Of

## Of Macedonia. chap.97.

MAcedonia had the name of Emacius the king, and was called at the first time Emacia: But after that Paredo, the nephew of Deucaleon, was ruler thereof, he changed the name, and called the land Macedonia by his owne name, as Isidore saith, libr.15. This land stretcheth to the sea Egeum in the East side, and to Achaia in the South side, and to Dalmacia in the West, and to Pellia in the North, as he sayth. And was the great Alexanders Country, and is best country in veines of golde and siluer. It bredeth a stone that is called Tiren: In that country is mount Olimpus: and is so high that no clowdes nor winde nor raine come on the top therof, as he saith.

Liber.4 cap 20. Plinius speaketh of Macedonia, and sayeth, that Macedonia was sometime called Emacia, and is set first of Empires of lands. This land conquered Asia, Armenia, Hibernia, Albania, Cappadocia, Siria, Aegypt, Taurus, and Caucasus. This lande was Lady among the Bactris, Medes, and Persis, and had in possession all the East landes. This land is nurse of Inde, that followed the steppes of Liber Pater, and of Hercules. This is that Macedonia, of whom in one daye the Emperour Paulus Emilius toke and solde 70. Cities, as he sayth.

*Additiõ (*Macedonia a realme of Créce, first called Aemathia, on the North it boundeth (as Ptholomeus writeth) vpon the sides of Dalmacia, Mysia superior, and Thracia: on the West it stretcheth to ỳ sea Jonium. Pius describeth it to ioyne South and West to Thracia, and that the south side on the bankes of Thessalia and Magnecia, the North on Phoenea and Paphlagonia. That it hath also on the south Epirus, on the north Illyria, which varyeth not much from Solinus, who sayeth that it is diuided from Thracia, with the riuer Strimon, it is now vnder the Turke.)

## Of Magnesia. chap.98.

MAgnesia is a prouince of Créce, in the middle betwéne Thessalis and Macedonia: and conteineth many nations, cities, and townes, as Plinius sayth li.4.cap.10.

Magnesia a part of Macedonia. Addition

## Of Mesia. chap.99.

MEsia hath the name of Pellis ripe corne, and is the first prouince that the riuer Danubius closeth vnto the sea of middle earth, as Isidore saith lib.15. This land ioyneth to the mouth of Danubius in the East side, and to Tracia in the North East, and to Macedonia in the south, and to Histria in the West, as he sayth. And this country conteineth many nations, cities, and townes, and braseth good corne and fruite. Therein is plentie of veines, of oare, of stones, and mettall.

(*Ptholomeus writeth of two Countries called Mysia, the more & the lesse, and both in Asia, beyond Bithinia, not farre from Ida.) *Additiõ

## Of Mesopotamia. cap.100.

MEsopotamia hath Etimologia of Créke, for it is inuironed with two riuers, Tigris in the East, and Euphrates in the West. And beginneth out of the North betwéne mount Taurus, and Caucasus: and in the south side therof is Babylonia and Chaldea, as Isido. sayth, lib.15. This is a country in Asia, and is a huge land in length & in bredth, plentious of corne, of pasture, of beasts tame and wilde: full of mettall, and other riches.

(*Mesopotamia, a countrye in the East, lieng betwéne the two noble Riuers, Tigris and Euphrates, and hath on the south Babylon: on the North the greate mountains called Caucasus.) *Additiõ

## Of Media. chap.101.

MEdia hath that name of Medus the king that first allayed that prouince. And Media hath the kingdomes

of Parthis in the Weſt ſide, and is inuironed with Armenia in the North, and hath the mountaines Caſpios in the Eaſt, and Perſus in the South ſide. Only in this Country groweth a tree that is called Spodia, and groweth in none other lande nor Countrie, as Iſidore ſayeth, libro. 15. This Country is full rich, it is moyſted with many riuers, and is noble and ſtrong with Cities & Townes. In olde time Kings of this lande ouercame the great Babylonia, and the Emperours of Calcedon. Alſo the men of this lande and the Perſus ſayled into Affrica, and medled themſelues with the Libees, men of Libia, and the Libees called them Maures, in their corrupt & ſtraunge languages of Barbaria, notwithſtanding that Mauri in the Greeke language are called of blacke colour, as Iſidore ſayth libro. 9.

(*Media a country in Aſia, hauing on the North, the ſea called Hircanum, on the Weſt Armenie the more, and Aſſyria: on the ſouth Perſia: on the Eaſt Hircania and Parthia.) *Additiõ.

## Of Melos. chap. 102.

MElos is an Iſlande of the Cicladeſ, and is moſt rounde of all Iſlandes, and is therefore called Melos, that is to ſaye, rounde, as Iſidore ſayth, libro. 15. And this lande is full of much gold, as Plinius ſayth. And what lacketh in this lande in quantitye of ſpace, is recouered in the goodneſſe of the ground.

(*One of the Iles of Sicilia, where inhabited huge Gyaunts, hauing but one eie in their foreheed.) *Additiõ.

## Of Midia. chap. 103.

MIdia is an Iſlande in the Prouince of Irelande, and lyeth in the middle place, as this laſte: And hath that nature in a thing that departeth the lande, euen in two partes, hauing fine daughters. And except that parte of the Iſlande is his vtmoſt bee, as beſt and moſt noble place of the Countrye. And therefore as many Iriſh men that poſſeſſion is gotten led Media, as it were in the middle of other landes about. In this Countrye is good grounde to beare corne and fruit. Wherein is plentye of paſture and of medes, of Fiſh and of Fleſh, of Butter and Cheſe, and of milke, and of other victuales. Therein be good Riuers, Wells and lakes, of many effectes and vertues, as it is ſayd, and ther is liuing, aſpect, good ayre and wholeſome: And is right ſtrong in the vtter parties with woodes, and waterye, and multitude of ſtrong Caſtles and townes: for the common ſpeach this Countrie is called the chamber of Irelande. For peace is there continually.

Mydia, an Ile named alſo Delos. Addition

## Of Miſena. chap. 104.

MIſena a Prouince of Germania, and hath that name of a Citye that is called Myſena: and ioyneth to Boemia, and to Polonia in the Eaſt ſide, and to Vaionia in the South: To Saxonia and to Turingia in the Weſt: To Recia and to the bordes of Rhenum in the North. And is a right wide lande and a large: here plaine and there full of mountaynes, and is good lande and full of paſture, and moyſted with freſh water. For that principall Riuer Albia runneth ſouth in the more parte by the length thereof. Alſo therein be ſtrong Cities, Caſtles, Toſanes, and fortreſſes: And generallye the people thereof be rich of Cattell, of come, of huſbaſſe, and of mettall. And though the men be long and very large, ſtrong and ſtrenely of ſtature, yet neuertheleſſe they be gentyle and peaceable by kinde, and be leſſe fierce in all thing then the Germanes be.

(*There are three Riuers of this name Albis, the one in Boemia, which commeth to the Citie of Prage, the other in Germany, and the third in Saxonia.) *Additiõ.

## Of Moſcouia. chap. 105.

MOſcouia, a long continued lande and rich of Furres, Paſturage, Pitch, and Honye. Where alſo bee Marres This chapter is added.

and Wine. The common people be of a comely stature, and of condition diuine, superstitious, and verye lecherous, the rest of their maners tractable, the Cronicles affirme, that their nation in old time was called Rustia, the speach is Slauonine tongue: Of the Princes that now reigne in Russia, the chiefe is the greate Duke of Moscouia, who pollet seth the greatest parte therof. The second is the Duke of Lithuania: and the third the king of Polonie, who now obteineth the dominion of Polonie and Lithuania: In authoritie and dominion ouer his subiectes, the Prince of Moscouie, passeth all the Monarches of the worlde, for he deposeth all his nobles men and Gentlemen of all their holdes and munitions at his pleasure. He also vseth lyke authoritie ouer his Priestes, and what he commaundeth is done, without exception of persons: he is verye tyrannous in punishing. Moscouia is named of the riuer Mosco. Idem Sebastian Munster.

## Of Sicilia. chap. 105.

Sicilia is an Iland in the sea Adriaticum, by the which lande men sailen out of Greece into Italye, and it is hard to come to this Iland for Pithalassum is a cleare streight betweene the Iland and the sea is verye narrowe and cumbrous it were double by sailing in stedfastnesse of grauell. And for this cause shippes on the grauell be sore beaten and many shippes perish. Of this Iland is mention made in Act. Apostolorum, and both in the text and in the Glose and though the more of that Iland be barrein and desert, be theyr vales and plaines very fertile and shippes that goe thereto worke, as mention is made there. And this Iland Saint Paule when he sailed thereon it rose, there he slaped the viper that is called Vipera and leaped out of the fire, & hung on Paules hand, and he swang the Adder into ye fire, and so the Adder was burnt. And also Paule did there many miracles, as it is said Actuum. 28.

This Iland the auncient Philosopher called Trinacria, and the Poetes Sicilia, of the Kinge of this Iland in his time, doth declare but vnprofitable of the speach then vsed. This Ile is nowe called after the Grekes phrase Melethe, and Malte, and last of all Malta, and is vnder the gouernement of the Turke. In this Ile was the Apostle Saint Paule bitten of the Viper, and escaped death. Act. 18.)

## Of Nabathea, north and

Nabathea is a province of Arabia, & hath that name of Nabaioth Ismaels sonne: And is in the middle betweene Arabia and Iudea, and reacheth from Euphrates, and stretcheth to the red Sea, as Isidore saith, lib. 15. This land is ful fat, and beareth well corne and fruit, and feedeth many beasts. Therin be many precious stones and mettall.

Lib. 6. ca. 29. Plinie speaketh of men of this province, and sayth, that Nabotheis dwelleth in a Towne that is called Petra in a valley, & is almost two miles broad, and is inuironed with high mountaines that be hard to come to, & a riuer runneth betweene them, and 600. paces from the towne that is called Gaza, and 130. from the sea.

(Nabathæi, a people inhabiting the country called Arabia foelix, hery continent, and in preparing and keeping their commodities, right politike, as Strabo writeth, in whome you may reade more abounduantlye of their maners, not much expedient to be declared in this place.)

## Of Norwegia. chapitre.

Norwaye is the largest Province of Europa, and is compassed with the sea, walling hard about, and is but the South part stretcheth toward the Countrye of Dothen. Lying in the South and in the East it is departed from Gothia by a riuer called Silua, and is right large and rude Countrie, full of hilles, mountaines, of Woodes, and of Desert. The men of this lande chiefe meanes by fishing

and hunting then by boate: for corne is scarce there because of great cold. There be many wild beasts, as white Beares: Also there be Castors, beastes that liue both in water and in land, and they geld themselues whē they be hunted. Therin be many beasts and rough wonderfully shapen. There be welles, and all Leather and woode that is put therein, turne anone into stone. In the North side of that land many dayes space in the summer, about the stinting of the Sunne, the Sunne is not seene goe to couert or glaade. And so many dayes in the winter about the stinting of the Sunne, the Sunne is not seene to shew there. And so that time men of that lande most worke by Candle. There is no Wheate, neither any Oyle, but if they come out of other lands. The men be of great bodies and of stature, of fayre shape, and of great might and strength: And be strong Skumours and sea theeues, and mightie and bolde of hearts. This land hath Gallacia in the East side, and Islandia in the North side, wher the sea is froze alwaye, and Irish ℰ British occean is in ꝑ west, ℰ endeth in the South, toward the Countries of Denmarke ℰ of Gothia.

*Additiō. (This land is beyounde Denmarke bearing towarde Russie, and Frezeland.)

*Additiō. (*Norwegia or Norway, this was sometime a flourishing kingdome, whose dominion comprehended Denmarke, Friesland, ℰ the Ilāds far about, through discord it came to subiection, ℰ is nowe vnder ꝑ dominion of Danes: frō whence commeth the dried Haake called Stockfish: the whales resort vnto those northen coasts that beare vpon Wardhus, an Iland, where ther they kep such a strange noise, comming to ingender, that it is oftentimes daungerous to ships, and there are many taken, and of their flesh is made the common Oile. They are commonly thirtie yards in length. The Ilands about Norway, are of such fruitfull pastures, that they bring not their beasts into stables before the moneth of Nouember.)

## Of Normania, chap. 108.

NOrmandy is called Normania, and Neustria also, and hath that name of the proper Norwaies that came sayling out of Norwaye, and got the cliffe of the French occean, and dwelled in the prouince ther about, ℰ called the prouince Normania. That country hath the British occean in the East Northeast side, and the sea of Oyan in the West, and Fraunce in the South, and occean in the North. The soile thereof beareth well corne, and is fat, and is nobly indued with fieldes, woodes, and meades: And is full strong of hauens of the sea, and with most noble cities ℰ townes. The chiefe city therof is called Rothomagus, Roan, a noble city vpon the riuer ꝑ men of the country call Seyn: The men therof be strong and greate warriours, gentle in clothing, sober in speaking, milde in heart, and will, and peacable in company.

*Additiō. (*The people and inhabitants of this Prouince or countrie were the last that with William Duke of Normandy, subdued England.) Ann. 1066

## Of Numidia, chap. 109.

NVmidia is a country in Affrica, ℰ stretching to Carthage, and beginneth at the riuer Armisiga, and endeth in the land of the Cogitanes. And hath the place that is called Sires minores in the East side, and stretcheth to the sea in the North, and is afore Sardinia, and hath Mauritania Stiphensis in the west side, and Ethiopes in the South side. And is a faire country with fat fields in many places, and wilde beasts in woodes: there it is drie, it breedeth horse and wild Asses. The further parte thereof is full of Serpentes and of beastes. In that lande is proper Marble that is called Numedium, as Isidore sayeth, libro 15.

*Additiō. (*Numidia, a country betweene Carthage and Mauritania in Affrike, and nowe is called Barbaria, where Massinissa did sometime reigne. In that

Countrie is found moſt excellent Parble. The chiefe Citie there was named Cirta, which was very ſtrong, and ſo puiſſaunt of men, that in the time of Strabo, it might arme 10000. horſemen, and 20000. footemen.

## Of Narbonia. chap. ii.

A Part of Fraunce that lyeth vppon the ſea of middle earth, is called Narbon, as Iſidore ſayth, and hath that name of the riuer Narbo, that departeth that lande and Italy in one ſide, and mountaines Alpes departe that lande and Italye in that ſide. And now ſome men call that lande Gallia Brachata. No prouince is worthy to be ſet before Narbon in araye of men, in worthyneſſe of manners and thewes, in plentie of riches: and ſhortlye to ſpeake, it ſhould more fréelye be called Italye then a prouince. Therein be moſt noble riuers: among whom the French Rodan is moſt plentrous. And commeth out of ẏ mountaines and runneth by the Prouince of Narbon: therein be many ponds and hauens and forlands: among whō Marcel is chiefe. The length of all the prouince of Narbon conteineth three hundred & three ſcore thouſand paces, as Agrippa ſaith. Huc vſque Plinius.

*Additiō. (*Narbonenſis prouincia, a parte of Gallia, hauing on the Eaſt the mountaines Alpes: on the South Mare Gallicum: on the Weſt the mountaines Pirenei: on the North, the mountaines Iura. It conteyneth the countryes called Sauoy, Dolphyny, Prouince, and Languedocke. It was in the olde time called Gallia brachata.)

## Of Ophir. chap. iii.

OPhir is the name of a Prouince in Inde, and hath that name of one Ophir, which was a man that came of the children of Heber: and this lande was in olde time called Terra aurea, The golden lande. For therein be golden mountaines: in the which be Lyons, and moſt cruell beaſtes. And ſo there dare no man come but in this manner. A Shippe ſtandeth nigh to the cliffe, and men goe on lande and gather the earth that Lyons and other beaſtes digge with their clawes, and they beare that earth to the Shippe. And if they ſée that beaſtes come, they take the ſea with haſt, as Rabanus ſayth Super illum locum: Cum veniſſet naues Salomonis in Ophir ſumptum Inde aurum, &c. 3. Regum. 9. cap. and Plinius ſayth nigh the ſame. Sometime this Prouince ſent out golde and precious ſtones, Criſopraſſus, and Adamants, and trées Thinum, and Ebenum: and Birdes, Popiniayes, and Pecockes and Iuorie, and Apes, and other beaſts wonderfully ſhapen, as Iſidore ſaith, and Plinius alſo. Men come into this Countrie Ophyr from Judea by long ſailing about in the redde ſea by the Iſlande Oſſongaber: the which the greate Alexander deſtroyed afterward. The men of the lande of Ophir came of the lignage of Heber, and dwelled and occupyed the Countrie and lands from the riuer Capue, vnto the Countrie of Inde, that nowe is called Rhetia, as Ioſephus ſayth. And all the Prouince hath that name Ophir, of one Ophir the nephew of Heber, as Rabanus ſayeth ſuper 2. Para. cap. 8. This Ophir was the ſonne of Iectan, the ſonne of Heber, as it is ſayde Geneſ. 10. This Countrye is nigh the lande Eulath, about the which runneth the riuer Eyon, as it is ſayde Geneſis. 2. And it is ryke thereto in golden mountaines and ſwéte ſpicery, and in rich pirreye, as Plinius ſayeth.

*Additiō. (*Arnienſis eger, the Countrye about Naruia (a Towne in Italye as ſome write) where the grounde with raine wareth duſtie, and in drie wether durtie.)

*Additiō. (*Neapolis, a noble Citye of Campania, ſetts in the borders of the ſea called Mare Mediteraneum, and was firſt called Parthenope. Of this citie the countries of Campania, Apulia, and Calabria, be nowe called Regnum

Neapo-

Neapolitanum, the Realme of Naples. (There is also a Citie of this name in Affrike, and another in Caria.)

## Of Hollandia, cap. 112.

HOlland is a small Prouince by the mouth of the Rine, where the Rine runneth into the sea, and stretcheth to Brabant, and is nigh to Phrigia in the South side, and to the Ocean in the East side, and ioyneth to the British sea Westwarde, and is nigh to the neather Fraunce that is called Gallia Belgica in the North side: and to Flaunders in the West side. This land is full of marreys and of water, compassed nigh all about with armes of the Sea, and of the Rine, as it were an Iland. Therein be lakes and many pondes, and is full of good lese and pasture. And is therefore full of diuers beasts in many places thereof. The soile thereof beareth wel corne, and in many places is full of woode of many manner of good venison. Also in many places the ground is glewie, and of it they make good fuell: and the lande is rich of merchaundise that passe by the sea and riuers. The chiefe citie thereof is called Inferius Traiectum in Latine, and the neather Vtrich in the language of Germania: for it belongeth to Germania touching the situation, manners, and lordships, and also in language and tongue. The men be stronely of body, strong of might, hardie and bolde of heart, faire of face, honest in maners, deuout to God, peaceable and true to men: and take lesse heed to praies and to robbery, then other nations of Germany.

## Of Orchada. chap. 113.

ORchada is an Iland of Ocean by the Britith sea in Europa: Thereof many other Ilands that be nigh thereto haue the name, and be called Orcades and be 33. in all. 20. thereof be in desart, and men inhabit nigh 13. as Isidore sayeth, libro. 15. cap de Insulis.

(*Orchades, 30. Ilands in the sea by Scotland.)

## Of Paradiso, chap. 114.

PAradise is a place in the partes of the East, the name thereof is turned out of Greke into Latine, and is vnderstood an Orchard, and is called Eden in Hebrew: that is vnderstode liking a-mong vs, as Isidore sayth lib. 15. cap. 2. For Paradise is an Orchard of liking, as he sayth. For therin groweth al manner trees, & all manner trees beare apples, therein is ꝑ tree of life. There is no passing cold nor passing heate, but alwaye temperate weather & aire. In the middle thereof springeth a Well, that sendeth water inough to that place: that well is parted in foure streames and riuers, the way thereto is stopped & vnknowne to mankinde, after the sinne of ꝑ first man. For it is closed and compassed al about with a firy wal, so that the burning therof reacheth nigh to heauen. And there is ward and defence of Angelles to kepe Paradise, vpon the front wall, ordeined of God to hold of wicked spirits. And so fire is ordeined to hold out wicked men, and good Angells to holde out euill Angells: So that there is no way for euill spirits, nor for euill men to come to Paradise. Huc vsque Isidorus li. 15. cap. 3. Vbi tractat de regionibus.

Also ca. 2. super Gen. the master of stories, saith in this manner: God from the beginning of the world ordeined and araide a place of liking with hearbes and trees, and in the beginning of the world, that is in the East, & that place is most merrie and far in space of land & of sea, out of the country that we dwel in: And is so high that it reacheth almost to the circle of the Mone: Where also by reson of the height, the water of the greate floud could not come, as he saith. Iohn Damascene speaketh of paradise & saith: because God would make man after his owne Image & likenesse of vnseene and seene creatures, he created & made him as a King and Prince of all the earth, and of all things in the earth, and so he made a Country and a lande for him: in which man shoulde abide and leade a blissefull life. And this lande and

Country is called Paradise: and is set in place of liking with Gods awne hande, and planted with pleasure in the East, and that lande is higher then all other lands, and shineth with most temperate aire & clere alway, full of plants, flourishing and leaues of good smell, and full of light bright shining of fairenesse, ioye, and blisse, it is the cellar passing the wit and understanding of sensible creatures, the kingdome of God, ioye for him that is after his Image: in which none unreasonable beast dwelleth but only man God giue handis worke.

Also Strabus sayth and Beda also, that Paradise is a place set in the East, & is departed from countries and lands that men dwel in, with ocean & mountaines that be betwene. And is most farre, and stretcheth in height as it were to the circle of the Mone, and was most convenient place to an innocent man: for there is most faire wether & temperate. And there is neuer passing colde nor passing heate, but euerlasting faire weather and temporate, as Isidore sayth. Also for plentie of all good. For as Austen de ciuate Dei. 14. ca. 10. sayth: What might they dread, where might they be sorry in so great plentie of so much good, ther nothing greeued, there was all that good will desired: there was not that should offend or grieue the flesh nor the soule of man ꝑ loued blisse. Also for most mirth, for ꝑ place was cellar of all fairenesse, as Damascene sayth: And that witnesseth ꝑ euerlasting faireneſſe of trees, of flowers, and of spraies: For the trees wither not, nor their leaues nor flowres fade. Also for most solace and mirth, and that witnesseth faireneſſe of fruit: for ther is all manner trees faire to sight & swet to eating. Genesis. 2. Also that witnesseth beautifulnesse of light. For clereneſſe of light is proportioned to pureneſs of aire, as Beda sayth. Also for noble grounde & plenteous, & that witnesseth the multitude of springing wells. For it is sayde Genesis. 2. That a wel sprong & moisted Paradise, the which well is divided in foure riuers. Also for sureneſſe of place, & that witnesseth the highneſſe therof: for it toucheth the circle of the Mone as Rosa sayth and Isidore also: That is to understand, that it stretcheth to the aire that is quiet above, after this troublous aire, where is the end and bond of moist exhalations and vapours. The passing sayth and the rising of such exhalations & vapours is likened to the body of the Mone, as Alexander expounteth: For Paradise reacheth not fully to the circle of the Mone, but is sayde that it toucheth the circle of the Mone by a manner figuratiue speaking, ꝑ is called Hiperbolloquetion: ꝑ it might be knowne that the most highneſſe of Paradise passeth ꝑ weather earth without comparison. Also for continuall being without corruptiō: & that witnesseth their long life therein. For ther is Elias & Enok yet aliue without corruptiō, as the maister sayth in storiis. For nothing aliue may there die: and that is no wonder of Paradise. For we knowe that in Ireland is an Iland, in which dead bodies rot not: and another in which men many not die: but in the last end they must be borne out of ꝑ Iland. Looke before in Ibernie, in litera I.

Of Paradise, & of the situation therof was opinion among nations, as Plin. sayth, where he speaketh of the Ilands of Fortune, of which Isi. speaketh also li. 15. Among the which Ilands is one ꝑ beareth all good: There the grounde beareth al manner of fruit without tilling. On downs trees be alway clothed with faire grene twigs & spraies with swete fruit and good, where corne groweth as hearbs & grasse. Therfore errour of nations & dite of secular prophets, for gooddes of ꝑ ground meaned, ꝑ these Ilands were Paradise: and ꝑ is errour. For the forsaid Ilands be in ꝑ west afore ꝑ left side of Mauritania in the ocean, as Isi. sayth, li. 15. And Paradise is in the East. And in the top of the highest mountaine of the falleth waters, & maketh there a right great lake or pond: and maketh so great noise in ꝑ falling, that men of the country by ꝑ lake be deafe borne: because of falling huge noise ꝑ corrumpteth the wit of hearing in children, as Basilius sayth in Exameron & Ambrose also: and

from

from that other plate, as from one well head, runne these foure rivers, that is to wit, Phison, that is likewise called Ganges Dion, that is also called Gihon Tigris, and Euphrates. Of which rivers is speciall mention made in Gens. Looke before in Tractatu de fluminibus.

¶ Of Parthia. chap. 116.

PArthia is the greatest Countrey in Asia, and stretcheth from the borders of Inde, unto the ends of Mesopotamia. And for the great strength of the Parthians, Assiria and other countreys take the name of Parthia. Wherein are many particular provinces, that is to wit, Arracusa, Parthia, Assiria, Media, & Persia. The which Countries lyeth together, & begin at the river Indus: and be closed with the river Tigris. There in many places be sharpe mountaines and many rivers, & the provinces have their owne boundings, and have the names of their Authors, in this manner: for Aracusia hath that name of a towne of that lande. Then that came out of Scithia into Parthia, and dwelled therein, gave it their owne name. In the South side thereof is the Red sea, and in the North Hircania, and in the west Media. Eighteene regions thereof stretch from the sea Caspy to the Scithians. In Parthia are beasts wonderfully shape, as Plin. saith li. 5. for therein be fierce beasts, Pardes, Tigers, Linces, & Adders that be called Aspides, and Serpents most cruell and fierce by kinde. Also the people be harde and cruell and learle in battailes, & holde them content with salt and Cardamomum, for all manner potage and sawce, as he saith there. And ther it is said in Glo. super Dan. de Persarum regione & Parthorum, ca. 7. of a beast that is like to a Beare. TREVISA. He that will know Cardamomum, looke after in 17. booke ca. de Cardamomo.

(*Parthia, a countrie in Asia, which hath on the South the Red sea: on the North, the sea called Hircanum: on the East, the people called Arsion & well, the realme called Media.

¶ Of Palestina. chap. 116.

PAlestina is a province of Siria, and was sometime called Philistea, and now the chiefe Citie thereof is called, Ascalena, and was in olde time called Philistim, and of that citie all the countrie had the name in old time, & was called Palestina of Palestia, as Isid. saieth li. 9. and saith the same li. 9. in vocabul. gentium. Philistei (saith he) be they that were called Palestini. Hebrewes have not the letter P. but they take thereof a letter of Greeke: this is to wit Ph. that is in latine Pl. And so they say, Philistis for Palestina, and so they be called Philistei of their owne Citie, that was sometime called Philistin. And they were sometime called Alophili, that is to understande, aliens and strangers: for always they were straunge to the children of Israel, for they were departed farre out of their company & kinred, as he saith ther. And as Isid. saith li. 15. this land hath the Red sea in the East side: and neigheth to Jewry in the South side: & is closed in the North side with the borders of Siria: and endeth in the west at the bounds of Egipt, as it is said there. The Philistei came first of Chanaan sonne, that was called Chenlasim. The Philistines came first of him and Thartratinis also, as it is said Gene. 10. As Herodotus saith, these men be always subtile & guilefull & wily and grievous Enemies to the Kingdome of Israel, and that for they had envie at the prosperitie of the Jewes, and also for they were proud of the welth of their owne land, & of great Jlands that they had won with might and with strength, as he saith.

¶ Of Pamphilia. chap. 117.

PAmphilia is called Isauria also, for it standeth in all blasts of winds, as Isi. saith li. 15. and is a province in the lesse Asia. The chiefe citie thereof is called Seleucia, as he saith. Seleucius Antiochus builded that citie, & Antiochia also, as Isi. saith li. 15. And this country is nigh the sea betweene Silicia, & Bithinia: out of this country men saile by the Jle of Cipres into Italy, as we find. Act. 17

*Additiõ. (*Pamphilia, a Region in the lesse Asia, lieng on the South side of ꝑ mountaine Taurus, & marcheth on ꝑ Realmes of Phrigia and Caria.)

## ¶Of Pannonia that is also called Hungaria. cap. 118.

PAnnonia, is a Province in Europe wherein dwelled the Hunies sometime: and hath the name of the same people, and is commonly called Hungaria, and is double, that is to say, bordering neere another Province, as Orosius sayth, the more and the lesse. The more is in the farther Siria, beyond the marreys Meotides. The Hunies came first out of that land because of hunting, and followed the trace of Hartes and of other beastes farre wayes and space of marreys and of lands, & found the land of Pannonia at the last, & turned home againe, and gathered company, and came againe into Pannonia, and put out the men that dwelled first there, and gave a name to the lande and to the men, and called the land Hungaria, as Herodotus saith. This Province is a part of Scitia, and the River Danubius sieth therby, and overfloweth it, and maketh it plenteous, as Isidore saith. This lande hath Gallitia in the East side, and Grecia in the South, Dalmatia and Italye on the West, & Germania in the North, as he sayth, and is most greatest lande, and plenteous, & most strengthened with woods & with mountaines, & moysted wt many rivers & waters, & most rich with veynes of golde and of other mettall. Therein be most great mountaines, in whom is found diuers kinde of marble. Also in some mountaines thereof is best salte digged. Pannonia is full of beastes wilde and tame, for plentie of lese and of pasture, and the soyle thereof beareth well corne and wine in many places. Therein be manye Nations that differ greatly, not onely in language & tongue, but also in manners and in living, as Herodotus saith. Also lib. 15. Isidor saith, that Pannonia hath that name of the mountaines ꝑ be called Pennini, which mountaines depart Pannonia from Italy. The Countrey is strong, & glad and merry, and is compassed in with three Rivers, that is to wit, Danubius, Sana and Tyria.

And this land hath Scitia in ꝑ East side, Histria in the Northeast, and the mountaine Alpes Pennini in ꝑ South: and that part of Fraunce that is called Gallia Belgica, in the West: and stretcheth to the River Danubius in the North, which River runneth by Germania. And this River is called Hyster also, and runneth about a lande beside Pannonia, that is named Histria.

*Additiõ. (*Pannonia, the Countrey now called Hungaria, which take the name of another Hungaria, now called Iulira. It lyeth in the North parte of the worlde, not ferre from Tanais, and is tributary to the Moscouites. The bounds of Hungary are now much larger, than they were of olde time, and hath on the west Ostrike and Beame: on the South, the part of Slavonie, that lyeth on the Sea Adriaticum: on the East, Seruia: on the North, Polonia and Moscouia. The Country is fertile of graine, and rich of golde and silver: and as the Inhabitants doe report, there is a River, wher in if yron be oftentimes dipped, it will be tourned into Copper. This noble Realme is now destroyed, and under the captinitie of the Turkes, which is much to be feared, all Christendome shall repent: for it was sometime reputed, the puissaunt Bulwarke of all Christian Realmes, against the intollerable violence of Saracens and Turkes.)

*Additiõ. (*Pannonia superior, the Countrey called Austria & Styria. In this Countrey standeth Vienna. Pannonia inferior, hath on the North Dunowe & Germany: on the West, Pannonia superior: on the South, Liburnia: on the East Iazyges. This Countrey is almost wholly under the Hungares.)

## ¶Of Paron. cap. 119.

PAron is an Iland, and hath that name of Paranto the sonne of Planto, that called the towne Paros by his owne name, and the Iland also, as Isidore

saith,

saith li.15. Therein is most white marble, that is called Parium, & ther groweth a stone called Sarda, that is better than Marble, and most profitable among precious stones, as he saith.

## ¶Of Pentapoli. chap.120.

PEntapoli is a countrie in the march of Arabia and Palestina, & hath that name of fiue cities of euill men, ỳ were destroyed with fire of heauen. That land was sometime more plenteous, than is now the country of Jerusalem, & is now desert and buried: for because of trespasse and sinne of men of that Countrey, fire came downe from heuen, and burned the country to ashes, that lasteth euermore: the shadow and some likenesse thereof, is yet seene on trees. For there growe greene apples, and seeme so ripe, that men desire to eate of them, and if they take them in their handes, they chaunge and fall into ashes and smoke, as they were yet burning. Huc vsq; Isido. li.15. This prouince was so rich before the destruction thereof, that among stones thereof were Saphires founde and other precious stoanes. Among the earth thereof gold was found, as Iob toucheth saieng: The place of Saphire, the stone thereof, and the soyle thereof is golde. Iob.28. But afterward all that countrie was turned into a dead sea, and is called the dead sea. For it gendreth nothing that is aliue, nor receiueth nothing aliue. for therin it suffereth neither fish nor soules, neither ships, nor boates: for all thing therein that hath no life, sinketh to the ground. A lanterne with light therein, fleeteth aboue the water: and sinketh to the ground, if the light be extinct, as Isi. saith. li.14. Loke before, De mari mortuo, in tractatu marium & aquarum.

In the brinke of this sea, about the countries that be nigh to Sodoma, grow the forsaid apples, & be faire to sight, & stinking and bitter in the taast, as the Glose saith sup.2. Epi.Pet.cap.2.

Also another Pentapolis is in Affrica, in the prouince of Libia, & hath that name of the fiue Cities, that is to saye, Bernice, Centria, Apolonia, Polo, and Tholomais: of the which Tholomais, & Bernices haue the name of Orakes. This Pentapole is ioyned to Libia Cerenensis, and belongeth to the Borders thereof, as Isid. saith li.15.

*Additiõ

(*Pentapolis, a countrie betwéen Palestine and Arabia, wherein were ỳ Cities of Sodome and Gomor, burned by the vengeance of God, for sinne against nature.)

## ¶Of Persia. cap.121.

PErsia or Persida, is a countrey in Asia, counted among the kingdomes of Parthes, and stretcheth downward from the East to the Indes, and hath the Red sea in the West side: and toucheth Media in the North, and hath Germania in the South, that ioyneth and belongeth to Persida, and their noblest towne is Incusta. In Persida Art Magike was first found. Whether Nemroth the Gyant went, after the confusion of languages, and taught the Persis to worship the Sun, for men nigh those countries, worshipped the Sunne that they called Hel in their language, as Isi. saith li.15. Persia hath the name of Perseus ỳ king, that came out of Grece into Asia, and daunted ỳ strange nations with strong warre and long lasting, and was victor at the last, and gaue his name to ỳ men that were his subiects, as Isi. saith li.9 & ca.de vocab.gentium. And he saith, that before Cirus time, the Perses were accounted vnworthy, and as it were of no reputation among Nations, and the Medis were alway most mightie, as he saith. Persida is full wide and wealthy of people: ther in is the noble citie, that is called Elam, and hath that name of Elam the sonne of Sem: of him ỳ Perses came first, as Isidore saith. And the first Perses were called Elamites, and had first that name of Elam. In Persida is a Citie most noble: that was called Elemaida, and now is caled, Persipolis, thereof is mention made. 1. Mac. 6. & 2. Macha. 9. In Persia, was the Citie Elemaida, most noble and most rich of golde and of siluer.

And therin was a full rich temple, &

plates of golde, habourioynes & shields, that Alexander of Macedonia the King leste, &c.

*Additiō. (*Persia and Persida, a Countrey in the East part of the world, which hath on the North, Media: on the West, Suriana: on the East, Carmania: on the South, the Persian sea, called Sinus Persicus, where now the Sophy reigneth.)

¶Of Pirenea. chap. 122.

PIrenea, is a prouince in Europa, an high lande and full of mountaines. The mountaines thereof, are called, Montes Pirenei, and they stretch from the South toward the West, and depart full great Countreyes a sunder: For those mountaines called Alpes Pirenei, depart betwene Spaine & Fraunce, as wel France Narbonens as Lugdunēs, & hath Germania in the East side, & Italy in the South, and Spayne in the West, and Fraunce in the North. And the mountaines Pirenei haue ỳ name of ofte fire of lightning: For Pir is Greeke, and is to say fire, & these mountaines Pirenei, be ofte smit with lyghtening, as Isidore saith lib. 15. cap. 3. De montibus. Pirenea is head and well of many great riuers, mother of most great woodes, nourse of manye beastes wilde and tame, and containeth veynes of mettall. Therein be strongly fortified Cities, Castles and Townes: and therein be nourished many diuers Nations and people, that be diuers both in manners and language, as Herodotus sayeth.

*Additiō. (*Pyrenei montes, Mountaines which doe diuide Fraunce from Spaine, & are of a meruailous height.)

¶Of Pigmea. chap. 123.

PIgmea is a Country in Inde toward the East, in the mountaines about the Ocean. Therein dwell the Pigmeis, men little of bodie, vnneth two Cubites long, as Isidore sayeth & Plynius also.

The Pigmeis gender in the fourth yeare, and age in the seuenth. These gather an hoast, and ride vpon Weathers, and fight with cranes, and destroy their neasts, and breake their egges, ỳ they? enemies be not multiplied, as Plin. saith lib. 5. ca. De hominibus Indie monstruosis. Loke before.

*Additiō. (*Pigmei a dwarfish people in the vttermost mountaines of Indie (as Plynie sayth) inhabiting in a very wholesome, fertill, and pleasant countrey. In height they are not past one cubite: and their women the fifth yere of their age, beare children, and in the eight they were old. The report is, that riding on Wethers and Goates, armed with bowes and arrows, they go in ỳ spring time in great companies toward the sea side, to destroy the neasts, egges, and young bird of Cranes: which otherwise would increse to such multitudes, that they shuld not be able to resist them. Their houses in stede of tile and thatch, are couered with claye and egge shels.)

¶Of Pictauia. chap. 124.

PIctauia, Poyctow is a Prouince of Fraunce Narbonens. Pictes, Englishmen and Scots sayled thether in old time, and dwelled there, and gaue at the last the name of their offspring to ỳ men and to the land, as Herodotus writer of stories telleth. The which men came sayling out of the Countreyes of Britaine, and they sailed along the sea coast of the Ocean of Guyan, and obtained a place in the country at last, against men of the land, not without strong battaile, and builded & called the chiefe Towne, Pictauium by the name of Pictes, as Herodotus sayth: and now that towne is called Poyctiers, and they called a great Countrey about Pictauia, that is Peyto. Laire runneth by this land, and this land stretcheth along vpon the sea Ocean, and hath Spayne in the East side, & the Brittish Ocean in ỳ South, and the lesse Britaine in the North, and the coast of Cyen in the West. This lyttle Prouince is noble and solempne in diuers things. For it is sayde that the grounde beareth welnigh all manner

Corne,

Corne, fruite and wine, and is rich of all good that the ground bringeth. There be solempne hauens of the sea, and noble cities and townes, riuers and welles, most merry fields, meades and mores, and is most strengthened with Rockes on the sea side, as it fareth at Rochell, by neth men may come to that towne, for straightnesse of place and of the sea, as he saith. The men thereof be maydes like to Frenche men in tongue and in manners: therefore, though they haue of the first places, that men of that Nation should be kindly strong of body, & comely of shape: yet of French men they take, that they be fierce and more sharpe of wit, than other Nations vsed about them. And by wonder (as it saith in 9. by diuersitie of heuen, sars of men and colours, quantities of body, wit of harts be diuers. Therefore we say, that Kymmanes be sad, the Grekes light, the Africans guilefull, and Frenchmen kindly fierce and sharp of wit: that maketh kind of climes, as it is sayd there. Therefore men of Peyto be strong of body, faire of face, bolde of heart, guilefull and deceitfull of wit, as Herodotus saith.

## ¶Of Picardia. chap. 125.

Picardia, is a prouince in France Belgica, and hath that name of a towne or of a Castle that is called Ponticon, as Herodotus saith. De regionibus, for it is sayd, that the town thereof is called Pichen, in the march of that lande, and Lordship vnto the Brittish Oceane, in olde time. And it is supposed, that all the men of that countrie had afterwarde the name of that towne. Their lande, it selfe beareth wel corne and fruite, and is plenteously watred with welles and riuers, and full of people, and is strengthened with noble cities, and most strong & stalwarde castles and townes, as Belgica, is called Belgica, and Gallia Belgica, Britannia Minor, and Lugdunensis, as he saith. This prouince hath the Riuer of the Rine of Germany in the Eastside, & our Frenche is the South, and the Ocean of France in the West, and the more Britaine, that is England & other Northpiece is bounble, the ouer, that is next to France: and the other that is the neather land, & lyeth more to Flaunders & to Brabant, & is called Belgia. Of both countries the men be comely of nature, faire of face, bold of heart, light & sharpe witted, clere of vnderstanding, mylde of will and affection, & more great and boystous of language and tongue, than other Nations of Europe.

## ¶Of Ramathea. chap. 126.

Ramathea, which also is called Charuit, is a region besides Decabilum, & hath that name of the citie Ramatha, in the which Samuel the Prophet was borne, and hath another name, and is called Arimathia. Of that citie was Ioseph the righteous man, that with Nichodemus annoynted our Lords bodye, and buried it worshipfully, as the Glose saith super Lucam. 24. And this citie is in the limages of Ephraim, in Iurie, in the most high mountaines: and is therfore called Ramathen, that is to say, high: for Rama is high, as Jerome saith. Though this land be full of mountaines: yet it beareth well corne and fruite, vines and Olyues, and is moist with welles, & most healthfull with cleane and pure aire, and is full strong and stedfast in high places, as Jerome saith, and is full conuenable place to fende in, to waite and espy farre about.

Ramathea, called Charuit in the olde Copie. Addition

## ¶Of Rencia. cap. 127.

Rencia is a prouince by the Rine, & is that Countrey about the which the Rine runneth, & hath that name Rencia, for it is nigh the Rine, as it saith in 15. And is a Countrie that hath many full strong cities & townes. The ground ther of beareth well corne and wine in many places. The men be strong and hardy, according with Germaines in life & manners, but they vse not theft & robbery.

(Rhenus, a notable riuer in Germany, called the Rhene. *Additio.

## ¶Of Riualis. chap. 128.

Rlanda is a little prouince, and long sometime strange, and farre from good beleefe, and is now vnder the beleefe of Christ, and is subiect to the kingdome of Denmarke. A part thereof is called Vironia, and hath that name of Vitore, greennesse, for therin grow many herbes and grasse. There is good pasture & litle, and woods in many places: the ground thereof beareth meanly corne. This land is moyst with waters and ponds: there is plentie of fish of the sea, and of lakes & ponds: there are many flocks & heards, & beasts. And this land is ioyned to Scithia, and is departed from the Norpeges and Megardes, onely with a River that is called Narua, as Herodotus saith.

¶Of Rinchonia, chap. 127.

Rinchonia is a little lande, and stretcheth from the citie Maguncia vpon the brinke of the riuer of Rine, betweene mountaines vnto the towne, which is called Pingula: and is called Rinchonia, of the riuer Renum, that runneth thorough the middle thereof. And though the land be little, yet it is in each cyttie of the Rine, marualous merry and right plenteous: for it is so faire and gaudy, & so incredible plentifull, that it is great delight, pleasure and comfort, not only to them that dwell there, but also to them that passe that waye, and pleaseth and feedeth them as an Orchard of passing liking, and the ground thereof is so sweet and so fat, that it bringeth forth right swiftly, fruite and corne, in right great plentie. There in the same field growe apple trees of diuers kindes, and nuts also: & yet notwithstanding so great plentie of fruite, in the same fielde, groweth well good corne. Also diuers trees set not the vines: but in the same litle fielde, grow together corne, wine, nuts, apples, Cordas, peares, and many other fruites. There be yet welles of rightfull medicine to bootes, that spring out of the grounde. There is much good needfull to mankinde, that were to long to rehearse.

¶Of Romana prouintia, cap. 128.

The prouince of Romanes, as Varro sayth, is nigh containing of all the world wide, wheresoeuer were any countries and lands that men dwell in. For might and power of the Romanes subdued all the parts of the world wide, and there was no corner of the world wide, but it felt the sword & pouall of Rome, as he saith. But sometime a part of Italy was called Romulea in olde time, and had that name of Romulus, that builded the Citie of Rome, and gaue the name to the men and to the Citie, as Iustinus saith li. 37. And there it is sayde, that the Countrie was first called Saturnia, & had that name of Saturnus ꝑ king, ꝑ first taught men of that countrie to till land: and for the passing plentie that they had, they called him Saturnus, and worshipped him at the last, as it were a God, among the starres. And afterwarde they were called Latini, and had that name of Latinus the king, which after they were called Romani of Romulus that inlarged and fortified the Citie. And there after they were called Quirites, for ꝑ Romulus was called Quirinus, for he bird alwaye a speare that is called Quiris in the language of Sabins, as Iustinus saith lib. 9. cap. 1. de gentium nominatione. A pen may not write at full the praising of this kingdome, and of the Kinges thereof, neither a booke may containe at full, ꝑ great deedes of Romanes. Who that hath lyking to know their deeds, rede he in the first booke Machabeorum. 8. cap. There be wonders shortly rehearsed, of their vertues and of their might.

(Romulus, as the Romaine storyes affirme, the sonne of Mars by Ilia ꝑ daughter of Numitor, but many hereby ꝑ son of Amulius his great vncle, hid of purpose amongst the Vestall virgins in the darke, being a virgin vestall, to haue a quarrell to put her to death: for king Numitor, had a brother named Amalius, of nature wicked, fierce and cruell, who not doing content to take the kingdome from his elder brother and cast him in prison, did also murder his sonne Laulus, and vnder colour of honour, made his daughter Ilia a virgin vestall, vnder the hands of per-

*Addit.

petuall

petuall chastitie, that she might not haue any issue. But she being afterward found with childe by Mars, as the Romanes would haue vsed beleeue, was delyuered of two sonnes: which Amulius commaunded to be cast into Tyber, their mother according to the lawe of the Vestalls to be buried quicke. As it happened at that time, the riuer of Tiber was swollen ouer the banckes, so that men could not come to the vaye of the channell: wherefore they that had the charge of drowning the children, cast them into the land flood, where the water sodainly falling, lefte them aliue, and so were they fonnde by Faustulus y Kings shepherd, who brought them home to be kept and nourished, of his wife Laurentia, which because she was a strumpet, was named of the shepheards Lupa, whereof rose the fable, that the founders of the Romane Citie, were nourished of a she Wolfe. When these children came afterwards to age, being instructed by Faustulus of their stocke, and beginning, they gathered a bande of shepheardes, killed Amulius, restored Numitor to his kingdome, and on the mount Palatine, where they were brought vp, began to builde them a newe Citie. And because they were Twinnes both of one age, there fell contrauersie betweene them, which should giue name to their newe Citie: This contention so grewe, from words to tumult and strokes, that in the bickering Rhemus was slaine, although the more common opinion be, that he was put to death, because that scornfully he lept ouer the newe walles of the Citie.

Romulus being then king alone, peopled his Citie by erecting a Sanctuarie, for sauegarde of all transgressours, that would come thether: ordained an hundred Senatours, called Fathers: procured wiues for his people, by rape of all the maydens of the Countrey, resorting thether, to solempne games and playes: ouercame the people of Cenina, and slewe their king: banquished the Sabines & people of Atemna, and receiued them into his Citie, with other diuers valiant actes. Which when he had done, on a time calling an Assemblye, at the Warrice called Caprea, in a great Tempest sodainly was gone, no man could tell how: as it was thought, for his stearne gouernment murdered priuelye of the Senatours, who to please the people, fained that he was a God, and named him Quirinus. Vnder which name, the Romanes euer after worshipped him.)

## ¶Of Romania, chap. 131.

ROmania, is called the newe Nation of Romanes: for Ne is Greke, and is to saye newe. For since that time that Constantine translated the state of the Empyre of Rome, out of Rome to Constantinople, a Citie of Thracia: all the Countrey and Regions of Grekes were called Romania, that is as much to say, as newe Rome, as Rabanus sayeth. Therefore vnto this daye, the Grekes call not themselues Greks in their common language, but rather Romanos. Loke before De Grec. in litera G. wher thou shalt finde manye other things of the Grekes.

## ¶Of Rodo. chap. 132.

ROdus is the first Iland of the Ilandes Cicades in the East side, where the Capitoll of Rodus was first found, while the Citie was there first buylded. In this Citie was one Colosus of Braſſe, seuentie Cubites high. In this same Ile were an hundred lesse Colosus, as Isidore saith li. 15. cap. 1. de vocab. Ciuitatum. Rodus is the same Iland that is called Cipzus, as Isidore sayth, in the same place.

(*In times past, manye Christians resorted thether to defend Christendome from the Saracens: but after through treason the Turke wan it.) *Additiõ

## ¶Of Ruthia. chap. 133.

RVthia or Ruthenia is a Prouince of Pella, in the Parche of the lesse Asia. And hath the Countreyes of Romanes in the East side, and Cothia in

the North: Pannonia in the West, & Grecia in the South. And this land accordeth most with Boemes and Sclauones in language and tongue: and this Countrey hath the name of some parte thereof, and is called Galatia, and the men thereof were sometime called Galathe. To whom it is sayd, that Paule the Apostle sent his Epistle, Looke before De Galatia.

*Additiõ. (*Ruthemi, a people beyonde Liuonia, of whom the Countrey is now called Russia.)

## ¶Of Sabea. chap. 134.

SAbea, is a Countrey in Arabia, and hath the name of Saba the sonne of Chus. This Countrey stretcheth in straight length Eastward, toward the sea Persicũ: & is nigh to Chaldea in ỹ north: & endeth at ỹ sea of Arabia, in ỹ west: & is to Aethiopia in the South. And this land beareth Frankencense, and ginety good smells: for in woodes and landes thereof growe Mirrhe, Cinamom, Thus, and other swéte spicerie, as Isidore sayth libro. 15.

This lande is rich of swéte Spicerie, of precious stones, and of mettall. There is a Birde, that is called Phenix, and other wonders that Authoures recken in ỹ region of Arabia, of whom it is shewed before of Arabia. The Quéen of Saba, was specially Ladye of this Prouince, and neuertheles in hir time, she had principate of all Affrica, as Herodotus sayth, for she was Quéne of Aethiopia & of Aegypt: as ỹ Glose saith super li. Reg. 10. And so it is supposed, that she had other Kingdomes of the West in that time.

*Additiõ. (*Sabæa or Saba, a Countrey in the middle of Arabia toward the East, inuironed about with great Rockes, wherin is a great wode of precious trées, some of Cinamom and Cassia: some bringing forth Frankencense and Mirrhe. The length of that Wode is twentie of their myles called Schæni, which comprehendeth of Italian miles, one hundred and fiftie. Plinius. lib. 12. Theophrastus. lib. 9. De histo. Plat.

Solinus writeth that the region bringeth forth Frankencense, is from a Towne there named Atramitæ eight mansions, which indéede containeth two hundred twentie foure miles. Mancio, or stathmos, being of eight and twentie Italian myles. The chiefe Citie of that Realme, is called Sabeta. D. Cooper.

## ¶Of Samaria. chap. 135.

SAmaria, as Isidore sayeth libro. 15. is a Region of Palestina, and hadde that name in olde time of the chiefe Towne and Citie thereof, for Samaria was sometime a royall Citie of Israell, and is now called Sebastia, & hath that name of Augustus the Emperour. This Region is in the middle betwéene Judea and Galilea: and beginneth from the strete that is called Cicis. The scituation thereof, is like to the kinde of Judea, and hath no difference thereto in vertue, as Isidore sayeth. And had the name first of a mount that is called, Somer, as mention is made 4. Regum chap. 3.

Of this Countrey afterwarde came the men that are called Samaritani, that passed out of Assyries, and dwelled in Samaria, that is to be vnderstood, keping: For when the men of Israel were taken Prisoners, the Kings of Assyries lefte them there to kéepe the Countrey, as Isidore sayeth libro. 9. chap. De vocabulis regionum.

¶Looke before De eodem, de Samario monte in littera S.

*Additiõ. (*Samaria, a Countrey and Citie in syria, ioining to Iudea, which was the chiefe citie of the ten Tribes of Israell, who being taken Prisoners by the King of Syria, and ledde away Captiues: other were sent from Assyria, Pastimes for them, to inhabite the Countrey: which were afterwarde called Samaritani: and they mixte the Lawe of Moyses, with abhominable Idolatrye.

the citie was afterward called Sebaste.)

¶Of Sambia. chap.136.

SAmbia is a prouince of Pessia in Europa, and is set in the lower Scithia, as it were in the middle Countrey betweene Pratenes, Essenes, Dilianes, Lusones, and Turones, that wer al subiects to the puissance of the Goths in the olde time, as Varro telleth, and Herodotus also. And they dwelled on the cliffes of Ocean, and haue the forelonges and coasts of the Sea, afore the sides of the North, as he saith. Sambia is a plenteous land, and beareth well corne, & hath much marreys, and woodes, and is compassed about with many lakes & riuers. Among other strange Nations, the men be stanly of body, bold of heart, and passe other nations about them with craftes, & in curious working.

*Additiõ. (*Read Ortelius, and also this Ile is called Sanibria, and not Sambia, as appeareth in the olde Copie.)

¶Of Sabaudia. chap.137.

SAuoye, is called Sabaudia, as it were a bold way & safe, as old men say, for that way of old time men by gwdnes of Princes, were safe to trauell by mountaines and desart of countrie, to passe out of the country of Fraunce into Italy, for allway there was most righteousnes: and therfore as by common fame, allway the wayfaring men wer safe in high waies, without dred of spoyling & robbery. And is a part of Pirene, the mountaines ther of, depart betweene Fraunce and Italy. Looke before De montibus pireneis, in litera P. This land hath another name, and is called, Prouintia.

¶Of Sardinia. cap.138.

SArdinia is an Iland in the sea of middle earth, beside Sicilia, and hath that name of one Sardus, begotten of Hercules, that came out of Lybia with a great multitude, and occupied Sardinia, & gaue thereto his owne name. This lande is seene in the sea of Affrica, to the likenes of the print of a mans foote toward the East and toward the West, and more broad in euen sides toward the South & toward the North: and therfore of shipmen of Greece, it was first called Ichos.

The lande is seene in length of seauen score mile, and in breede of fortie. Therein breedeth no Serpent neyther Wolfe, but onely a little beast that is called Solifuga, that is noysull to wicked men. Therein breedeth no benyme: but an herbe named Apium risus, that draweth and shrinketh together þ lawes of men, and slayeth as it were laughing. There are hot welles that heale sicke men, and blindeth therues, if they sweare vppon the Water, and touche their eyen there with, as Isidore sayeth Libro.15. Solifuga. Apium risus.

*Additiõ. (*Sardinia, an Ile in the Sea called Ligusticum by Gean, not passing seauen miles from Corsica.)

¶Of Sarmata. cap.139.

SArmata is a land of strange men, that be called Sarmate, & haue that name of studie and businesse of armour: for they went armed, and spoyled many Prouinces, before that Lentulus withstood them, and would not suffer them to passe ouer Danubius, as Isidore sayeth, li.9. These men be descended as well of Gothes as Gipides: and they ble to fight, as well on horsebacke as on foote, and therefore they were so called, as Isidore saith.

*Additiõ. (*Sarmatia, a Countreye of Europe, which boyderth on the North, vpon the sea called Sarmaticum: on the west, vpon the riuer Vistula and Germanie: on the South, vpon Siebenburgh, Dacia, and Mysea inferior: on the East, vpon the Sarmatia, which is in Asia, the riuer Tanais, and the Parith Meotis. Vnder this be many Countreyes contayned, Polonia, Rhussia, Frussia, Lituania, Liuonia, Moscouia, &c.

The greater parte of this Countrie, is now vnder the King of Pole.)

## ¶Of Samo.chap.140.

SAmo is an Iland in the sea Aegeum, where Iuno was borne: thereof was Sybel of Samia, and Pythagoras Samius, that first founde the name of Philosophers, as Isidore saith libro.15. It is said that earthen vessells were first made in this Iland: and therefore they be called Vasa Samea, vessells of Samo, and so it is knowen, that claye of that Iland is tough as glewe, and therefore the more able to make such vessells of, as Isidore saith.

*Additiõ. (*Samos, The name of two Iles in the sea called Aegeum, one by Thracia, and therefore it is called samothracia, and the other lyeth against Ephesus.)

## ¶Of saxonia. chap.141.

SAxonia is a Prouince in Germania, and it is sayde, men of that Prouince came of the Grekes: & dwell now in those parts that they arrived in by ship. And they expulsed and drove out the Thuringes, that then there dwelled, and occupied unto the clews of Ocean. The Saxons gate and wanne them places there with many battailes & strong, and dwell in the same Prouince to this daye. And the men were always the greatest warriors, semely of shape, of stature high, strong of bodye, hardie and bolde of heart.

Saxonie is a land most plenteous in Corne, and beareth well Corne, and all manner fruite, and is full of woodes in mountaines, and is full of fruite and of leese and of fieldes, rich of beastes and of flockes, of siluer, and of Copper, and of other mettall. And there are solempne mountaines, in the which stones be digged, the which being strongly resolued by fire, turne into the substaunce of glasse. Ther be most noble riuers and famous, as Wiseera, Limia, Albia, Sala, & Odera, and many other that runne thereby, outer and beyond Albina. There are salt wells in many places, in whom best salt and most white is sodde and made. Therein be many strong Cities, Castles and Townes, both in plaines and in mountaines. Beside the mountaine in the which Copper is digged, is a great hill, and the stones thereof smell as violets. There, in some mountaines is fairest marble digged, and namely beside the riuer Danubius, and that stone is called Saint Michaels stone. In those mountaines is most plentie of venison and of wilde beasts, of Beares, of Boares, and Partes: and therefore in those mountaines full of woodes, is many manner of hunting vsed. These and many other noble things be founde in the Countrey of Saxons. Loke before De Germania in littera G. & in litera A. de Alemania. Saxonia hath Boemia, & Polonia, in the East side: Westualia, in the west: and the side of Frisons toward Ocean, and men of Thuringe in the North: and French-men in the South. The men are noble and strong, and not ouercome before this daye, as Herodotus sayeth.

*Addit. (*After the time of Arthur King of Britaine, ỳ Saxons greatly molested the Britons, and helde them in subiection, a long time.)

## ¶Of sclauia.chap.142.

SClauia is a parte of Scetia, and containeth many Regions: for Boemes, Paloni, Setani, Wandali, Ruthent, Dalmate, and Charinthi be Sclaues, for all these vnderstand each other, and accorde in many things touching language and manners, but yet they be diuers in rites and vsage: for some holde yet the faith of Paynims, and some the vsage of Grekes, and some the vsage of Latines. In all these regions is noble grounde, & beareth well corne, and also wine in many places. All these Nations for ỳ more part haue their bush cut round, except the Ruthens, and those that be meddled with Dutch-men, and with Latines. Sclauia is double: The more, which is called Sclauonia, containeth Dalmatia, Saruia, Carinthia, and many other Regions. And some men of this Sclauia, dwell vpon the sea, and some in high mountaines and in thicke woodes.

And

And some eare and till fields and plaines. The men be fierce and sharp & unfaemly, without deuotion in Gods seruice, and lead their life in robbing on the sea, and vse to take prayes by the sea and by the land, and namely those that dwell upon the sea.

The other lesse Sclania, from ỹ borders of Saxony, stretcheth to Prusse, and to Wandales, and to the Bormes. And this Sclauia, is departed from Prusse, with diuers riuers and waters, & from the Gothes and Danes with an arme of the sea Ocean: which sea, when it is departed, the lesse Sclauia endeth at the cliffe thereof. And this region beareth well corne and fruite: and is moyst with riuers and ponds. Therin is much wood and pasture, and milke & hony. The men be strong of body, earty tilers and fishers, and more deuout to God, and more peaceable to neighbors, than those that dwell in the more Sclauia. And that for medling and company that they haue all daye with the Germaines, as Herodotus saith. Sclauonia.

## ¶Of Sparta. chap. 143.

SParta is a Region bellowes Grecia, and is called Lacedemonia by another name, of one Lacedemon the sonne of Semele. Lake de Lacedemonia in litera L. The men be called Lacedemones and Spartani also, as Isidore sayeth libro. 9.

## ¶Of seres. chap. 144.

SEres is a prouince in the East, & hath that name of a town that is called Seres. There cotton is gathered of trees, & silke is made of that cotton. The poet speaketh of men of that land and saith, Ignoti facie, sed noti vellere Seres.

*Addit8. (*Seres, a people in Asia, hauing great plentie of silke, first increased of the silke worme, called Bombax, and also much cotten woll called Bombazi. In the olde copie, Ignoti facie, voce fere mille Seres.

## ¶Of Selandia. chap. 145.

SEland is a land by the sea side, compassed about with riuers and armes of the sea, as it were an Iland. And hath Holland in the East side, and Flaunders in the South, and Ocean in the West, & Britaine in the North. And are many Ilands departed a sunder with armes of the sea, and those Ilands be compassed about with strong heapes of grauell, and quarries, and so warded and defended against waues and strength of the sea.

The soile of those lands beare wel corne and is bare of trees, for because of saltnesse of the sea, trees may not haue deepe mores and rotes, and therefore when they be set and planted, they faile & dye anone. Seland is full of men and people and of riches. The men be of great stature, strong of body, and bolde of heart, deuout in Gods seruice, caste and softe among themselues, beneficiall to many, & greuous to no men, but when they must needes withstand wrongfull riuers of enemies.

*Addit8 (*Zeland is next adioyning to England, ouer against Ipswich. Brill, Dort, & Midelbrough, are their chiefest holds, strongly fenced with the sea.)

## ¶Of Semigallia. chap. 146.

SEmigallia, is a fertile prouince beyond the sea Balticum, bellowe Cilicia and Liuonia, in the low Asia, & hath that name, for Gallathe dwelled therein, meddled with men of that lande, and so they are called Semegalli, as it were halfe Gallis: for they come of the Gallis, and of men of the lande. The lande is good, and beareth well corne, and is rich of Pasture and of meades. But the men be straunge and vnfaemelye, and sharpe and cruell.

## ¶Of Gallia Senonensis. Chap. 147.

GAllia senonensis, is a Prouince of French-men, and hath Germania Treuerensis, in the East side: in the South, the ouer Burgoyns, and the mountaines Pennines: in the West,

the part of Fraunce, that is called, Gallia Lugdunẽsis: in ꝑ North, Gallia Belgica. The land beareth wel corne, fruit, and vines also. Therin be diuers wels, riuers and streames. These Galli Senones were sometime called Zenones: for they receiued freely into harborow. Afterward that Z. was chaunged into the letter S. and called Senonens, as Isid. saith, libro. 9. And had that name of the Citis Senonensis, that is they? chiefe Citie. The land is full of people, and hath manye Cities, and manye strong walled townes, and a riuer runneth thereby that is called Secana.

Addition

Senones, a people in Fraunce.

¶ Of Siria, chap. 148.

SIria hath the name of Syrus, Abrahames neuew, got on Cethura, as Isidore saith libro. 9. & 15. This lande endeth at the riuer Eufrates in the East side: and at the great sea and Egipt, in the West side: and stretcheth from the North to Armenia and Cappadocia: and from the South to the see Arabicum, as he saith. The space therof stretcheth in great length, and is more narrowe and straight in bredth, and containeth manye prouinces, as Comagines, Fenicia, & Iudea is a part therof, besides Saracens, Nabathes. And it is a region most full of people, and most plentifull of corne & fruite, neate, sheepe, and great horses, Asses, and Camells, and is most rich of ware and sweete spicerie, and of mettall, most strong with cities & castles, mayst with most noble riuers, lakes, & pondes, and hath noble hauens of the sea, namely in Palestines, Maritimis and Fenicis. The men be stepe and great warriours, and occupie in diuers countreyes and landes with diuers chaffer and merchaundises: therein be diuers Nations, the which as they differ in faces, so they varie in language, minde, and manners, of the which, some dwell in Delart, as Nabathei and Sarareni: some dwell in mountaynes, and some in wodes, and greenes, of the which there are full many among the nations of those Regions and landes, as Herodotus telleth.

SIRIA

*Additiõ. (*Siria, a great Realme in Asie, which hath on the East, the riuer Euphrates: on the West, the middle sea, & the Realme of Aegypt: on the North, Cilicia and Cappadocia: on the South, Arabia. Syria, called also Assyria, a great Countrey in the East, hauing on the North part, Armenia: on the West, Mesopotamia: on the South, Susiana: on the East, Media. It also containeth, Phœnicia, Palestina, and Babilonia.

¶ Of Sichima, cap. 149.

SIchima, is a little lande in Samaria in the middes betweene Judea & Galilea: and hath the name of Sichem the sonne of Emor, that builded therein a citie that was called Sichem that now is named, Neopolis. (Neapolis. There are three cities of this name, one in Naples, one in Affrike, and the other in Caria.) And the Countrey thereabout is called Sichima, as Isidore saith libro. 15. Ierome saith super Genesis. 18. This was the portion of that land, that Jacob gaue to his sonne Joseph ouer the lot. And in that land was in the linage of Ephraim, and there Joseph was buried, and thers his tombe is sheued vnto this daye, as Ier. saith. Jacob got that land, & bought it with money gotten with great trauel, and gaue therefore an hundred Lambes, as it is said Genesis 24. Ier. saieth, that for that trauell Jacob sayd, that he toke that land out of the Amorreis hand, with bowe and with sword. There nigh was Terebintus a tree, vnder the which Jacob hid the mawmets of his sonnes. And then he went vp out of Sichima into Lusa, that is called Bethel. Also as it is saide Genesis 25. In this place Josephs brethren fedde and kept flockes: but when Joseph sought them, he found them not in Sichem, but in Dotayn: where they spoyled him, and solde him to Aegyptians. And afterwarde Abimelech the sonne of Jeroboal, destroyed Sichima, and slew the men that dwelled ther, and sowen salte in the Countrey about, as it is sayd Iudic. 10. In this field was Jacobs well, by the which our Lorde rested, when he was wearie of the waye, and badde the woman gine him drinke of the water of the Well, as it is sayde Iohn. 4. This place is most fertile,

and

and wonderfull merry and most sedfast.

## Of Scithia. chap. 150.

Scithia is the greatest Region, and the ouer part therof is in Asia, and the neather in Europa. And this neather part beginneth at the marreis Meotides, and stretcheth betweene the riuer Danubius and the North Ocean to Germania, as Isidore sayth, libro. 15. The first parte therof is Alania, the Meotides Paludes, then Gothia, Dacia, Rheria, the Germania, where Swenes dwell, and occupye a greate deale therof, as he sayeth. In Scithia be many regions and landes, some therof be rich, and some be inhabitable, and no men dwell therein. For in many places is much golde and precious stones, but for great griphons men come there but seld. There is best Smaragdus and most pure christall, as he saith. Ther in many places in Scithia be many men wonderfully shapen, and greate wilde beastes, as Linces, Tygers, and most cruell Beares and Lions, and namely in the desarts and regions of Hircania. Looke before de Hircanis.

*Additiõ. (*Scythia, a greate Countrie, nowe vnder the dominion of the great Cane of Cathaie, a sauage and wilde people.)

## Of sicionia. chap. 151.

Sicionia had that name in olde time of Sicion the King, by his name it was called ỹ kingdome of Sicionia. Archas the sonne of Iupiter and of Calista, after he had subdued Pelasgis to his obeisaunce, he called that kingdome Archadia by his owne name. Archadia ỹ is called Sicionia, is ỹ bosome of Archaia, as it were set betweene the seas Egeum, and Ionium, and hath a greate riuer Erimanthus, & beareth Abiton a stone that neuer quencheth, if it be once kindeled. There be gendered most white Mares. mauuis, as Isidore sayth, li. 15.

Abeston, a stone that beeing kindled, doth neuer quench.

*Additiõ (*Sycyonia, a citie in Achaia, not farre from Corinth, called nowe Clarencia, where is great abundance of mettall.)

## Of Sicilia. chap. 152.

Sicilia was sometime called Sicania, & had that name of Sicanus the king, and was afterward called Sicilia, & had that name of Siculus the brother of Italus: and this land was in old time called Trinacria, for three furlongs that be there, & be called Pelorum, Patheum, & Libenum, for Trinacria is Grahe, and is to saye, three square, for it is diuided in three squares. This land is departed from Italy with a little sea, & is afore the sea Affricum. The land beareth well fruit & is rich of golde, and full of hens, chins, and canes, & is ful of wind and of brunstone. And ther burneth the heat of the mount Ethna. In the sea therof is Scilla & Caribdis, in which ships be swallowed, or sinke, or be broken. This was the country of Ciclopes, & afterward nourither of Tyrants: And it beareth well corne, and is eared, & sowen with seed first of all lands: The chiefe citie therof is Siracusa: there is a wel Aracula, and the riuer Albius, that nourisheth horse: Therein was first found the Iland of Comedia. In the riuer of Agath in Sicilia was the stone Achates first founde. And in ỹ sea of sicilia is white coral ingendered, and salt that is called Agrigentine, a wonderfull manner salt: for it melteth in fire & sparkleth in water: al this lande about containeth the space of three thousand furlongs.

Also Salustius saith, that Sicilia ioyned to Italy sometime: but ỹ space that now is betweene, was broken & consumed with strength of the sea. Huc vsque Iii. lib. 15. ca. de Insulis: ther al these forsayd things be rehersed. & Plinius telleth the same.

*Additiõ (Sicilia a noble Ile, first called Trinacria, afterward Sicania, & at ỹ last Sicilia, it is in forme 3. cornard, & therefore hath ỹ name of Trinacria: the one corner called Pachinus, extendeth toward ỹ part of Greece, which was called Peleponensius, now Morea: the second corner called Pelorus, lieth toward Italy: the third called Lilybeus, it extendeth toward Affrica, of the which Pelorus, excedeth in the temperance of ỹ earth, for with no wet there may be any mist: nor by any hieth dust. This Ile containeth in circuite (as Solinus writeth) 3000. furlongs.

which

which is of Italian miles.373. as Diodorus Syculus writeth.4360. But Plinius sayth, that the three corners be distant from Pelorus, to Pachinus by land.166. miles: from thence to Lilybeum.200. miles: from thence to Pelorus 170. miles, and sayth also, that Agrippa affirmed it, to be in circuit.618. miles, which doe not agree with Solinus nor Diodorus, which may happen to be by the diuersitie of furlongs called in Latine Stadia. The fertilitye of this Ile in all graine, beautie of meadowes, delicatenesse of waters colde and hot, mountaines and caues myraculous, and other things therein worthy notable, many Authours haue written and wondered at, both Greekes, and Latines. D. Cooper in Thesaurus.

## Of Sirtes. chap.153.

As Isidore sayth, libro.14. Sirtes be places in the sea full of grauell, and hath that name of drawing. For Salustius sayth, it drawth thereto all thing. For Siren is Greeke, and is to vnderstande, draught or drawing. And such drawing maketh the ground and the sea vneuen. In some place deepe, and in another place shallowe: and therefore it is perillous to passe that waye. Sirtes that induce such perill, are by the Sea of Aegypt, and are meoueled therwith in many places, as he sayth.

*Additiõ. (*Sirtes are those where we call quick sands, whose bottomes are full of springs, but of a meruailous depth, that shippes lighting thereon, without a quicke flowe, doe sinke out of sight, or vtterlye perish.

## Of Scotia. chap.154.

The land Scotia hath y name of Scots, that dwell therein, and is a long stretching Countrye, as it were furlong, in the Plante of Britaine: which departed from North Englande with riuers and armes of the Sea, and is closed about with the Ocean in either side: and is also departed from Ireland with the sea Ocean and the same nation that was sometime first in Ireland, and all according thereto in tongue, in manners, and in kinde. The men are light of heart, fierce and couragious on their enimyes. They loue nigh as well death as thraldome, and they account it for slouth to die in bed, and a great worship and vertue to die in a field fighting against enimies. The men be of scarce liuing, and many suffer hunger long time, and eate sold before the Sunne going downe, and vse flesh, milke meats, fish, & fruits, more then Britons: and vse to eate the lesse bread, and though the men be farmelye inough of figure and of shape, and faire of face generally by kinde, yet their owne Scottish clothing disfigure them full much. And Scots be sayd in their owne tongue of bodies painted, as it were cut and slit: For in olde time they were marked with diuers figures and shapes in their flesh and skinne, made with yron pricks, as Isidore sayth, lib.9. cap. de Vocabulis gentium. And because of medeling with English men, many of them haue chaunged the old manners of Scots into better manners for the more parte, but the wilde Scots and Irish account greate worshippe to follow their forefathers in clothing, in tongue, and in liuing, and in other manner dwing: And despise some deale the vsages of other men, in cõparison to their owne vsage. And so each laboureth to be aboue, they detract and blame all other, and enuye all other: they deride all other, and blame all other mens manners, they be not ashamed to lye: and they repute no man, of what nation, blood, or puissaunce so euer he be, to be hardie and valiant but themselues, they delight in their owne: they loue not peace. In that land is plenteous ground, merry woodes, moist riuers and welles, many flockes of beastes. There be earthtillers for quantity of the place inowrand is not vnequall to the land of Britaine, as Herodotus saith. And is a sage inuestiger of the worlde, as Plinius saith. Looke before in Hibernia in litera H. There Isidore saith the same of Ireland, in many things.

(*Scotia, Scotland, the part of Britania from the Riuer of Twede to Ca- *Additiõ

tanes:

tanes: Scoti, Scots, or Scottishmen, of whome Saint Hierome writeth in this wise: Quid loquar de cæteris nationibus, quum ipse adolescentulus in Gallia viderim Scotos, gentem Britannicam humanis vesci carnibus, & quum per syluas porcorum greges, & armentorũ, pecudumque reperiant, pastorum nates, & fœminarum papillas solere abscindere, & has solas ciborum delitias arbitrari? What shall I speak of other nations, since that when I was a boye, I saw in Fraunce, Scots, a people of Brittaine, eat mans flesh, and when they found in the forests herds of swine, beasts, and cattell, they would cut off the buttockes of the boies which kept them, and also the womens paps, and take that to be the most daintie and delicate meate. Notwithstanding the Scottes were in S. Hieromes time, which is neare 1195. yeares past, after the computation in Lanquet, so rude a people. It seemeth although they be not all come home to constancie, yet are they now abhorrours of such humane spoile, and tractable inough with good gouernement.)

## Of Suecia. chap. 155.

SVecia is a regiõ of the nether Scithia in Europa, thereof all Gothia hath now the name, that is the greatest region of the kingdome of Danes & of the Norwaies, & the sea Balticum is in the East side: and the Britishe ocean in the West: and the hils of Norway and people, in the North: and goeth to Denmark Southward, & endeth ther. Suecia is called Gothia also: and is good ground, and beareth well corne, & hath no vines, but in great plenty of pasture, & of mettall, it recompenseth the other defaults. For besides many manner riches that it hath of the sea, it passeth manye other Regions and landes, in beasts wilde and tame, in siluer Mare, and in many other riches. The men be full strong, they? might of chiualrye daunted long time the most deale nigh of Affrica and Europa. And in greate Alexanders time, the greate hardinesse of Grecks dreaded to aduenture vpon them.

Also the greate might of Iulius Cæsar ouercame French men, Almaines, and Britones, but he dreaded to fight with Danes, Gothes, Norwaies, and other men of the North, as the Writers of Storyes tell both of Grecians and of Romanes, to whose wordes fayth maye and ought to be giuen, in such thinges as are not against our religion, faith, nor reason, as Hierome sayeth: It is worthy (saith he) to beleue Storyes and writinges of Poets and of Writers, if their relation be not against the faith, and good conditions & manners, neither contrarie to the truth that is knowen. Of these men came Amazons, women of womennes dande, as Orosius sayth, and Isidore libro. 14.

(Swises, a people verye fierce, the chiefe Citie is Tigure, first built by the Swenes, the yeares before Christ: 1744.) *Additiõ.

## Of Scondia, cap. 156.

SCondia, Schondania, or scondenmarchia, is as much to say, as faire Dania, or faire Denmarke, Pliny nameth it scandia. It was named Scondia, by reson of the fairenesse and fruitfulnesse thereof, replenished with freshe riuers, haueris, mart townes, fish, beastes, golde, siluer, copper, & lead. It is supposed that the olde Grecks and Latines knew of this, for that they held opinion, in the North parts the cold Zone or clime was contemned to perpetuall smoke, intollerable to all liuing creatures, the Germanes, and these people now vnder the king of Denmark did vse traffike togither. This chapter is added.

## Of Suecia. chap. 157.

SVecia is a Prouince of Germania, in Europa. The men thereof were wont to haue most Lordshippe in Germania, as Isidore sayeth, libro. 15. and sayeth the same. 3. Cap. de Vocabulis Gentium, libro. 9. The Swenes, sayth he, be parted of Germanes in the ende of the North.

Of

Of them Lucanus speaketh and sayeth. Fundit ab extremo flauos aquilone Suenos. That is to saye, that the Swenes with yelow haire come of the vttermost North. And many men supposed, that in their lande were sometime an hundred townes, and much people, and the men be called Swevi: and haue that name of a mount that is called Suevis, which standeth in the entering of Germania. And those men dwelled first in the Countrye about that mount, as he sayeth.

Also as he saith, this Countrie hath Danubius and Bauaria in the East side, and the Rine and Alsacia in the West, and high mountaines called Alpes, and Italy in the South, and Franconia and the neather Germania in the North. And Suevia is double: the neather stretcheth toward the Rine, and the ouer toward high mountaines Alpes, and the River Danubius. Either is good lande at best, and beareth good corne and Wine in many places, and hath most strong Cities, Castles, and townes: and also plains and mountaines, riuers, and streames, & many woods and hearbes: and much pasture and many sheepe, and other beasts: and about the mountaines, yron and siluer, and other mettalls be found. The men be many and full strong, bolde and hardye, and good warriours, high of body, with yelowe haire, sawsly and sayre of face.

*Additio. (*Suevia, the chiefe countrie of Germanie, in fertilitye, wholesomenesse, and beautifull personages. It hath on ye East Bauiere: on the West Hollaite, and the riuer of Rhene: on the South the mountaines Alpes: on the North Frankland. It was sometime called Alemania, wherof all Germany was called Almaine: In Dutch it is now called Swane.)

## Of Tanatos, chap. 157.

TAnatos is a little Iland of Ocean, & is departed from Britaine with a little arme of the sea, and hath wheat fields and noble ground, and is called Tanatos, and hath that name of death of Serpents. For the earth of that land carried into any countrye of the worlde slayeth Serpents swythwith: as Isidore sayth, lib. 14.

(*This is supposed to be the Ile of Thanet in Kent, which is for the bignesse, very fertil and good land.) *Additio.

## Of Trapobana, chap. 158.

TRapobana is an Iland of Inde toward the South, out of that side, the Indish Ocean beginneth. The land stretcheth seuenty mile and fifty paces in length, & foure score and fifty thousande furlongs in breadth. And a riuer runneth there through, and is full of Margarites and of precious stones. And some parte thereof is full of Elephants and of other beasts, and men dwell in some part thereof. In this lande men saye be two Summers, & two winters in one yeare: and flowres spring there twice in a yere. And it is the profitablest Iland of Inde, and springeth alwaye. The leaues be alway grene and fade neuer, as Isidore saith, lib. 14.

### Addition.

Taprobane, an Ile in the Indian sea, and was of some olde Writers supposed to be in the contrarie part of the worlde against vs, and therefore they called it an other worlde: It lieth in the point betweene East & West, the quantity thereof is diuersly described by those authors. For Strabo writeth that it is in length eight thousande furlongs, which is a thousand miles. Plinius, Marcianus, and Solinus, do affirme it to be in length seuen thousand furlongs, which is eight hundred lxxv. miles, in breadth. 5000. furlongs, which is 625. miles: part of it extendeth beyond the Equinoctial line, more south, and hath on the Northeast the lesse Indie. It is nowe called Samotra, and is vnder the dominion of the great Cam, and is gouerned by foure Kings, in an exquisite forme of iustice, notwithstanding that the people be Idolaters: They hunt Tygres, Elephants, and Panthers, of the which there is great plentie. Also there be found Carbuncles, Saphires, Jacincts, Topaces, Rubies, & Granates, in great numbers. There groweth so-

Addition

na-

namome, Canel, Beniamine, and other ſweete trées, in great abundaunce. And they haue money of golde, ſiluer, & braſſe, of the ſame waight and value, that the auncient coine of the Romanes was. There is alſo found great plentie of orient pearles.

## Of Thracia, chap. 159.

THracia is a prouince in Grecia. Thras the ſon of Japhet came thether, & called that land Thracia by his owne name, as Iſidore ſayth, li. 14. Other men meane, that Thracia hath that name of cruelneſſe of men that dwelled therein. The Citie Conſtantinople is afore this land in the Eaſt ſide of the ſea Propontis: and is toward Peſtre in the North ſide, and ſtretcheth to the ſea Egeum in ẏ South, and hath Macedonia in ẏ Weſt. Many diuers Nations dwelled therein ſometime, as Pallagete, Sarmate, and Scithe, & many other. The land is wide and large: and therefore many Nations might be conteined therin. The riuer Hebrum ſpringeth & runneth in Thracia, and by many ſtrange nations, as Iſidore ſaith, li. 14.

*Additiõ. (*Thrace, a region in Europa, on the North it is bounded with the land Peſta: on the Eaſt with the higher: on the South with ẏ ſea Aegum: on the Weſt with Boſphorus Thracius, and Propontis. Therein is the citie of Conſtantinople, ſometime called Bizantium.)

## Of Traconitida, cap. 160.

TRaconitida is a region in Judea, ouer the which raigned Herodes brother Philip. For all the Kingdome of the Hebrewes was departed in foure, and each of the foure was called Tetrarchia. And the Prince and the king of ſuch a parte was called Tetrarcha. The firſt of thoſe foure was Galilea: Herodes was Prince and king thereof. The ſecond & the third was Iturea and the region Traconitida: ouer that was Philip Tetrarcha of either region. The fourth Region was Abilina: Ouer this Countrie raigned Liſanias, the brother of Herode & of Philip. The land of Jewes was departed in ſo many particular principates by the Romanes, to ſubdue the pride of the Jewes, as the Gloſe ſayth ſuper Luc. ſuper illum locum: Tetrarcha autem Philippo Ituræ, & Traconitides regionis, &c. Luke. 3.

(Trachonites, a Countrie in Syria, ioyning vnto Arabia.) *Additiõ.

## Of Theſſalia, chap. 161.

THeſſalia, as Iſidore ſaith, libro. 15. is a Prouince of Grecia, and hath that name of Theſſalus the king, and ioyneth on the ſouth ſide to Macedonia. In Theſſalia be many riuers, & therein be many townes, ẏ chiefe therof is called Theſſalonica. There is alſo the mount Pernaſſus, that was ſometime hallowed to Apollo, & Theſſalia was the country of Achilles, and thence came the Lapithes. And it is ſaid of them, that they brake firſt horſes with Bridles, and ſate on their backes, and ſeemed one body horſe & man. Therefore knights of Theſſalia were feined to be Centauri, as Iſidore ſaith, lib. 11. cap. de Portentis: In Theſſalia were firſt found chillings of golde, and craft and vſe of breaking of horſes: as Iſidore ſaieth, libro. 15. And farther he ſayth, lib. 4. that in Moſes time fell a greate floud in Theſſalia, that deſtroyed the more deale of the people of that lande: And a feiwe were ſaued by ſuccour of the mountaines, and namely in mount Parnaſſus: about the which mount Deucalion reigned that time: And ſuch as fledde vnto him in ſhippes he receiued, and in the toppe of the hill Pernaſſus he nouriſhed and cheriſhed them. Wherefore the Greekes fables feigned, that Deucalion ſhould reſtore mankinde of ſtones, as he affirmeth there.

*Additiõ. (*Theſſalia a region in Grece, called alſo Aemonia, ſometime Pandora, ſometime Pyrrhea, of ſome Pelaſgia: of Homer, Argopelaſgicon. It is inuironed with foure greate and famous Hilles, on the Eaſt with the mountaynes of Pelion and Oſſa: on the North with Olympus: on the Weſt with Pindus: on the South Othris.

Of them Lucanus speaketh and sayeth. Fundit ab extremo flauos aquilone Suevos. That is to saye, that the Sweues with yelow haire come of the vttermost North. And many men supposed, that in their landes were sometime an hundered townes, and much people, and the men be called Sweui: and haue that name of a mount that is called Suevia, which standeth in the entering of Germania. And thoes men dwelled first in the Countrye about that mount, as he sayeth.

Also as he saith, this Countrie hath Danubius and Vanaria in the East syde, and the Rine and Alsacia in the West, and high mountaines called Alpes, and Italy in the South, and Francovia and the neather Germania in the North. And Suevia is double: the neather stretcheth toward the Rine, and the ouer towarde high mountaines Alpes, and the River Danubius. Either is good lande at best, and beareth good corne and Wine in many places, and hath most strong Cities, Castles, and townes: and also plains and mountaines, riuers, and streames, & many woods and hearbes: and much pasture and many sheepe, and other beastes: and about the mountaines, yron and siluer, and other mettalls be found. The men be many and full strong, bolde and hardye, and good warriours, high of body, with yelowe haire, seemely and fayre of face.

*Additio. (Suevia, the chiefe countrie of Germanie, in fertilitye, wholesomenesse, and beautifull personages. It hath on ỳ East Vandres: on the West Walsaite, and the riuer of Rheme: on the South the mountaines Alpes: on the North Frankland. It was somtime called Alemania, wherof all Germany was called Almaine: In Dutch it is now called Swane.)

## Of Tanatos, chap. 157.

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namome, Canel, Beniamine, and other swete trées, in great abundaunce. And they haue money of golde, siluer, & brasse, of the same waight and value, that the auncient coine of the Romanes was. There is also found great plentie of orient pearles.

### Of Thracia. chap. 159.

THracia is a prouince in Grecia. Thras the son of Japhet came thether, & called that land Thracia by his owne name, as Isidore sayth, li. 14. Other men meane, that Thracia hath that name of cruelnesse of men that dwelled therein. The Citie Constantinople is afore this land in the East side of the sea Propontis: and is towarde Pistro in the North side, and stretcheth to the sea Egeum in ẏ South, and hath Macedonia in ẏ West. Many diuers Nations dwelled therein sometime, as Pallagete, Sarmate, and Scithe, & many other. The land is wide and large: and therefore many Nations might be conteined therin. The riuer Hebrum springeth & runneth in Thracia, and by many strange nations, as Isidore saith, li. 14.

*Additiõ. (*Thrace, a region in Europa, on the North it is bounded with the land Mysia: on the East with the higher: on the South with ẏ sea Aegum: on the West with Bolphorus, Thracius, and Propontis. Therein is the citie of Constantinople, sometime called Bizantium.)

### Of Traconitida. cap. 160.

TRaconitida is a region in Judea, ouer the which raigned Herodes brother Philip. For all the kingdome of the Hebrewes was departed in foure, and each of the foure was called Tetrarchia. And the Prince and the king of such a parte was called Tetrarcha. The first of those foure was Galilea: Herodes was Prince and king thereof. The second & the third was Ituria and the region Traconitida: ouer that was Philip Tetrarcha of either region. The fourth Region was Abilina: Ouer this Countrie raigned Lisanias, the brother of Herode & of Philip. The land of Iewes was departed in so manye particular principates by the Romanes, to subdue the pride of the Iewes, as the Glose sayth super Luc. super illum locum: Tetrarcha autem Philippo Ituree, & Traconitides regionis, &c. Luke. 3.

(Trachonites, a Countrie in Syria, ioyning vnto Arabia.) *Additiõ.

### Of Thessalia. chap. 161.

THessalia, as Isidore saith, libro. 15. is a Prouince of Grecia, and hath that name of Thessalus the king, and ioyneth on the south side to Macedonia. In Thessalia be many riuers, & therein be many townes, ẏ chiefe therof is called Thessalonica. There is also the mount Pernassus, that was sometime hallowed to Apollo, & Thessalia was the country of Achilles, and thence came the Lapithes. And it is said of them, that they brake first horses with Bridles, and sate on their backes, and seemed one body horse & man. Therefore knights of Thessalia were feined to be Centauri, as Isidore saith, lib. 11. cap. de Portentis: In Thessalia were first found shillings of golde, and craft and vse of breaking of horses: as Isidore saieth, libro. 15. And farther he sayth, lib. 4. that in Moses time fell a greate floud in Thessalia, that destroyed the more deale of the people of that lande: And a fewe were saued by succour of the mountaines, and namely in mount Parnassus: about the which mount Deucalion reigned that time: And such as fledde vnto him in shippes he receiued, and in the toppe of the hill Pernassus he nourished and cherished them. Wherefore the Crekes fables feigned, that Deucalion should restore mankinde of stones, as he affirmeth there.

(*Thessalia a region in Grece, called also Aemonia, sometime Pandora, sometime Pyrrhea, of some Pelasgia: of Homer, Argopelasgicon. It is inuironed with foure greate and famous Hilles, on the East with the mountaynes of Pelion and Ossa: on the North with Olympus: on the West with Pindus: on the South Othris. *Additiõ

It

It marcheth on Macedonia on the East. The people were valiant men on horseback, and inuincible in battaile, as Polibius writeth, but verye vnlust of theyr promise. The women there being wonderfull witches, transformed men into the shape or forme of beasts.)

Of Tenedos, cha. 162.

TEnedos is an Iland of Grecia, one of the Ciclades in the North side. Therin is the citie of Thene builded. And the land hath that name of that city. For one Thenes a young man was defamed, that he should haue had to doe with his stepmother, which fled vnto ỹ Iland, wherin he found none to till it: and he gaue to the citie that he there builded, & to the Iland his owne name.

(*Tenedos, an Ile in the sea Aegeum, betwéen Mytilene & Hellespont, not farre from Troia.)

*Additiõ.

Of Thile insula, chap. 163.

THile is the last Iland of Ocean betwéene the North countrey & South, fiue daies sailing beyond Britaine: and hath the name of the Sun, for there the Sunne slinketh in Summer, when the dayes begin to shorten. And no daye is there beyond. Therfore the sea thereof is slowly frore, as Isidore saith, lib. 14. And Plinius sayth, that ỹ place is vninhabitable: for in Summer nothing may there grow for great burning heat, nor in winter for freesing colde. For from the euennesse of the day & night in March, when the Sunne is in Ariete, vnto euennesse of the day and night in Haruest, when the Sunne is in Libra, the Sunne forsaketh not that Iland: And from that time to the euennesse of the day & night, againe in March, the sunne commeth not there: and so there halfe the yeare is day, and halfe night, as he saith in cap. de insulis, lib. 14. & de solstitijs, li. 2. Also Beda saith the same, li. de naturis rerum, and Solinus also.

(*Thyle, the Ile called Iland, the old Cosmographers supposed there the ende of all earthlye soile: of late yeres found otherwise.)

*Additiõ.

Of Tripolitana, chap. 164.

TRipolitana is a region, and Tripolitana is the name of two Regions. That one is in Fenicia, and hath that name of Tripolis, that is a most fameus citie, so strong and mightie, that he defendeth and succoureth all the Countrie about. And the other Tripolitana is in Affrica, betwéene Pentapolis and Bizantium, and hath the name of three greate Cities, that is to wit, Oea, Sabine, and Leptis the greate. This lande hath the more Sirtes in the East side, and Trogoditas in the North, and the sea Adriaticum in the West: Bizantium, Getulas, and Caramantes in the south: and stretcheth to the Ocean of Ethiopia, as Isidore sayth.

(*Tripolis a Countrie in Affrike, and another in Syria, the third in Phœnicia.)

*Additiõ.

Of Trogodia, chap. 165.

TRogodia is a region in Ethiopia, the men thereof bée called Trogodites: and haue that name, for they bée so swift of foote, that they followe and take wilde beastes with running: In this Region is an Iland, wherin groweth the best kinde of Pirre, and most pure drops thereof is found there: and is called Pirre Trogoditis, and hath the name of the Ilande that they growe in, as Isidore sayth, lib. 17. And though this prouince be in Ethiopia, yet it stretcheth to the ends of Arabia: so that sometime it is sayd, it belongeth to Arabia, as in libro 17, and sometime to Ethiopia, as it is saide in lib. nono.

(*Troglodyte, people in the furthest parte of Affrike, beyond Aethiopia, which dwell in caues, and doe eate the flesh of serpents.)

*Additiõ.

Of Troiana, chap. 166.

TRoiana is a prouince in Phrigia, and was first called Dardania, and had that name of Dardanus: for Dardanus

came

came out of Grece to Phrigia, & reigned there first: And afterwarde his sonne Erictonius and then his nephew Tros, and of him the Citie of Troye, and the country about had the name, as Isidore saith, libro. 9. And after that Troy was destroyed, many Troians sayled by diuerse countries of the world to get them places, & they expelled and put out many nations of their countries, and dwelled there in their stead afterwarde. Of them came most mightie nations of the world: as most true storyes of diuers regions & lands tell.

(*Troia, the citie of Troye: also the Countrey wherein Troy stode.)

*Additiõ.

## Of Thuscia, ca. 167.

THuscia is a Prouince of Italye betweene Ligures and the Territorye of Rome: and is strengthened mightely and stronglye with diuerse mountaines and strong places, as Isidore sayth, libro. 15. Thuscia hath that name of ofte sacrifice, and of Thus and Incense. For in those partes at burialles and Obsequies men in olde time vsed for religion and deuotion to burne and offer muth Frankensicence: and namely they wept and made greate dole and sorrowe for theyr dead men: And they burnt Thus on Alters of Goddis. For as it is sayde, in Thuscia the craft of diuination was first found, as Isidore sayth. This land was first called Aemilia in olde time: therein bee many solempne Cities and noble. And hath the Citye Pise in the West towarde Liguria, Senos, Lucani, and Florences towarde the North, the Citie of Arecium toward the East: and toward the South Thurthon, Perues, and Assise, that ioyne and bee in the valley of Spolitane, and hath the Sea Adriaticum, & the march Anconitana in the East side: and the brinke Tyber, and Rome in the South: and Pelan and Ligaria in the West: Romania and the Prouince of Padua in the North.

This lande stretcheth much in length out of the East into the West, and hath lesse breadth of the North side into the South. This land is full high of mountaines: and the place is most stronge touching situation, and the grounde beareth well corne and fruite. The ayre is good and wholesome: The Sea maketh this lande rich in two sides. Many Welles and lakes make this land moist and plenteous. The River Aruis runneth thereby, and adorneth it. Plentye of sweete Saffron and Spicerye, that there groweth, maketh it singularlye noble and rich. Many hot Welles that there spring, make it kinde and solempne.

(*Tuscia, a Countrie in Italy, wherein be cities of Florence, Sene, Luca, and Pise.)

*Additiõ.

## Of Thuringia, chap. 168.

THuringia is a prouince of Germania, in the midde betweene Saxons and Francos, and Westnalis, and hath the Boemes and Saxones in the East side: Francones and Bauares in the South side: Sueues and Alsaces in the West: men of the Rine and Westnalis in the North. And as the name of the Country meaneth, Thuringia, harde: so the men bee harde, and also most cruell against their enymyes. The Countrye is populous, and the men bee faire and lamely of stature, strong of bodye, harde, and steadfast of heart. Their lande is strengthened and closed with mountaynes all about, and is full plaine within, and beareth well corne and fruit, & is not without Vintardes. There be manye strong castles and townes, not onely in mountaines, but also in plaines: there be riuers lakes, and ponds: there is good aire, and there is greate plentie of good pasture: there be many Oxen, Shepe, and other beasts. There in mountaines be diuerse mettalles mined, as Herodotus sayeth, that sought and left vnsarched no privy marches of Germania.

## Of Thuronia, chap. 169.

THuronia is a Prouince of the ouer France, & was sometime accounted a part of Gyan, & hath ỹ name of ỹ noble

citie Turon, & in that Thuron the floure of Priests moſt holy Saint Martin reſted, and is vpon the riuer Ligeris, that runneth thereby, & moiſteth it, and maketh it rich in many manner wiſe. The land beareth well corne and fruit, wine, and paſture. Therein is moſt wholſome aire and many woods. Men be of bodye ſeemely of ſhape, hardy and bold of heart, goodly in berde, and in ſpeach ſober.

(*Turones, people in Fraunce by the riuer Leir.)

*Addiuō.

## Of Vaſconia, chap. 170.

VAſconia, Gaſcoine is a prouince beſide the mountaines Perenei, and was ſometime accounted vnder Gyan, & hath that name of the towne Vaſcea, as Iſidore ſaith lib. 9. And hath the mountaines Pirenei in the one ſide, & the ſea of occean in another. And is nigh to Peito in the third ſide. In that land be many woods and trées, lands, & mountaines. In many partes thereof be many viniards, ſo many & ſo much, that it ſendeth plentie of wine to countries and lands that be nigh, & alſo into Ilands of ỳ ſea. The riuer Cirunde departeth this land from Tholoſe, and runneth by Gaſcoine, and entereth into the ſea of occean beſide Burdeiwes, the chiefe citie of Gaſcoine, as Iſid. ſaith, li. 9. cap. de Vocabulis gentium. The Gaſcoines haue the name of the towne Vaſcia, and dwell by the long and large ſolitude of the mountains Pirenei, and be called Vaſcones, as it were Vaccones by changing C. into V. Pompeius when he had ſubdued Spaine: and hatting him to come to his triumph, bút put theſe men out of the mountains Pirenei, & gathered thẽ into one towne: and thereupon the towne was called Vrbs conuenarum, as Iſidore ſaith, and Plinius, and Herodotus telleth, ỳ theſe men Gaſcoines be light and pliant of bodye, hardie and bolde of heart, fierce and haſty to battaile.

## Of Venecia, chap. 171.

VEnecia is ſayd of olde men the Prouince of Uenir, the which Prouince ſtretcheth from the cliffe of ỳ ſea Adriaticum, vnto the riuer Padus, which departeth betweene ỳ cities & countries of the nether & the ouer Ligurs, that is to ſay, betweene Pergamenies & Pedolanenſis, ſo it ſtretched ſomtime, as ỳ moſt true writer of ſtories of Lombards & of Ligures telleth. In the coaſts of ỳ forſaid ſea afore and nigh to this Prouince ỳ citie of Uenice is now builded: in this prouince are many other noble Citees. For as Iſi. ſaith, li. 16. Mantua was builded of Mantu, the daughter of Reſia, which after the deſtruction of Thebes came into Italy, & ſtandeth in Uenecia, & in the French tongue is called Alpina. Alſo Uenecia is a prouince of Italia, ỳ had Lordſhip of many lands & cities in ỳ ſea & land in olde time: and now at this day the might therof & Lordſhip ſtretcheth right far in the ſea, & euen vnto Grecia, & reacheth frõ the countries of Germania, and ſubdueth the theft & tirany of ſhimmours & ſea theeues of Dalmacia and of Sclauia, and repreſſeth them. And gouerneth & ruleth moſt rightfully Ilandes, hauens, and coaſts of the ſea, that be vnder the Lordſhippe therof. And defendeth mightely their ſubiects againſt enimies, & hold the common profit and ciuill vnder rightfull lawes. And ſuffereth within their bounds no ſect to abide, that is contrarye to Gods lawe. I thinke it wer ſuperfluitie to reckẽ all the goodneſs & worthines of theſe men. For the vertue & might, aduiſement, and readineſſe, and great accorde and loue of all rightwiſnẽſſe and mildneſſe of men of Uenecia are now knowen nigh to all nations, as ſaith the reiall writer of the ſtorie of Langobardes.

(*Read Ortelius concerning Venice, and alſo Munſterus.) *Addiuō.

## Of Weſtualia, chap. 172.

WEſtualia is a prouince of the nether Germania, & hath Saronia in the Eaſt ſide, Thuringia and Baſſia in the South, the Rine and Colaine in the Weſt, occean and Friſia in the North. And is cloſed in two ends with two moſt noble riuers, that bée Weſera and Rhenum. The Rine toucheth in the North

Weſt,

West: and Wespera towarde the East. This lande in some bookes is called the olde Saronia, and preserueth and keepeth it selfe cleane from all spice of fornication, and most straightly punisheth adulterers: and hath in most reuerence honest wedlockes: although it was sharen to the Paynims superstition til the seuentie yeare of our Lord, as Bonifacius writeth in an Epistle to the King of England. This land is full of woodes and of pastures, and more apte to feede beastes then to beare corne: and is moysted with many riuers and welles, with Lapis, and Rura, and many other wells and riuers, there are salt welles and mountaines, plentie of mettall and Dere. In that land is much fruit, and many Orcharpes, apples, and nuts: also wilde beastes, Wine, and other beastes small and great. The men be commonly semelye and high of stature, faire of shape, and strong of body, bolde and hardie of heart. There is much chiualrie, and wonderfull hardie & bolde, and hardie of heart, alwaye prest and readie to armes, there are strong Cityes and well walled, and most strong castles and townes, both in mountaines and in plaines.

## Of Vironia. chap. 173.

VIronia is a little Prouince beyonde Denmarke toward the East. And hath that name of Viroz, greene colour, For it is full of hearbes, grasse, and woode: there be many wells and waters. The grounde thereof beareth well corne. The men were sometime strong, fierce, and cruell, and vnlamelye, and be now subiectes to Kinges and lawes of Danes, and all the lande is occupied with Germaines and Danes. Lake before in litera R. de Rivalis. This lande is departed from the men Nogardes and Cathetis, with a full great riuer that is called Narua.

## Of Winlandia. chap. 174.

WInlandia is a Countrye besides the Mountaines of Norwaye towarde the East, and stretcheth vppon the cliffe of Ocean: And is not full plenteous, but in woode, hearbes, and grasse. The men of that Countrie be straunge and somewhat wilde and fierce: and they occupie themselues with witchcrafte. And so to men that saile by their coastes, and also to men that abide with them, for default of winde, they proffer winde to sayling, and so they sell winde. They vse to make a cleine of threed, and they make diuers knottes to be knit therin. And then they commaunde to drawe out of the cleine into three knottes or mo, or lesse, as they will haue the winde more softe or stronge. And for they misbeleue seruden moue the ayre, and arise strange tempest or softe, as he draweth of the cleine moe or lesse knottes. And sometime they moue the winde so stronglye, that the wretches that beleeue in such doing, are drowned by rightfull doome of God.

The Samoyes bordring on the Russe, vse the like inchantment

## Of Vitria. cap. 175.

VItria is a little Iland in the Britishe sea, and is departed from the more Britaine with a little arme of the sea: the ground thereof is best lande for Wheat. Therein be many woodes and groues, and many beastes wilde and tame, & wels, and riuers that moist the lande. That Iland is most temperate and wholesome countrie, and most plentious of fruite, as it is sayd, and English men dwell therein at this day.

TREVISA. Here lacketh for no mention is made whether ward this land beareth from Britaine, nor in what side of Britaine this land shoulde be. Some men would thinke that this Iland is Wight, but Wight is commonly called Insula vecta, and this Ile is here called Vitria.

(*Whether this Ile be a parte of that where the Vitrie canuas and linnen cloth was make in times past, or else being consumed with the Sea, there is nowe no such Ile: or whether the making of glasse, hadde there anye originall.)

*Addinid

## Of Yselondia, chap. 176.

YSeland is the laſt region in Europa, in the North beyond Norway. In the vttermoſt partes thereof it is allway Yse and froſen, and therby vppon the cliffe of the Ocean towarde the North, where the Sea is froze with greate and ſtrong colde. And Yſeland hath the eaſt Scithia in the Eaſt ſide, and Norwaye in the South, and the Irish Ocean in the Weſt, and the Sea that is ſhut in the North, and is called Yſelandes, as it were the lande of Yſe and of Glaſſe. For it is ſayde, that there be mountaines of Yse froze as harde as Yſe or Glaſſe, there chriſtall is found. Alſo in that region be white Beares moſt greate and right fierce, that breake Yſe and Glaſſe with their clawes, and make manye holes therein, and dyue there through into the Sea, and take Fiſh vnder the Yſe, and glaſſe, and drawe them out through the ſame hoales, and bring them to the cliffe, and liue thereby. The land is barraine, except few places in the valleys, in the which places ſometh grow Okes. In the places that men dwell in, ſomeyse groweth beardes, graſſe, and trees. And in thoſe places haue beaſtes tame and wilde. And ſo for the more part men of the lande liue by Fiſh and by hunting of fleſh. Wheate may not liue there for colde. And therefore men of the lande weare for colde, ſelles and ſkinnes of Beares, and of wilde beaſts, that they take with hunting. Other clothing maye they not haue, but it come of other landes. The men be full groſe of body and ſtrong, and full whyte, and giue them to fiſhing and hunting.

*Additiõ. (*Whole that goe thether on fiſhing, are mervailouſly troubled with a kinde of Flie like a Gnat, and ſtingeth ſoule.)

*Additiõ. (*Iſland is interpreted the lande of Yſe, and is called of olde writers Thyle, it is extended betwene the South and the North, almoſt 200. ſchones, in longitude a ſchone is 60. furlongs, it is for the moſt parte full of mountaines, and vntilled, but in the plaines verye fruitfull, the inhabitants are faine to driue their cattell from their feeding, leaſt they ſhould by ouermuch fatneſſe ſtrangle and die. There are thre mountaines of mervailous height, the tops whereof are couered continually with Snowe, but the lower partes are of lyke operation as is the mount Etna, flaming forth fire and Brimſtone. One of theſe is called Hecla, the other Mons Crucis. The third Hecla, whoſe flames conſumeth not Flaxe nor Towe, nor yet is quenched with water, the fire breaketh forth with a hydeous clattring lyke Thunder, and caſteth forth the pomille ſtones of a mervailous bright, nere vnto theſe mountaines are theſe riuers or chinkes, lyke deepe caues, eſpecially at the foote of the mount Hecla, ſo deepe that no eie cannot perceiue any bottome, out of the which Abiſme, appeareth as it were ſhapes of men, as though they were drowned, and yet breathing forth a ſound, ſaieng, that they muſt depart from thence to mount Hecla: as touching the fearefull noyſe of the Yſe. Read R. Eden, and R. Wells.)

## Of Zeugis. chap. 177.

ZEugis is called Zeugis alſo, and is a prouince where as the thorp Carthage is, ſcituate in the leſſe Affrica, betweene Biſantium and Numidia, as Iſidore ſayth, lib. 14. This prouince ſtretcheth from the northſea into Siculum, as he ſayth. And ſtretcheth out of the South, to the country of Getules. The nether part thereof beareth well corne, and the further is full of Serpents & of beaſts that be wilde. There be wild Aſſes, and other wilde beaſtes. There be found wonders, and beaſts wonderfully ſhapen, as he ſaith.

*Additiõ. (*Zeugma, is alſo the name of a citye in Dacia.)

*Additiõ. (*Zygantes, a people by Carthage, among whom is greate ſtore of honye, both made by Bees, and alſo wrought with mennes hande. They colour their bodies with red lead, and fede eſpecially on Apes fleſh, whereof they haue great plentie.) D. Cooper.

¶I haue set downe foorth of Ortelius, the vniuersall description of the whole earth (for the better vnderstanding wherof) Orbis terrarum, Nouus orbis, Americe, Asia, Affrica, and Europa. All which is added.

The introduction of Vesper before the discourse.

THE worlde is a wonderfull gathering together of things created, the placing of Elementes, the multiplying of Creatures, the dissoluing of Influences, the beginning place of time, and the ends by death. In which worlde there are an infinite number of variables, and an endelesse number of discords: Notwithstanding concord being placed by a secreate mysterye in the imperfect, sheweth the vaine of the minde to be more noble, then the bodye, as the Creator is farre more excellent, then the thinges created: for all that is in the worlde is not of the Father, but of the worlde made and created, but not iustified and saued: wils line together, but not loue together: the cause is discorde betwixt Errour and Veritye.

1.Cor.13. Idem.15. Iohn.2.

Herein appeareth the loue of God among those in whome her abideth euer, and is called Mundus, which signifieth cleanenesse, as also the worlde. The worlde was made by him, and yet they knewe him not, he came among his owne, and they receiued him not, he sent his seruauntes, and they intreated them shamefully and sleine them. Herein appeareth the nature of Discorde, the powre of Errour, by Tyrannye, and the simple intertainement of Veritye, as appeareth among the seuerall kindes of Birdes, Beastes, Fishes, Wormes, Flyes, Flowers, Hearbes, Plantes, Trees, Fruites, Seedes, and manye other things of increase. And man whom God hath made cleane bodied, cheerefull countenaunced, swifte to heare, prompt to speake, apte to learne, poure to beleeue, hauing all these Angelicall vertues, shoulde stirre vp the minde, whilest her taking of materiall nourishment abideth, vnto the singular consideration of vertuous exercises, whereby the soule talking with the bodye; might through Faith and good workes, seele that endelesse nourishment which is prepared for the children of God: but whilest they studie to subdue kingdomes, to ouercome their neighbours, to robbe the fatherlesse and Widdowes, to rauish the virginnes, to gouerne, and not to be gouerned, the spirits of all such terrestriall furyes doe braue the shape of sinne, and hatch forth so manye abominable euills, that their whole race of yeares are spent in vaine glorious boasting, and filthye liuing, whose ende is damnation, whose belye was their God, and glorye was their shame, because they were worldlye minded. The Earth is the Lordes and all that therein is, the round worlde, and they that dwell therein, Man was made, not to robbe, kill, and destroye, but to giue a continuall praising vnto God, and to learne of God, to be bountifull, mercifull, and liberall, and to be contented with that he hath. Which who so regardeth not the verye simplest creatures in their kindes, shall be the onelye accusers of fleshlye violence before God, without remission.

Consider that the loyes of the worlde are disturbed by afflictions, and are fraile, and weare awaye, but the ioye of Faith is not onely disquieted by extremityes, and by the crosse of persecution, but is made perfect more and more, and when those stormes be most daungerous, then is Faith of most effect. All the godlye being fenced with the strength of Faith and patience, doe containe all the whole worlde, and the tirranne thereof. Nolli intelligere vt credas, sed crede vt intelligas: Vnderstand not that thou maist beleeue; but beleeue that thou maist vnderstand. S.August.

Orbis terrarum.

THE mappe or table of Ortelius, both comprehende, and set out the portraiture of the whole compasse of the Earth, and of the Ocean Sea, inuironing the same, all which compasse of the Earth, the auncientes, (to whome the newe worlde was not knowen) diuided into three partes, that is to saye, Affrica, Europa, and Asia: but when America was founde out, our age added it vnto them, for the fourth parte, and looketh for the fifth, lyeng vnder the South pole: Gerardus Mercator, the chiefe Geographer of our time, in his vniuersall Table, neuer inough to be praysed, doth diuide this compasse of the Earth, into three maynes: The first he calleth that which we said, the auncients diuided into three, and from whence it is diuided by the holye Scripture, that mankinde toke his beginning. The seconde, which at this daye we call America, or the West India: The thirde he calleth the South lande, which many tearme Pagelanica, discouered hether vnto, with seuye Sea coastes. And Antiquitie hath taught, that the compasse of this earth containeth aboute, where it is widest, fiue thousande and foure hundred Germaine miles, or 21000.600. Italian miles, and the same the later age affirmeth.

A Germaine mile is supposed 3. English miles.

And these so manye portions of the Earth, (as Plinie sayeth in his seconde booke of Nature,) nare rather as many haue written, the point of the worlde, (neyther is the worlde anye thing elle vniuersallye) this is the matter of our glorye, this is the seate, here we beare honour, here we exercise Empire, here we desire riches, here mankinde falleth together by the eares, or is in an vproare, here we renewe warres, euen ciuill, and with killing one another, we make the earth wider: And to passe ouer the publike furye of Nations, this wherein we driue awaye our borderers, and by stealth digge vp our neighbours stuffe, and put it to our grounde, or proper goods which belong vnto him, as for example in many Regions, they will yelde the lande to the owner, in lewe of his purchaise and rent, but if in the bowelles of the Earth there be founde anye mettalles of value, the purchaiser shall not be Lorde thereof: with as much equitye maye be taken, when in the stede of Thistles, by painfull trauaile, and tilling of the fayre grounde, it after bring forth good corne, that therfore, because nowe good Corne, and no Thistles, the Lorde maye take the Corne, yet replyeth the contrarye and sayeth, that mettalles were before, and are therefore in the right of the Lorde, because the Tenaunt did neuer imploye charge, but for the thing readye prouided. Let this reason stand for lawe: yet sayeth the guide of the Lawe: The Kingdome of Heauen, is lyke vnto a treasure hidde in the field, the which a man findeth, and concealeth it: and for ioye thereof, goeth and selleth all that hee hath and buyeth the fielde. Who hideth the Treasure, God, by his vniuersall creation, who findeth it? (Pan,) by the gifte of knowledge: To whome is it due? To him vnto whome it is giuen. Wherefore hath he that founde this Treasure bought with all his substaunce this fielde? That therefore the inheritaunce should not be his: the inheritance is not denyed, but the Treasure, and why? Because there is no difference, but eyther mine or thine. I referre the equitye of this question, vnto the more prudent and wise in the worlde, that all thinges maye be considered to the glorye of GOD, as that which hath limited the Countryes farre abroade, and hath driuen the dwellers beyonde their boundes: of what small parte of the earth taketh it pleasure of, or when for measure of her couetousnesse, she hath inlarged it, what portion at length therefore maye a dead man haue. Thus farre he.

Math. 13

Where good subiectes be, ther Princes shall neuer lose theyr right.

## America.

### The new worlde, or the discouerye of the Gloabe of the Earth.

All

ALL this Hemiſphære (which is called America, and for his huge wideneſſe, at this daye the newe worlde,) remaynde vnknowen and vnmentioned of the auncientes, euen vnto the time of the yeare from Chriſtes byrth. 1492. in the which yeare it was firſt diſcouered by an Italian named Chriſtopher Columbus of Genoa, and ſeemeth to exceede in each point the meaſure of mans meruayles.

For when the diligente, both of the auncientes in deſcribing and ſetting forth the whole compaſſe and Gloabe of the Earth, and the commodity, and opportunitye of dyuerſe greate Empires, to ſearche out for vnknowen Countryes, was conſidered, and alſo the cruell, greadye, and inſatiable deſire of mankinde, gaping for Golde and Siluer, leauing nothing vnaduentured and aſſayed, to the ende it might obtayne thoſe thinges with the which thoſe Countryes doe wonderfullye abounde. I haue (not without greate cauſe) often meruayled, howe they coulde remaine ſo long vnknowne to this part of the worlde.

There are ſome that thinke, howe that this maine lande is deſcribed long ſince by Plato, vnder the name and Title of Atlantica, and likewiſe Marcianus a Cicilian in his Chronicle that hee wrote of Spaine, ſayeth: That there was here founde in the Golde mines certaine olde coyne, bearing the Picture of Auguſtus Cæſar, & for the declaring of the truth of this matter, there was ſent vnto the chiefe Biſhoppe of Rome, by Doctour Iohn Rufus Archbiſhoppe of Conſtantine, a certaine quantitye thereof. Many thinke, that Seneca ſtirred vp with a Poeticall ſpirite of Prophecie, did foretell the finding out hereof, in theſe Prophecticall verſes.

Venient annis
Sæcula ſeris, quibus oceanus
Vincula rerum laxet, & ingens
Pateat tellus, Thyphiſque nonos
Detegat orbes,
Nec ſit terris vltima Thyle.

The time will come in yeares long hence, when the Ocean Seas ſhall looſe theyr bandes of thinges, and a greate Earth ſhall lye open, and diſcouer new Countreyes to Shippe Maſters, neyther ſhall Thyle then be the furtheſt knowne land.

¶ I haue left out, the counterfaited Copie, reported of antiquitye, as appeareth: and proceede in the true diſcourſe.

ALL this parte of the Gloabe of the Earth, is at this daye ſayled aboute, ſauing that quarter, which lyeth towarde the North: whole Sea coaſtes, haue not as yet bene viewed ouer. From the North to the South, it falleth downe vnder the fourme of two places, almoſt inuironed with Water, which are diuided with a narrowe ſtraight. That place almoſt inuironed with Water, which is more Northerlye, comprehendeth newe Spaine, the Prouince of Mexico, Terra florida, and Terram nouam, the newe founde lande. But that which lyeth Southerlye (which the Spaniardes call Terra firma) containeth Perreu and Braſill. The knowledge of all which Countries, the ſtudent of Geographie, maye reade: Liuius Apolonius, Peter Martyr of Millaine, Maximilian of Tranſiluania, who in the Latine tongue haue written, &c.

## Of Aſia.

ASia is diuided from Europa, by the River Tanais, and alſo by a lyne drawen out from his fountaines vnto Granduic, the which is a Gouelfe of the North Ocean. But it is diuided from Affrie, by Iſthmus, which is betweene Mare Medi-

terraneum, and the gulph of Arabia, the residue, the Ocean and the seas do compasse about.

The Auncients haue manifoldly diuided this, but at this day, it semeth vnto vs, that it may fitlye be diuided into fiue parts, according vnto hir Empires, by the which she is gouerned. The first part whereof, that which ioyneth to Europe, and obayeth the great Duke of Moscouia, shall be limitted with the frosen sea (with the riuer of Obi) with the lake of Mitaia, and with a lyne drawen from thence to the Caspian sea, and with Istmus, which is betweene this sea, and Pontus Eurinus. The second shall be that which obayeth to the great Cham, Emperour of the Tartars, whose limits from the South, are Mare Caspium, the riuer Jaxartes, the mountaine Imaus: from the East and from the North, the Ocean: from the West, the Kingdome of the Duke of Moscouia, already spoken of. The third part, the offspring of ỹ Ottomans die occupie, and containeth what land soeuer is betweene Pontus Eurinus, Mare Aegeum, (now called Archipelagus) and Mare Mediterraneum, Mare Aegyptum, the Gulph of Arabia and Persia, the Riuer Tigris, Mare Caspium, and Istmus: which is to be sene betweene this and Pontus Eurinus. Vnder the fourth shall be comprehended the kingdome of Persia, which at this daye, is gouerned by the Sophy: It hath the Ottomanns (with whom it maketh almost continuall warre) on the West: the kingdome of the great Cham, on the North: and to the East, it stretcheth almost as farre as the riuer Indus: But on the South it is washed with the sea, which at this daye is called Mare Indicum, and in times past, Mare Rubrum, the Red sea. The fifth parts shall haue the rest, which now they tearme the Indies, as it was also called in times past: which is not gouerned by one alone, as others are, but by many small Kings, for euerye Region thereof, hath almost his Prince: many of the which, also are tributaris to the great Cham. Neither is this to be passed ouer, that certaine places vpon the sea Coasts, which are from the gulph of Arabia, commonly called, Cabo de Iampo (which thou seest to the 30. degree of the latitude of the North,) are in manner all possessed by the Portugall, or els are Tributarie vnto him.

The Ilandes which are ascribed to this Asia, among all most innumerable, these be the chiefe, Creta and Rodus, in Mare Mediterraneum: Taprobana and Zeilan in the Indian Ocean, where also in the remembrance of our forefathers, the Portugals discouered both the Ianæ, Borneo, Celebes, Paloban, Mindaneo, Gillano, with the Moluccis, full of spicerie. Then Japan was found, and of late now Guinea, but this is the last: and whether it be an Ilande or fastened to the lande Antarctike, it is not euident.

Not onely among all prophane writers, as they tearme it, this parte of the earth, for the first Monarches in ỹ world, as of the Assyrians, Persians, Babylonians, and Medes, is greatly renowned: but also in the holy Scriptures that is more famous then the rest, for herein not onely mankinde was created by the most blessed and almightie God: deluded and corrupted by his enimie Satan, and reformed by Christ our Sauiour, but also we reade that well neare all the historie of both Testaments was therein written and complete.

This Asia Strabo doth handle in fiue bookes, beginning at the 11. Ptholome setteth forth in three bookes, the 5. the 6. and the 7. Likewise in 12. tables, and attributeth vnto it 40. Prouinces. Of the newe Writers, none hath vniuersally described it, Marcus Paulus a Venetian, Ludouicus Vartomannus, and Iohn Mandeuile, (but manye Fables are set downe of him) haue written so much of it, as they knewe worthye of knowledge trauailing ouer those Countreyes, &c.

## Of Affrica.

THE auncients haue diuided this manye wayes, at this dāye, as Iohn Leo writeth, diuided it into foure partes, to wit, Barbaria, Numidia, Libia, and the

Coun-

Gaunt Negroes, of the Negroes, which they obtaine for their slaues: they runne out into the Ile Atlantis, into the middle earth sea, called Mediterraneo, with the mount Atlas, and with Barchan, finally reaching vpon Aegypt, inhabited with the inhabitants is called Nilegenigidi, and bringeth forth Dates, (whereupon, of the Arabians, it hath borne the name) but the Date bearing Countrey) is limited on the West, with the sea Atlantis: on the North, with the mount Atlas, vnder which the Citie Tingis, built by Hercules, a Citie, an hundred miles distant from Aegyptic deserts of Lybia, and on the South side thereof. And as for Lybia, it is the third parte, called in the Arabian tongue Sara, which word signifieth as much as Desart, it beginneth towards the East, at the riuer Nilus: and from thence it goeth Westward, to the Sea Atlantic. Numidia lyeth in the North side thereof: Gualdulgerd it stretcheth it selfe to the Negroes: the name being taken, either of the inhabitants, which are of blacke colour, or els of the River Nigris, which passeth through this countrey. This hath on the North side, Libia: on the South side, the Aethiopian sea: on the West, the Kingdome of Gualata: and on the East, the Kingdome of Gorgora. Also we are to consider, that in this manner they knit vp all Africa, with the middle lande sea, which is Mare Mediterraneo, with the sea Atlantic, also with the Aethiopian sea, and with the riuer of Nilus, of whome both Aegypt and Aethiopia be ascribed to Asia: which notwithstanding properly I thinke good to ioyne to Affric. For Aethiope inferior, at this day doth containe, the Empire of Presbiter Iohn, which of all new Writers is assigned to be ioined to Africa: and I thinke with reason, it is conuenient, that it ought rather to be ioyned with the middle earth and Arcan sea, than with a Riuer, and it shall haue the forme of a Peninsula, ioyned to Asia, with an Isthmus or straight of lande, which is betweene the middle earth sea, & the gulph of Arabia.

The South parte hereof, was not heretofore knowen of the Auncientes, vntill the yeare of Christ. Anno 1497. when Vasco de Gama passed it with great trauayle, & no little danger, by the Promontorie of good hope, otherwise termed Bona spei, and sayling about Affrica, came to Calicut. This parte of the Persians and Arabians is called Zanzibar.

In the said Promontorie of good hope, the inhabitants are very blacke, which I thinke meete to speake of (because all men thinke that the heate, and nerenesse of the Sunne is the onely cause of their blacknesse) It is euident, that it is lesse hot here, than it is at the Ile of Mozambique) if in respect of the distance of heauen we will measure the heat of the place, where notwithstanding, they are sayd to be very white: and if we will attribute this blacknes to the burning of the Sunne, we are to consider how the Spaniards, and the Italians, and other Nations in the South parte, haue their bodies so white, forasmuch as they are, as farre from the Equinoctiall line, as are the sayd inhabitants of the Promontory of good hope: the one being towarde the South, the other toward the North.

They which liue vnder Prester Iohn, are brownish, but they which inhabit Zeylan, and Malabar are very blacke, vnder one selfe same distance from the Aequator, and vnder the same Parallel of heauen. What a man maye more meruayle at this, that in all America, there are found no blacke men, saue a few in a place, which they call Quareca. What then is the efficient cause of this colour? It can be no otherwise, but either the nearnesse of heauen, or of the earth, or perchaunce a certaine vnknowen propertie of the soyle, or a certayne reason hidden properlie in Nature vnknowen vnto man, or altogether imperfitted. But these things I leaue to be considered of the searchers out of the nature of things.

This Countrey of the Greekes is called Lybia, of the Latins Africa, because it is without the extremitie of colde. Do (if we beleeue Iosephus, it is so cal-

led

len of Afer, one of ỹ posteritie of Abraham). Another reason of the name, thou shalt finde in Iohn Leo.

The nobler parts of this Iland (for I thinke it not necessarye to set downe all here by name) seeing they are to bee seene in the Pappe ps table, are Madagascar, and the Ilands which they call Canariæ, likewise that which they call commonly, Capo Verdo (of Viridis) as also of Saint Thomas, scituated under the Equinoctiall, which is rich in Sugar.

Among the Auncients, none hath particularly described this Countrey: But thereof read in the navigation of Hanno of Africa, and of Iacobus in Diodorus Seculus. Of the fresher Writers, read Aloysius Cadamustus, Vascus de Gama, Francis Alvarez, which travailed ouer all Aethiope: but of all other Ioannes Leo, hath most diligently described it: Ioan Barrius doth also promise a volume of Africa. Of Nilus the greatest River in all the world, there are letters extant, of Ioan Baptist Ramusius, and Hieronymi Fracastorij.

## Of Europe.

Europe, whereof it toke this name, or who hath bene the Author of the name, it is not yet knowen: vnlesse we say it tok the name of Europa Tyria, as sayth Herodotus, in his fourth booke. Plynie nameth this, the nurse of a people conquerour of all Nations, and the goodlyest Iande in the worlde: sometime compared to Asia and Africa, not in greatnesse, but in manhood. It is certaine, that forasmuch as Europa is well inhabited, it is not much inferiour to any of them both, in abundance of people. The Northerly and Westerly side hereof, is washed with the Ocean: the South side, is severed from Africa, with Mare Mediterraneum (the middle earth sea). Afterward towards the East (as Glarean testifieth) Europe is diuided from Asia, with the sea Egeum (now called Archipelagus) with the sea Euxinum, (at this daye called Mare maggiore) with ỹ mares Peotide, (at this daye called, Mare delle Zabacche) with the river Tanais, (commonly called Don) and with Istmus, which from the Fountaines whereof, lyeth straight North and by this meanes, it hath the forme of Aperi insulæ, or a litle like an Iland, as may be seene in the Map. The head seate is Rome, sometime the conquerour of all the world.

The Countreys thereof, as we call them at this daye, are Spaine, Fraunce, Germany, Italy, Sclauonia, Grecia, Hungaria, Polonia, with Lithuania, Wistcania, or more significately Russia, and that Peni Insula, wherein standeth Norwegia, Suecia, and Gothia. Of the Ilands thereof, first presents it selfe England, Ireland, Greenland, Frisiland, placed in the Ocean sea. In the middle lande sea, she hath Cicilia, Sardinia, Corsica, Candia, Cipre, Rhodes, Lemnos, Negropont, and other meaner Ilandes. The names and scituations of euery which, the Map doth involue.

This our Europe hath besides the Romane Empire ouer the whole earth, 28. Kingdomes, besides if thou adde vnto them the 14. which Damianus Agoies both recken in Spaine alone, being Kingdomes in generall, that haue received the Christian Religion: which is fertill beyond measure, hauing a natural temperature, and aire calme inough, not to be accounted inferiour to any other, in plants of all kinde of graine, wine, and trees, but to be compared to the best regions. So pleasant, and beautified with goodly Cities, Townes, and Villages, that albeit she be lesse in forme, than other parts of the Earth: yet she is counted the better, and alwayes hath bene so accepted, for mens manhode of all auncient writers most of all renowned, as wel for the Empire of the Macedonians, as especially for the might of the Romanes, the commendation thereof may be seene in Strabo, which hath very well set hir forth in his third booke, and in the seaventh booke following. Take also into other Geographers, of the later & most approued Writers: among other, which haue gone about to describe Europe, are Volateranus, Sebastian Munster, Do-

When Rome surceased to be the ouercomer of the world, by sword & violence: then she practised to subdue more dominiõs by superficious Heresie, making hir chiefe capitain the former Tyrants.

minic

minic Niger, George Rithaymerus, in their Geographies, but peculiarly Pius the .11. Christopherus, and Ancelmus Cellæ.

Cherubinus stella, Ioannes Herbaceus, & George Meyer, hath put in writing manye iourneyes, almost ouer all Europe, and haue noted the distaunces of places. The same hath William Gratarolus, done in the ende of his booke, which is intituled, De regimine iter agentium, The Regiment of wayfaring men. Thus much fourth of Ortelius.

## Of India.

WEll nere all writers, with one consent doe teach, that India is the noblest part of the whole globe of ỹ earth: and that there is no greater Countrey comprehended vnder one name. It is so called of the riuer Indus. The space of India, according to Strabo and Pliny, is closed in the West with the Riuer Indus: on the North, with the hill Taurus: and the East, with the East sea: on the West, with his owne sea, to wit, with the Indian sea. It is diuided into two Countreys, the Riuer Ganges running betweene: one of which, that is Westerly, is called within Ganges: the other, that lyeth more to the East, is surnamed, without Ganges. In the holye Scripture we read, that the one is called Euila, and the other Seria, as Niger testifieth. Marcus Paulus of Uenice seemeth to deuide it into three, into the more, the lesse, and the middlemost: which he saith, is called Abasia.

All this India, is not onely happie, for the great store of people and townes almost innumerable, but also for the abundaunce of all things, copper and lead onely excepted, if we giue credite to Plinie. As the riuers there are very many, so are they very great, through whose watry ouerflowing it commeth to passe, that in the moyst grounde, the force of the Sunne approaching, ingendreth or bringeth forth all things in great quantities: and seemeth almost to fill the whole worlde, with Spice and Precious stoanes. Of which, it abounneth more than all other Countreyes of the worlde.

There are manye Ilandes ioyning vnto it, here and there scattered in hir Ocean: so that worthely a man may call hir, the worlde of Ilands. First of all, therein is Japan, which is called of Marcus Paulus the Uenetian, Zipangri: which for that feive yeares past, it was not knowen of manye, I thinke good in this place to speake some-what of it.

The Ilande stretcheth farre abroad, and hath almost the same elevation, of heauen, that Italy heere in Europe hath. The Inhabitaunts are very deuout, bering much giuen to Religion, learning, and wisedome, and are very earnest lerners out of the truth. They vse nothing more than prayer, which after our manner, they exercise in their Churches. They acknowledge one Prines, vpon whose rule and becke they doe depende: but he also, hath one aboue him, called of them Voo, in whose power is the greatest authoritie of holy things, and Religion: perhaps, the one may be likened to the Pope, the other to the Emperour, to him the common people doe commit with all reuerence, the saluation of their soules. They adore one God alone, portrayed with three heads, whereof notwithstanding, they are able to giue no reason. They studie to kepe downe their bodies with fasting, for a testimonye of repentaunce. They fence themselues with the signe of the Crosse, against the inuasions of the Diuell, as we doe: so that both in Religion, and also in manner of life, they seeme to followe Christians.

There are also the worthy Ilands of Moluccus, renowned for the fruitefulnesse of spices, and famous for the Birde of them called Manucodiata, which we call the Birde of Paradise. Sumatra, is also an Iland knowen of the auncients, in times past tearmed Taprobana. There are manye other, as Iana Maior, and Minor, Bornio, Timor, and others, all which are to be seene in the Carde, or Mappe.

These

These Indies the Ancients haue set forth with great praises, Diodorus Siculus, Herodotus, Pliny, Strabo, Q. Curtius, and Arrian in the life of Alexander the great. There is extant, also a letter of Alexander the great, written to Aristotle, touching the Situation of India. Of the late Writers, Ludouicus Varthomanus, Maximilian of Transiluania, Iohannes Barrens, in his Decades of Asia, and Cosmas Indopleustes, whome Petrus Gyllius reciteth. Ioan Maier a Bayer hath also written three bookes of the History of India.

## The Empire of Turkie.

HAue gathered for the reader, out of the Historiographers of our time, in these few words, the originall and increase of the Turkish Empire, and how by little and little, it hath growen to this greatnesse, wherein at this day it seemeth to threaten vs. In the yere after Christs birth 1306. this Otoman a Turke, the sonne of Zicias, a man of base estate, began among the Turkes, to haue name & dignitie, for his wit and dilligence in martiall prowesse. This man gaue name to the family of the Turkish Emperours, and first appointed their king. And in 18. yeares in which he ruled, he won Bithinia, and Cappadocia, and possessed many strong places, lying vpon the Pontick sea. His sonne Orchanes inuaded him, who sacked Phrusia, a very great Citie, and made it the seate of his kingdome. The 32. yeare of his reigne, he fighting with ill fortune, was slaine by the Mamelukes, and left his sonne Amurathes heire of his rule: who being sent for by the Grekes being at variance, Asia the lesse that came out of Asia into Europe. He ruled Gallipolis, into Chersonesus, and obteined Adrianople. When the Cities of Philippopolis and Philadelphia were brought vnder his subiection, & that Bulgaria were taken from vs, entring into the vppermost Thrace, he died, being stricken with a dagger, the 23. yeare of his Empire. Whose sonne Baiazetes, when his brother was slayne, did set vpon the greatest part of Thrace, subdued vntil neere vnto Orade, and Phocis, a part of Bulgaria, but being ouercome by Tamberlane, died without renowme. When the Father was taken, Calepinus the sonne tooke rule in hand, and when he had quite ouerthrowen Sigismond in battaile, and had begun to spoyle the borders of the Emperour of Constantinople, died in the verye flowre of his age, when he had borne rule fiue yeares. Mahometis after him tooke rule in hand, which moue very sharpe warre, vpon the Vdiatchians, subdued the most part of Sclauonia, first passed ouer the riuer Dannbius, brought Macedonia into thraldome, and came as farre as the Ionian sea, remouing his royall seate out of Bithinia, he placed it in Hadrianapolis, where he dyed the 24. yeare of his Empire. Afterward Amurathes the second, tooke vpon him the estate of rule, who won Epirus, Aetolia, Athaia, Beotia, Attica and Thessalonica, a citie subiect to the Venetians. Him succeeded Mahometes the seconde, who destroyed Athens, and wanne Constantinople, by assault the 29. day of May. Anno Dom. 1452. he brought vnder his subiection, the Empire Trapezuntinum, he tooke Corinth, he subdued by warre the Ilandes of Lemnus, Euboia, and Mitylene, and ouercame Coppa, a Citie of the Genuayes: he ruled 32. yeares. Bayazetes the second made warre against the Venetians, & take from them Naupactus, Methona, and Durrachium, and spoiled all Dalmatia, and at the last died with poyson. His sonne Zelimus tooke rule in hand, who after he had ouercome Alchair, a verie strong Citie in Aegypt, and slayne Sultan, he brought Alexandria and all Aegypt vnder his Empire, and tooke Dalmatia. Soliman the onely sonne of Zelimus, succeeded his Father, wanne Belgradum, take Buda the Kings Citie, in Hungary, spoyled Strigonium, and well neere all Hungary. He gote the Ile of Rhodes by yelding, and ouerthrewe Quinque Ecclesias, the fiue Churches.

When the Citie Iula was taken, he besieged Zigethum, and died in the assault: which Citie, his sonne Zelimus the second, heire of the Empire spoiled in

the



the yeare 1566. And in this manner vnder 11. Emperours, they subdued vnto themselues by Turkish tiranny in 260. yeares, a great part of Affrica, a greater part of Europe, and the greatest parte of Asia. But he that desireth a fuller knowledge of these histories, let him read Paulus Iouius, Christopher Richerius of Sene, Cuspinianus, Baptista Ignatius, Gilbertus Nozorenus, Andreas Iacuns, Pius the 2. in his 4. chapter of Europe, and other writers of Turkish matters. Laonicus Chalcondilas hath most diligently set out ꝑ originall of ꝑ Turks, and the offspring of the Ottomans.

FINIS LIBRI XV.

# ¶NCIPIT LIBER XVI.

## DE LAPIDIBVS Preciosis.

FOR the properties of the Earth and of the partes thereof, is described in generall: by helpe of God, is now our purpose to plant here somwhat, of ꝑ beautie & ornament therof in special. Of things, ꝑ beautifie ꝑ earth, some be clene without soule & without feling, as all thing that groweth vnder the grounde, & is gendered in veines of the earth, as stones, coulours, and mettall: and of these we shall first speake by order. And some with lyfe and soule, as rootes, hearbes, and trees, and some with soule and feling, as men, and other beasts, of whome we shall last speake. And we shall shewe first by order of A.B.C. the things that be gendered in the earth, & in the veines thereof.

### Of Arena. chap. 1.

GRauell is called Arena, and hath that name of drinesse. And if it were thrust and bruised together in a mans hande, it should rattle & make noise for drinesse & hardnes. And if gravell be throwne on a white cloth, it defileth it not, as Isi. saith li. 15. ca. 4. Also gravell of the sea is washed of all manner filme and wose, and of cleamie feme, as Aristotle saith liber de proprietatibus elementorum. And therefore because of great drinesse it runneth not, nor turneth not perfectly into stone. Also li. 4. Meth. he saith, that pure earth turneth not perfectly into stone: for it cõtinueth not, but breaketh. And therefore drines ouercõming all moisture, suffreth not earth to turne into sadnesse of stone. Therefore it is ꝑ gravell & sand is more harde in substaunce then comun earth, & more soft then a stone, and may be departed in many parts. And so gravel and sand is colde & dry & small, & most beanis in weight when it is thrust togethers, & though of it selfe it be small & baraine for defalt of heat & of moisture, & mastry of cold & drines, whē a showre falleth theron, it breaketh not, but fennye things is washed away & wasted, & gravell & sand is more pressed togethers, & is more pure & sad: for the parts cleane more together. Also the waues of the sea is letted with multitude of gravel and sand, & withstood with heaps thereof, & constrained that it passeth not the meares & boundes ꝑ God hath ordeined thereto, as Hierome saith super Ie. cap. 5. He set gravel & sand mark & meare to the sea, &c. Also he hath vniversally kind of during and of cleansing. And so water that runneth through gravell is most clene and fresh, as Constantine saith.

Also it hath vertue to cleanse mettal, and to cleanse alwaye the rustinesse of mettall. Gold, Brasse, and Yron is made bright with froting of Gravell and Sand.

Also it hath vertue to cole and to smite inward, and to stop and to swage swelling, as it saieth of Thimalia, that is, grauell and sande shauen or brused of a Smithes stone, which is good for all the forsayde things, as Constantine saieth plainly, and hath vertue like to oare of mettall. And so among grauell and sand both of riuers and of the sea, is founde golden grauell oft times, and also bright polished stones, and precious stones are found in the sea clines among grauell. Also grauell of riuers and of the sea, be gathered to heapes with contrary winds, that reaseth parts thereof hetherwarde and thetherward, and stoppeth and taryeth ost the waters of the ryuers, of course and running into the sea, as Iero. saieth super Amos. 8. Ibi desluet sicut riuus Aegypti, &c. There it is openly sayde, that the water of Nilus is let with heaps of grauell, that are gathered together in the mouth of the riuer, and suffereth not the water of Nilus to runne into ỹ Sea: but constraineth it openly, and maketh it turne againe and ouerflowe the plaines of Egipt: but more the water is letted, and compelled to turne againe with those heapes of grauell, with the more course and might it runneth and falleth into the sea: and it is said that it falleth the more depe into the sea, when those heapes be departed and auoyded, as Ier. saith there. Also it is hard and most perill to fall and smite on heapes of grauell, hid in the sea vnder water, as it is rehearsed before, where it is shewed of perills of the sea.

## ¶Of Claye. chap. 2.

Argilla, Potters clay.

CLay is called Argilla, which is tough earth, glewie and gleymie, apte and mete to diuers workes of Potters, and hath that name Argilla of Arges, as Isidore saith lib. 16. cap. primo. For among them were first earthen vessells made of such claye: and as it is said ther, by working of heate that consumeth and wasteth the moystie partes, and dryeth and hardeneth the earthie parts, such claye turneth into tile. Also ofte it happeneth, that colde freseth the water in such fennie earth, and the earth turneth to stone. Also changing of vnctuous fen into stone, falleth ofte by heate running & hardning the matter, as it saide 4. lib. Metheoror. Vnctuous fenne is able to such changing and turning into stone, by burning & hardning of heate: for an vnctuous thing is meane betwene a gleymie, and vaporatiue thing that palleth out of things, in breathing or smoking. And the thing that is vnctuous hath moisture in it selfe, and so because of the partie that is vaporatiue, it may congeale and be made hard by heate: and because of the partie that is gleymie, it may not all passe out in vapours, but be more thrusted together and made thicke and harde, and so tourned into stone, as the Commentour saith. Claye by his colonesse stauncheth bloud at the nose, if clay be tempred with strong vineger, and laid to the temples.

A remedy to stoppe bleeding.

## ¶Of Alabastro. chap. 3.

Alabastites.

AS Isidore saith li. 15. ca. 5. Alabaster is a white stone, with strakes of diuers coulours. Of such stone the oyntment bore that the Gospell speaketh of, was made: and of this stone, the oyntment vessell is made at best without corruption, and that stone that bredeth about Thebes, in Aegypt and Damascus, is more white, than other: but the best commeth out of Inde. And Dioscorides calleth this stone Intomar, and it is said, that this stone helpeth to win victory, & maistrie. Also he saith, that this gendreth and keepeth friendship.

Luke. 7.

## ¶Of Golde. chap. 4.

GOlde is called Aurum, and hath that name of Aura, still wether, as Isidor. saith lib. 16. For it shineth most, in aire that is bright: for it is kindlye, that shining of mettall blase the more, if they be shined with other light. Therfore things that make shining the more blasing, be called Auraij, and golde that is most blasing is called Obrisum, for it shineth with bright beames, and is of best coulour. And the Hebrewes call it Ophar, and the Grekes name it Chrusos.

And a thin plate, of the which golden threds are cut out, is called Arathea. Huc vsq; Isi. cap. de mettallis. In li. Metheororum parum ante fine Aristotle saith, that golde, as other mettall, hath other matter of subtill brimstone and red and of quicke siluer subtill and white. In the composition thereof is more fadnesse of brimstone, then of aire and moysture of quicke siluer: and therefore gold is more sad and heauie than siluer. In composition of siluer, is more commonly quicke siluer than white brimstone. as he saith. Then among mettall, nothing is more sad in substaunce, or more better compact than golde: and therefore though it be put in fire, it wasteth not by smoaking & vapours, neither lesseth the waight, and so it is not wasted in fire: but if it be melted with strong heate, then if any filth be therein, it is cleansed therof, & that maketh the golde more pure & shining. No mettall stretcheth more with hammer worke than golde: for it stretcheth so, that betweene the anuell and the hammer without breaking and renting in peces, it stretcheth to leafe golde. And among mettall, there is none fayrer in sight than golde, and therefore among Painters, golde is chefe and fairest in sight, and so it darkeneth shape and colour of other mettall. Also among mettall is nothing so effectuall in vertue, as golde. Plato describeth the vertue thereof and saith, that it is more temperate & pure than other mettall, for it hath vertue to comfort, and for to cleanse superfluities gathered in bodies: and therefore it helpeth against leprosie and meselrie. The filing of gold taken in meate or in drinke, or in medicine preserueth, & letteth breding of leprosie, or namely bideth it and maketh it vnknowen: for ofte vse of golde letteth & tarieth the breding of Lepra, or maketh it vnknowen, as Auicen saith. Also the same filing and powder, with the iuyce of Borage, and with the bone of the heart of a Harte, helpeth against sounding, and against cardiake passion. Also thin plates of gold, fire hot, quenched in wine, maketh the wine profitable against þ euill of the splene, & against many other euils and passions melancholike: and also burning made with instruments of gold, is better than with other maner of mettall, for it keepeth þ place that is burnt without stinking. Also powder of the offall of golde healeth spots of eyen, if it be therin. Also golde comforteth for lyuynes, though it be not corporate therin, and though it noyeth them not, yet it doth away with the sharpnesse therof, superfluities that growe in members, & cleanseth them in that wise, as Plat. saith. Also hot gold doth away haire of members: and what that is burnt or stoted therewith, groweth no more, as Constan. saith. Also gold smitten, soundeth not as brasse doth and siluer, nor creketh nor cleaueth, but stretcheth euen abroad, except other strong mettall be medled therewith in some wise. For as long as brasse or latten is medled with the substance of gold, it cleaueth alway vnder the hammer, & is inobedient to take out shape by beating of the hammer: and therefore it needeth that all superfluitie be put awaye, and the golde cleansed by melting & made pure, that it may be able to be shapen wt a hammer, to make therof some vessell with conenable shape as Gregory saith. And when a plate of golde shall be medled with a plate of siluer, or ioyned therto, it needeth to beware namely of three things, of powder, of winde, and of moysture: for if any herof come betweene golde and siluer, they may not be ioyned together, the one with the other: and therfore it needeth to medle these two mettals together, in a full cleane place & quiet, and when they be ioyned in due maner, the ioyning is inseperable, so þ they may not afterward be departed asunder.

Three speciall properties to be obserued in melting gold with siluer.

(*Golde maketh wise men glad: and spendthrifts mad: Gold vpholdeth kingdomes: Golde is preferred in manye common wealths before Justice: & therefore to those that put their delyght therin, it is called Auri sacra fames, of þ mischiefe therof. It is reported by late Writers, of the golden mountaines of Cibana, and of the wonderfull riches of gold that the king of Spaine hath yerly from the West and East Indies, gathered by a multitude of slaues, ordained for that

A medicine.

purpose: notwithstanding the diuers ꝑ inhabit Britaine, doe make moe flaues that are free borne, by raising of rentes, ingrossing of landes, and hinderyng of tillage, for the quantitie of ground in one yeare, then is subiect among the Indies in three yeares, to the vtter ouerthrowe of landes, goods, wife and children.)

¶Of Laton, chap. 5.

LAton is called, Auricalcum, and hath that name, for though it be braste of copper, yet it shineth as gold without, as Isid. saith, for braste is Calco in Greke. Also laton is hard as braste or copper: for by medling of copper, of tinne, and of Auripigment, and with other mettall, it is brought in the fire to colour of golde, as Isid. saith. Also it hath couloure & likenesse of gold, but not the value. Also of laton be compoſed diuers manner of vessells and faire, that sickle golly when they be new, but the first bryghtnesse diminueth soone and soone, and becommeth as it were rustie, and so both in colour and in smell of copper, the first matter thereof, is knowen. Meate and wine kept in such a vessell, taketh an horrible sauour and smell of the vice of braste: but Collyria and medicines for the eyen be profitably kept in such vessell, and be made sharp by the strength of braste, as Plin. saith.

¶Of Auripigmento, cap. 6.

AVripigmentum is a veine of ꝑ earth, or a manner of free stone that cleaneth and breaketh, and it is like to golde in colour. And this is called Lapis Arcenicus by another name, and is double: redde and citrine. And as Dioscorides saith, it hath kinde of brimstone, of burning and dryeng, & if it be laid to braste, it maketh the braste white, and burneth and wasteth all bodyes of mettall, except golde, as Dioſc. saith. And Plin. saith, that Auripigmentum is hot and drye in the fourth degree, and is a veine of the earth: and thereof is double kinde, red and citrine: and the citrine helpeth to medicine, and hath vertue of dissoluing and tempering, of drawing and of cleansing: and ꝑ it helpeth styinke and stinke, and thole that haue euill breth, that commeth of mysture, if they gape thereon, & take the smoke thereof. Of Auripigment is made Psilocraciom, an ointment ꝑ doth away haire, and maketh them fall, when it is sodde in hot time. Also it helpeth against tetars and leches, if the place be often anoynted with sope and with Auripigment: but the place muste be washt anone, for if the ointment lye long therein, it will fret the quic flesh as well as the euill, and slay away the skinne, and it hath kinde of slitting, carying, and of fretting, and maketh foule and vnkendly nailes fall, that better nailes may growe, as Plinius saith.

(Auripigmentum, a couloure called Orpiment, of some Orpine or Arsenike, a daungerous poyson. The red and fretting Mercury is of the like operation.)

¶Of Siluer, chap. 7.

SIluer is called Argentum, and hath that name as Isi. saith of the speach of Greke, for siluer is called Argiron in Greke: and wonderfully it fareth. For though siluer be white, yet it maketh black lines and strakes in the body that is scored therwith or ruled therewith, as Isi. saith. In composition thereof is quick siluer and white brimstone, and therfore it is not so heauy as golde, as Richardus Rufus sayeth. There be two manner of siluers, simple and compounded: the simple is fleeting, and is called, quick siluer. The siluer compounded is mallie & sad, and is compounded of quicke siluer pure & cleane, & of white brimstone not burning, as Aristotle saith.

¶Of Quicke siluer, chap. 8.

QVicke siluer is a watrye substaunce medled strongly with subtill earthy things, and maye not be dissolued, & that is for great drines of earth, that melteth not on a plaine thing, & therfore it cleaueth not to the thing ꝑ it toucheth, as doth ꝑ thing ꝑ is watry. The substaunce therof is white, & that is for clerines of clere water, & for whitnes of subtil earth ꝑ is well digested. Also it hath whitenes of medling of aire with ꝑ forsaid things.

Also quicke siluer hath the propertie, that it cradeth not by it selfe kindly, without brimstone: but with brimstone and with substaunce of lead, it is congealed, and saltened togethers. And therefore it is sayd there, that quicke siluer and brimstone is the element, that is to wit, matter, of which all melting mettall is made. All this is sayd openly, lib. Mecheororum. And also Richardus Rufus, expoundeth it openlye, in this manner: Quicke siluer is matter of all mettall, & therefore in respect of them it is a simple element. Of the vertue and kinde thereof, diuers men speake diuerslye: But what the meaning of the Philitions is thereof, it maye be knowen by these words. Quicke siluer (as Plato sayeth) is hot and moyst in the fourth Degree, though some men deeme that it is colde in the same degree. That it is hot, it is knowen by effect of working: for it dissolueth, peareth and carueth, but for it semeth full colde in touch, some men deeme it amisse, and meane that it is colde. But some men meane, that Quicke siluer is made by great heate of a veyne of the earth: but it is knowen that that is false, for by heate of fire, it is sone wasted away in smoke: but of earth it is gendred, and is kept as it were flotting water, & is full long kept in a cold vessell & sound, & cleaueth so together, & so strong ỳ it may to nothing be meddeled, but it be first quenched, and it is quenched with spettle when it is froted therewith: and namely when powder is medled with spettle, and specially when powder of bones of an Henne is meddled therewith: and quicke siluer passeth out by enaporation in seething & in smoking. The smoke thereof is moste grieuous to men that be thereby, for it bredeth the Palsie, and quaking, shaking and softening of the sinewes. If it be taken in at the mouth or into ỳ eare, it thirleth and slayeth the members. Against that peril, Goates milke is best, dronken in great quantitie, with continuall moning of the patient: for the same specially wine is good, in the which, wormwood and Isop is sod. Hoc vsque Plac. And it is called quicke siluer, for it conciealeth matter in which it is done, as Isi. saith li. 15. And also ther he saith more to this. He saith it is flotting, for it runneth, & is specialy found in siluer forges, as it were drops of siluer molten, & it is oft found in olde dirte of sinkes, & slime of pits: and also it is made of Spinis put in cauernes of yron, and a patent or a shell done there vnder, and the vessell that is noynted therewith, shall be compassed with burning coales, and then the quicke siluer shall drop. Without this, siluer nor golde, nor latton nor copper, may be ouergilte: and it is of so great vertue and strength, that though thou put a stone of an hundred pound weight, vpon quicke siluer of the waight of two pound, the quicke siluer anone withstandeth the weight, and if thou doest thereon a scruple of gold, it consumeth into it selfe the lightnesse thereof: and so it appeareth it is not wayght, but Nature to which it obeyeth. Taken in drinke, it slayeth because of weight, & is best kepte in glasse vessells: for it preareth, boyeth, and fretteth other matters. Hucvsque Isidorus lib. 16. chap. de metallis.

Then siluer is white and clare, & sounding and pure, and may well be wrought with hammer, but not so well as golde, and kepeth and saueth well balme, and helpeth the vertue in the stone Jaspis, ỳ hath more vertue in siluer then in gold, as it is said in Lappidario, and it will melt: and when it is molt in the fire, it hath the colour of fire, nevertheles when it is colde, it is againe white and harde. And though it be of more great and boistous matter then gold, yet among mettall it beareth the price after golde, in worthinesse and balme: and is medicinable, and helpeth against many euills. For the fome thereof healeth wounds, & fulfilleth the place, & fretteth away superfluitie of dead flesh, & letteth it not grow, & bringeth in the whole flesh, & cleanseth filth and hoare of bodies, a marking instrument of siluer, kepeth from stinking, and comforteth feble members, and layeth and maketh them fleshfull, & rusteth, if it toucheth the earth, and taketh his colour againe, if it be scoured with gravell, sande, and salt.

## Of Adamant.chap.9.

ADamas is a little stone of Inde:and is coloured as it were yron, and shineth as Christall, but it passeth neuer the quantitie of a walnut. Nothing ouercommeth it,neither yron nor fire,and also it beateth neuer: for of the Grekes it is called,a vertue that may not be daunted. But though it maye not be ouercome, & though it despise fire and yron, yet it is broke with new hot blood. Grauers vse the peces thereof to signe and to rule, & to hollow precious stones.This stone is contrary to Magnes: for if an Adamas be set by yron, it suffereth not the yron to come to the Magnes,but it draweth it by a manner of violence from the Magnes,so that though the Magnes draweth yron to it selfe, the Adamas draweth it away from the Magnes. It is layd,that this stone warneth of venime, as Electrum doth,and putteth off diuers dreads and feates,and withstandeth witchcraft. Huc vsq; Isi.li.16.ca.de Christallis. Dioscorides saith, that it is called a precious stone of reconciliation and of loue. For if a woman be away from hir husband,or trespalleth against him, by vertue of this stone Adamas, she is the soner reconciled to haue grace of hir husband. And hereto he sayeth,that if a very Adamas, be priuely layd vnder a womans head that sleepeth,hir husband may know whether that she be chast, or no: For if she be chast,by vertue of ỳ stone, she is compelled in hir slepe to imbrace hir husband: and if she be vntrue, she leapeth from him out of the bed, as one that is vnworthye to abide the presence of that stone. Also as Dioscorides saith, the vertue of such a stone borne in the left shoulder,or in the left arme pit,helpeth against enimies, against madnesse, chiding and strife,and against fiends that anoy men that dreame in their slepe, against fantasie, against dreamings and venime.

*Additiõ (*Adamas,A Diamond,whereof ther be diuers kindes, (as in Pliny) and in other it appeareth. His vertues are to resist poyson,and witchcrafte: to put away feare,to giue victorie in contention, to helpe them that be lunatike or phrantike. I haue proued(saith D. Cooper) that a Diamonde laide by a Nedle, causeth that the Load stone cannot drawe the nedle. No fire can hurte it, no violence breake it, vnles it be moysted in ỳ warme blood of a Goate.)

*Additiõ (*The principall Diamonds are found in the first India, in a Kingdome of the Moores,named Decan, from whence they are brought to other regions. Ther are also found other Diamonds, which are not so good,but somewhat white,and are called Diamonds of the new myne, which is in the kingdome of Narsinga. There are made other false Diamonds, of Rubies,Topaces, & white Saphires, which appeare to be fine. Of these,some are found,that haue halfe the coulour of Rubies,and other of Saphires,other also of the colour of a Topase, other haue all these colours mingled togethers. Of the whitest of these, they make manye smal Diamonds,which cannot be knowen from the true, saue by touching of such as be skilfull in that practise.)

### Of the Agat.

*Additiõ (*In the borders of Scotland groweth and is found the stone that is called Agat,wherof some be with mired colours of owter red,blewish,and Iris coloured. Some like a reddish Amber, good to ingraue dyue feature, as for his vertue, if it be no more,than the estimation of the stone,it is little worth.)

### Of Christalines.

*Additiõ (*Beyond Bristow, on ỳ hill called S. Vincents rocke, groweth manye clere stones,wherof some are very hard,& will race on glasse. They cannot be counterfet,because they grow naturally:of little estimation, as more worthier things are, that ought to be more set by: but farre fet,& dere bought,is good,for the foolish.

### ¶Of Amethisto. chap. 10.

AMetistus is a stone of Inde,& is chefe among precious stones of purple colour,as Isi.saith. Amatistus is purple in colour,medled with colour of violet, as it were a blasing rose,and lightly rasking out as it were glistning beames of light. Isidore saith that the other kinde there-

of is much like to blewe, and is not all frie, but it hath colour of wine. And fiue kindes be thereof, as Isidore sayeth. But as Dioscorides sayeth: The Purple red is most noble and better then the other. For the vertue thereof helpeth against dronkennesse, and maketh waking: and remoueth awaye idle thoughts, and maketh good vnderstanding, and is soft, so that men may graue and write therein.

*Additiõ. (*Amethystus, a stone called an Amethist, of colour purple: but the more Rose coulour the better.)

Of Achate. chap. 11.

Achates is a precious stone, and is blacke, with white veines, and hath that name Achates of a riuer, ỹ is called so: the which is in Cicilia. By the which riuer that stone was first found, as Isid. saith: and is now found in many regions and lands: and a manner kind of that stone is in Creta, as Dioscorides sayth, with blewe veines. And another kinde is in Inde speckled with red drops, as Isid. saith. Men beleeue that the first manner thereof helpeth witchcraft. For therwith tempest is chaunged: and stinteth riuers and streames, as it is saide. Also Dioscorides saith, the same kind is gay to the shape of Images of Kinges, and to shew likenes of Serpes. And the manner kinde of Creta chaungeth perils, and maketh gracious and pleasing, and sayre shewing and speaking, and giueth might and strength. The thirde manner stone that is of Inde, comforteth the sight, and helpeth against thirst and venim, and smelleth sweete if it be nigh, as Dioscorides saith.

*Additiõ. (*Achates, a precious stone, wherein are represented diuers figures. Some haue the Image of the nine Muses, some of Venus. It was one of the 12. stones, ỹ God willed to be put in Aaron his rayment. It is supposed that the Magitians, by the smoke of that stone, did put away tempests & stormes. This stone is interlined with white, & light blewish lines, &c.)

Of Abeston. chap. 12.

Abeston is a stone of Archadia with yron coulour: and hath that name of fire: if it be once kindled it neuer quencheth. Of that stone is made that craftye ingin, of the which nations taken with sacrilege wondred. For in a Temple of Venus was made a cãdle stick, on which was a lanterne so bright burning, that it might not be quenched with tempest, neither with raine, as Isidore sayth, lib. 15. cap. de Gemmis.

Of Abscisо. chap. 13.

Abscisus is a precious stone, black and heauie, straked with redde veines. If this stone be heat in the fire, it holdeth heate seauen daies: as Isidore saith, cap. de Gemmis.

Of Alabandina. chap. 14.

Alabandina is a precious stone, and hath that name of a region of Asia, the which is called Alabandina: The colour thereof is like to the stone Calcidonius: but it is more rare, as Isi. saith, cap. de Cristallis. And Dioscorides sayth, that Alabandina is a precious stone clare & some deale red, as Cardius. The vertue thereof exciteth and increaseth blood.

*Additiõ. (*Alabandina, a red stone, mixt with blew, prouoking blood. D. Cooper.)

Of Argirit. chap. 15.

Argirites is a precious stone lyke to siluer with golden specles. Andromana is like thereto in colour: and is a stone with colour of siluer, as Isidore saith. And is foure cornered in shape, as the corner of a Diamond. And Witches beleeue that it hath that name for that it refraineth sodeine passions, and wrath of hearts, as Isidore saith, cap. de Gemmis aureis.

Of Astrione. chap. 16.

Astrion is a precious stone of Inde, nigh like to Christall. In the middle thereof shineth a star with clearenesse of the full Mone: and hath that name of Astris, starres: for if it be set in the starres light, it taketh light of them, as Isidore saith, cap. de Christal.

*Additiõ. (*Astrios, a precious stone in Indie. Astroites, a stone lyke a Fishes eie.)

## Of Allectoria. chap. 17.

ALlectoria is a stone that is found in the mawes of capons, and is like vnto Christall: and the most quantitie thereof is as much as a Beane. And as witches tell, it is supposed that in battayls fighting, this stone maketh men insuperable, that they may not be ouercome, as it is said in Lapidario. Dioscorides speaketh of this stone, and saith, that Allectorius the stone exciteth ỹ seruice of Venus, and maketh a man gratious & stedfast, & victor, wise and redie, and cunning in plea, and accordeth friends, and quencheth thirst in the mouth.

*Additiõ. (*Alectoria, a stone found in the maw or Gillard of a Cocke, of the bignesse of a Beane, and coloured like Christall: This stone is not to be found in euery Cocke, vntill he be olde, &c.)

## Of Asterites. chap. 18.

ASterites is a precious stone, and is white, and conteyneth light therein closed, as it were a Starre going within, and maketh the Sunne beames white.

*Additiõ. (*This Jewell is found in the maw of a pure maid, that is fifty yeres of age, or els among the Troglodites. Vesper.)

Such is ỹ incontinẽcie of the vvorld.

## Of Amatides. chap. 19.

AMatides is a precious stone, if a cloth be touched therewith, the cloth withstandeth fire and burneth not, though it put therein: But it receiueth brightnesse and fermeth the more clere: and is lyke Alam, that may be brused. And withstandeth all euil doing of witches, as Isidore sayth, li. 16. cap. 10.

*Additiõ. (*Amatices, it is supposed that in the maw of the Cocke Turtle bone this stone is to be found, and hath vertue to increase concord and loue.)

## Of Bitumine. chap. 20.

GLew is slimie gleab of the earth, and gleaming and gendering, namelye in marreis ground. And (as Isidore sayeth, lib. 16. cap. 2. it is a manner of gleaming earth, and is founde beside the lake Asphalti in Judea. The kinde therof is burning and of firie kind, and holdeth so fast, and is so clongie, that it is not broke with water nor with yron, but onelye with menstruall blood. and it is good to ioyning of ships. Of this Glew is mention made in Plat. in this manner. Asphaltis glew of Judea is hot and drie in the third degrée, and is earth of blacke coulour, and is heauie and stinking. And some men meane, that it is earth gendered of the foame of the dead-sea, and is made hard as earth, and hath vertue of drawing, and sodering, and fastening, and consuming, and is full good to heale and cloase, and to powder woundes, and Botches, if it bée beate to powder and put in a dry wound, though the wounde be full long and full wide. Also it is good to helpe the passions of the mother, that pearceth and thirleth the spiritual members, if it be put vppon coales, & the stinking smoake therof be drawen in at the nose and at the mouth. Also it helpeth flumatike men, and sleeping Litergicis, that haue the sleeping euill: For it purgeth well fleame out of the head, as Platea. sayth. Hot & drye.

(*Bytumen, a kinde of naturall lime or claie, clammie like Pitch, in olde time vsed in stéd of Mortein, and in Lampes to burne in stéde of Oile, being of the nature of Brimstone, it is a good ciment for earthen pots and cups.) *Additiõ.

## Of Berillo. chap. 21.

BEril is a stone of Inde, lyke in grene coulour to Smaragde: but it is with palenesse, and is polished and shapen among the Indes in fiue corners shape: that dimnesse of couleur may be exciled by the rebounding of the corners. And otherwise shapen it hath no bright shining. And of Beryll be ten maner kinds, as Isidore sayeth, cap. de Viridibus Gemmis. Also there it is sayde, that

Cri-

Trilobetikus is a manner kinde of Berill. And the pale grænnes therof shineth towarde the coulour of golde. And this stone commeth to be out of Inde. Dioscorides describeth the vertues of Berill and saith, that among Berill the stone that is most pale is best, and vertue therof is good against perill of enimies, and against strife. And maketh one so that he may not be ouercome, and maketh him milde, and giueth good wit, and helpeth against diseases of the liuer, and against tightings and soddings, and against bolkinges, and healeth moyst eien, and dutieth his hande that beareth it, if it be held before the Sun, & maketh a man great of state, & loyneth wel loue of matrimonie.

*Additiō. (I suppose that the Berill is none other then a grose Christall, ingendred of the colde aire and dry water hardened: as the frosty wind freseth the common streames, but with a more violent operation, being either a thin greene or pelow, is more earthie then airie, which is perceiued by his peise and beamelle.)

## Of Calculo, chap. 22.

CAlculus is a little stone medled with earth, and is rounde and most harde, and pure, and most smeth and plaine in euery side. And it hath that name Calculus, for it is trod with fet without greefe of his smothnesse and plainnesse. And contrarie hereto is a lyttle stone that is called Scrupulus chesell, and is most rough and sharpe, and full tightye if it fall betweene a mans foote and the shoe, it grieueth full sore. And so such stones that be sharpe and hard are called Scrupea, as Isidore saith, lib. decimo quinto, ca. 3. And oft in the bodie of a beast, this stone bredeth of hot humours and gleamy, now in the bladder, and sometime in the reines, as Constantine saith. Loke before lib. 7. de Passionibus renum, cap. de Calculo.

*Additiō. (Calculus is taken for the smoth Pibble stones, that ner of many grose colours, but to small effect.)

## Of a Whetstone. cap. 23.

A Whetstone is called Cos, and hath that name, for it whetteth and sharpeth vpon to cut and to carue. For Cotis is Greeke, and is to say, carueing, as Isidore saith. And there be diuerse manner of Whetstones. And some nede Water and some nede Dyle for to whet, but Dyle maketh smoth, and water maketh the edge right sharpe, as Isidore sayeth, lib. eodem. capitulo. 3. The Whetstone hath this propertie, that it serueth another thing in whetting, and wasteth himselfe some and some, as Gregory sayeth. The powder of the Whetstone helpeth well in medicine, and hath vertue of drieng, and of smiting againe repercussiue, and of staunching of blood, as Constantine saith.

*Additiō. (The ponder of a Whetstone is as good for a fresh wound to staye the bleeding, as is a Pigges turde to the nose of him that bleedeth: for the great of the one is a pricking in the wound, & the stench of the other, anoyance to the head.)

## Of Calce, chap. 24.

LIme is called calx, & is a stone burnt, by meddeling therof with Sand and with water, Cement is made. And lime is called hot, as Isidore sayeth. For while it is colde in handeling, it containeth priuely within fire and great heat. And when it is sprong with water, anon the fire that is within breaketh out. In the kinde therof is some wonder: For after that it is burnt, it is kindeled in Water, that quencheth fire. And lime is needfull to building. For one stone may not cleaue to another strongly, but they be ioyned with lime.

Lime that is made of white stone and harde, is best for walls: and Lime made of soft stone is best for rufes. Hucusque Isidorus, lib. decimo quinto. ca. 3. And Plat. sayth, that Lime is hotte and drye in the fourth degree: and Lime medled with Oile helpeth wheles and woundes that be rotted, and cleaseth and soudereth cutting, and fretteth su-

per-

perfluitie of flesh in woundes, and sufferreth it not to grow. Hot Lime sod with Auripigment and water, maketh haire to fall: For it openeth the pores with sharpnesse thereof, as Constantine sayth and Plat. also.

## Of Cemento. chap. 25.

CEment is lime, sand and water tempered togethers and meddeled: And such meddeling is most needfull to ioyne stones together, and to pergit & to white lime walles. In painting and colouring of walls the first ground & chiefe to take colour is sement, & cleaveth to wet wals, and namelye if it be plaistre stone. For as Isidore sayeth, lib. 16. cap. 13. the best sement made of all stones is of the flint stone, or of plaistre, that is called Gypsis: the which stone shineth as it were Glasse, also it will be broke into manye small peces.

## Of Carbunculo. chap. 26.

CArbunculus is a precious stone, and shineth as Fire, whose shining is not ouercome by night. It shineth in dark places, and it seemeth as it were a flame. And the kindes thereof be twelue, and the worthiest be those that shine and send out beames, as it were fire, as Isidore sayth, libro. 16. cap. 3. There it is sayde that Carbunculus is called Antrax in Greeke, and is gendered in Libia among the Troglodites. Among these twelue manner kindes of Carbuncles, those Antracites be the best that haue the colour of fire, and bee compassed in a white veine, which haue this propertie: If it be throwen in fire, it is quenched as it were among dead coales, and burneth if water be throwen theron. Another kind of a Carbuncle is called Scandasirus: and hath that name of a place of Inde in the which it is found. In this maner of kind as it were within bright fires, bee seene as it were certeine droppes of gold. And this precious stone is of greate price without comparison in respect of other. Another manner of kind there is that is called Sigues, & hath that name of bright burning of lampes. And this precious stone is called Remissus Carbunculus. And there is two manner of kindes: That one is with beames, as purple, & that other is of the colour of red silke. And if this be heated in the Sunne with froting of fingers, it draweth to it selfe straw and leaues of bokes. It is said, that it with standeth grauing. And if it be sometime graued and printed with wore, it taketh with him a parte of the wore, as it were with biting of a beast, as Isidore saith there. Among manner of kindes of Carbuncles, Balagius is counted, that is red and bright, as Dioscorides sayth: and also it is sayde, that this manner Carbuncle is founde in the veine of the Saphire: & therefore through nerenesse of the Saphire, Balagius hath a manner mist, as it were sparkeling about ỳ fire, that compasseth him without. And this is openly seene if men take heede thereto.

(*The Carbuncle orient, is of the colour of red Lead, and in the night sparkling like a coale.) *Additiõ.

## Of Crisopraso. chap. 27.

CRisopraseus is a stone of Ethiopia, & is hid in light, and seene in darknesse. For it is frie by night, and goldish by daye, as Isidorus sayth. Therefore by day it is hid, as it were washed awaye, and leeseth his shining, and wareth pale as golde. And there is another manner kinde that is called Crisopraseus, gendered in Inde: and this Crisopraseus is like in colour to a stone that is like to Praseus, and is greene as a Leeke: and is besprong with certaine drops of gold, as it is said in Lapidario.

## Of Calcidonia. chap. 28.

CAlcidonius is a pale stone, and sheweth diuine colour, as it were meane betweene Beril and Jacinct, as it is said in Lapidario. And is gendered among ỳ Nasamos: and commeth and is gendered of the raine of our Lord, as it is sayd: it is found by shining in ỳ full of ỳ Mone, as Isidore saith, lib. 16. And [illegible] sayth

but

but of three coulours, as the Lapidarye sayth. And all kindes thereof withstandeth grauing, and drayweth straw to it selfe, if it bee heated and chafed. Isidore sayth, this stone pearced and borne about one, maketh him haue mastrie in causes, and helpeth against tapes & scornes of feends, and keepeth & saueth vertues, as Dioscorides sayth.

(*Pans coniecture is farre from the true operation of hidden properties.) *Additiõ

Of Crisolito. chap. 29.

CRisolitus is a little stone of Ethiopia, shining as golde, and sprinkling as fire. And is like to the sea in coulour, and somewhat greene. If it be set in gold and borne on the lefte arme, it seareth feendes and chaseth them awaye, as it is sayd, and it helpeth night frayes and dreades: And abateth an euill that is called Henlancholy, or doth it awaye. And comforteth the vnderstanding, as Dioscorides sayth. One manner of kinde of Crisolitus, is Crisolimphis, the coulour thereof is deemed golden by day, and firy by night. And another manner kinde of Crisolitus is called Crisolentus, & is coloured as gold, and is right faire in sight in the morrowe tide. And then as the day passeth, his coulour wareth dimme. And this stone maketh most soneste beat: For if it be set by the fire, anone it wareth on a flame, as Isidore sayth, li. 15. ca. de Gemmis aureis.

Of Celidonio, chap. 30.

CElidonio is a little stone, but it is precious. Hereof is double kinde, blacke and redde: And be taken out of a Swallowes mawe, and be little and vnseemly: But in vertue they be no lesse of value then more stones and greater. But they passe many other in vertue. For the red helpeth against the passion Lunatike and against woodnesse, & against old sorrow: and maketh a man kinde and pleasing. And the blacke helpeth against euill humours, and against Feauers and wrath. And if it be washed in water, it helpeth sore eien. And this is said in Lapidario, (*As touching these stones, I my selfe trieng an olde rule, did finde in ỳ mawes of the young Swallowes, a blacke stone as bigge as a Thistle seede, and another red, and a third gray, spotted blacke, and after gaue them away.) *Additiõ.

Of Christallo. chap. 31.

CHristall is a bright stone and cleere, with watry coulour. Men suppose ỳ it is of snow or Yse made hard in space of many yeres. Therfore ỳ Greeks gaue a name thereto. It is gendered in Asia, & in Cipres, & namely in the North mountaines, where the Sun is most feruent in Sumer: and they make this pure long, ỳ is called Christall. This stone set in ỳ Sun taketh fire, insomuch if dry tow be put therto, it setteth the tow on fire. His vse is ordeined to drink, & worketh none other thing, but what cold thing may do. Huc vsque Isi. li. 16. cap. 13. Dioscorides speaketh of Christall & saith, ỳ it is hardned & turned into stone, not only by vertue & strength of cold, but more by earthly vertue, and the coulour thereof is like to Yse. The vertue therof helpeth against thirst & burning heat: and if it be beaten to pouder & dronken with hony, it filleth breasts & teates full of milke, if ỳ milke faileth before because of colde: Also if it be dronkẽ, it helpeth against collica passio, & against the passion of euill guts, if ỳ wombe be not hard. The stone is cleere, & so letters and other things that be put therin, be seene cleerly inough. That christall materially is made of water, Gregory sayth super pri. Ezech. Water (saieth he) is of it selfe fleeting, but by strength of cold it is turned & made stedfast christall: and so in Eccle. it is written. The Northen wind blew and made christall freese, &c. And hereof Arist. telleth ỳ cause in li. Meth. Ther he saith, ỳ stony things of substance of oare, be water in matter, as Richardus Rufus sayth. Stone oare is of water, but for it hath more of drines of earth then things that melt, therefore they be not froze onely with coldnesse of water, but also for dryneste of earth that is mingled therwith, when ỳ watry part of the earth & glassie hath mastry on the

water,

water, and the forsayde colde hath the victory & maistry. And so S. Gregory his reason is true, ꝑ saith, that Christall may be gendered of water.

## Of Ceraunio. cap. 32.

CEraunius is a stone like to Crisstall, and is infected with bliewe coulour, and is in Germania. Another is of Spaine, and shineth as fire. These stones fall out of the place of Thunder. And it is sayde that they helpe against the strength of lightening, as Isidore sayth there. The same is said in the Lapidari. Where it is said, that when it thundreth horribly, and the firie aire lightneth, and when clowds smite together, these stones falleth from heauen. Who so beareth this stone chastely, shall not be smitten with lightning, nor house nor Towne where this stone is therein. Either hath vertue of helping in battailes, and to haue mastrie in warre, and in causes of strife, and to make swete slepes, as it is sayd there.

## Of Corallo. chap. 33.

CCorall is gendered in the red Sea, & is a tre as long, as it is couered with water, but anon as it is drawen out of water, & touched with aire, it turneth into stone, and vnder water the boughs therof be white and soft, & ware redde and turne into stone when they be drawen out of the water with nets, as Isidore saith, cap. de gemmis rubeis. And it followeth therefes precious as ꝑ Margarite of Inde is among vs, so precious and more is Coral among the Indes. Witches tell, that this stone withstandeth lightening, Isidore sayeth, the same is sayde in Lapidario. His might and vertue, as sayth Zoraster, is wonderfull, for it putteth off lightning, whirle winde, tempest and stormes from Shippes, and houses that it is in. And it is double, white and redde. And is neuer founde passing halfe a fote long. And the redde helpeth against bleeding, and agaynst the falling Euill, and against the fendes guile and scorne, and against diuers wondercus doing, and multiplieth frut, and spedeth beginning and ending of causes and of nedes.

## Of Corneolo. chap. 34.

COrneolus is a red stone and dim, but it is full good and precious, if it be hanged about a mans necke, or borne on a finger. In Strifes it alayeth wrath that rise, and it staunceth blood that runneth of a member and all maner running. And namely such a running as women haue, as it is sayde in Lapidario.

## Of Dionisio. chap. 35.

DIonisius is a blacke stone or browne sprong with redde veines, and hath that name, for if it be ground and medled with water, it smelleth as wine: and yet it withstandeth dronkennesse. And that is great wonder in that stone, as Isidore sayth, li. 16.

## Of Diadoco. chap. 36.

DIadocus is a pale stone: bright as Berill, and is apt to obteine answeres of fends, for it exciteth fendes and fantasies. And if it happeneth that it toucheth a dead body, it is sayd that it leseth anone his good vertues, for it is ꝑ stone that hateth and is squeimous of the thing that is ouercome with death, as it is said in Lapidario.

## Of Ere. chap. 37

BRasse is called Es, & hath that name of shining of aire, as Isidore sayth. For in old time ere the vse of yron was knowen, men eared land with brasse, & fought therewith in warre and battaile. That time golde and siluer were forsaken, and golde is now in the most worship, so age that passeth and vadeth, changeth times of things. Isidore sayth these wordes. libro. 16. Brasse and Copper is called Es, for either is made of the same stone by working of fire, for a stone resolued with heat turneth into Brasse.

Iob.28. Brasse & Copper be made in this maner, as other mettalls be of brimstone & quick siluer, & that happeth when ther is more of brimstone then of quicke siluer, & the brimstone is earthy & not pure, with red coulour & burning, and quicke siluer is meane and not subtill. Of such meddeling Brasse is gendered, as Arist. saith, and as Isidore saith, ca. de Ere. If Brasse be meddeled with other mettal, it chaungeth both coulour and vertue, as it fareth in Latton & in Brasse, that is called Conchium, that is joyned to diuerse mettalls, and some is white as siluer, & drayeth some deale to brasene colour, & semeth golde, the third in which is temperatyelle of all. And another manner of Brasse ther is, þ whirh is called Coronarium, that is beaten abrode into thinne plates of brasse, wrought with hammer, & is died with Buls blood, and is like to gold in crowns among portraying & painting. Therfore it is called Coronarium. And Brasse þ is wrought with hammer is called Regular. And Brasse, þ onely is melted, is called Fusile, but Brasse that is fusile & molt, is brittle vnder the hammer. And when Brasse is well purged & cleansed of all vices, then it is made able to be wrought with hammer & Regular. And all Brasse is best molten in great colde. Brasse rusteth sone but it be nointed w̄ oile. Also among al mettal Brasse is most mighty. Hucusque Isi. li. 16. And Brasse accordeth most to the vse of trumps and Belles, for sounding and during therof. The stone of the which Brasse is blowen, is most fine and hard. And it breaketh not easily, but it be burnt first with strōg fire in the rocke, it is burnt eight or nine times ere it be perfectly drawen out of the stone and pured, as they that cleanse Brasse in places where it is made, tell certainly. Brasen vessells be some redde and ruddie, but they be all coloured with sandrake pure all euill sauours and smell, but they be tinned. Also Brasse if it be without Tin, but metly stony, as Isidore saith, cap. de Stanno, and Plinie, saieth, that Brasse burnt to powder hath vertue of dissolueing, of washing, of cleansing, & of purging of euill humours. And that powder healeth woundes, and cleanseth dimnesse of eien, and fretteth superfluity of flesh, and suffereth it to growe no more, as Plinie saith; and Dioscorides also.

(*Of the rust of Brasse commeth a blew substance called Verdigrese, which as it is a colour for Painters, so it is a fretting poison, vsed in ointments, or scoured sores.) *Additiō.

## Of Electro. chap. 38.

Electrum is a mettall, and hath that name, for in the sunne beame it shineth more clere then gold or siluer. For in the sunne beame Electrum is effectuall. And this mettal is more noble then other mettalls. Also herof be three manner of kindes: One is such, that when it runneth first out of the tre, it is flowing and thin Omine, but afterwards with heate or with colde it is made hard as a clere stone, as it wer christall. That other manner kind is called mettall, & is founde in the earth, and is put in price. The third manner is made of the three parts of golde, & of the fourth of siluer: and kinde Electrum is of that kinde, for in twinckling & in light it shineth more clere then all other mettall: & worketh of venim: for if one dep it therein, it maketh a great chirking noise, & chaungeth oft into diuers colours, as the raindow, & that sodeinly. Hucusque Isi. li. 15. de Metallis vbi ita super Exe. is mention made of Electrum artificiall. Greg. saieth, that if hard gold be meeled with siluer, then the siluer waxeth more clere, & the gold tempered with clerenesse of siluer, loseth not his vertue, but only it wareth somewhat pale, & lesse faire by meeling of siluer. And some men cal very Electrū Arpago. For it is heres with fingers, it drayeth to it selfe all kindes & straws, & hewe of clothes, as Plinius witnesseth vpon, as Isid. saith, li. 16. ca. de eodem Gemmis. And reckneth diuse colour & vertue, in what manner & wise mixt. And sometime sone died with the rede of Kermes, & with Couchinella, as ye aforesaid hath died

## Of Echites chap. 39.

Echites is a stone kynde of Perle, and is found in ye cliffes of Britayne, both in ye coasts of the sea of Inde & of Perly, & in a stone with red colour, as it is sayd in Lapidario, & there is two kyndes, as Isidore sayth, male and female, & so alwaye two be found in the Eagles nest, & the Eagle may not bred without these stones. And therfore ye Eagles kepeth these stones in her nest. The male therof is hard, & is like to a gum that is called Galle, & this male is somwhat blasing. And the female is soft. And these stones bound to a woman that trauaileth of child, maketh her sone to be delyuered: and maketh them sometime to beare dead children, if it be to long there, & somwhat palleth of the privy choice of the woman, except these stones be sone taken from her that trauaileth of childe, as Isi. saith, li. 16. cap. 4. Also this stone Echites conteineth & bredeth another stone within him, like as it were a woman with child: as Dioscorides saith. And in Lapidario it is said: that this stone conteineth another stone, as a woman with childe. The vertue of this stone Echites maketh a man sober, and augmenteth & increaseth riches, and so it doth loue, & helpeth greatly to obteine, & conquers victory, & honour. And letteth and withstandeth the falling of them which haue the falling euill. If there be any man suspect of fraude, of poisoning, if he be guilty, this stone put vnder his meat will not suffer him to swalow his meate, and if the stone be withdrawen, he shall not tarry to swallow his meate.

## Of Emachite. xbap. 40.

EMachites is a red stone and reddish and ruffle, & is found in Affrica and Inde & in Arabia. And hath that name, for if it be bathed with blood, it turneth anone into the colour of blood, as Isidore saith. And is good against all flure of the bladder, and for sore eyen, and against beting and against the biting of an Adder, and stancheth the fluxe of the wombe, & restraineth all bleding, & nameye the blood of women: & of the gums, as Dioscorid. saith. And in Plat. it is sayd, that it is of cold & drie complection, & hath vertue to stanch blood. And hath that name Emachites, of Emach, that is blood, and Chites, that is stint. And for it helpeth Emoptoes, men that spue and cast blood, and is speciall remedie for the bloudie flixe.

## Of Eliotropia. chap. 41.

ELiotropia is a precious stone, and is greene and sprong with red droppes and veines of the colour of blood, and hath that name of effect and doing. For if it be put in water before the Sonne beames, it maketh the water seth in the vessell that it is in, and resolueth it as it were into mist, & sone after it is reclued into rainy drops. Also it semeth that this same stone may doe wonders, for if it be put in a Vesen with clere water, it changeth the Sonne beames by rebounding of the aire, & semeth to shadowe them, and bredeth in the aire red and sanguine colour, and as though the Sonne were in Eclipse and darked, the Mone set betweene vs and the Sun is darkned, and for it semeth that it maye chaunge the clerenesse of the Sonne, it is called Eliotropia, that is turning away of the Sonne, as Isidore saith expresly & Dioscorides also. And in Lapidario the same meaning is said in this manner.

Et re nomen habens est in eliotropia gemma,
Quæ solis radijs in aqua subiecta vacillo,
Sanguineum reddit mutato lumine solem.
Eclipsimque nouam terris effundere cogit.

And Isidore saith, that this stone discouereth the folly of inchaunters & witches, that haue liking and pride in theyr owne wonders, for they beguile mens sight in those thinges that they worke, as the foresayde stone doth: and he setteth an ensample therof, and sayeth, that an herbe of the same name, with certaine inchauntmentes, beguile the sight of men that take thereon, and maketh a man that beareth it not be seene. In many other things this stone is good and commendable, for it stancheth blood, and putteth alwaye beninnye, and he that beareth this stone maye not be beguiled.

## Of Enidros. chap. 42.

ENidros is a little ſtone, and droppeth alway, and melteth not, nor it is neuer the leſſe in any wiſe, and ſo it is ſayde in Lapidario: Enidros that ſtone, weepeth alwaye as it were by ſpringing of a full well with droppyng teares and welleth alway. And there it is ſayd, that it is hard to tell the cauſe of theſe doings. For if the drops were of the ſubſtaunce of ỹ ſtone, Why is not the ſtone leſſe, or melteth alwaye? And if a thing entereth into the ſtone, why is it that that thing that entereth, putteth not againe that thing ỹ goeth out, but as ſæmeth me, it maye be, that the vertue of the ſtone maketh the aire thicke that is nigh thereto, and turneth it into water. And ſo it ſæmeth that it commeth out of the ſubſtaunce of the ſtone. Neuertheleſſe it commeth of the ſubſtance of the aire that is about the ſtone.

Addition Perpetui fletus lacrimis diſtillat Enidros.

Qui velut ex pleni fontis ſcaturigine manat.

Diſſoluing drops and teares full oft,
that Enidros the ſtone doth drop,
Which as out of a fountaine full,
doth alwaies runne and neuer ſtop.

## Of Epiſte. chap. 43.

EPiſtes is a litle ſtone bright and redde, and maketh a man ſafe that beareth it in the hart ſide. And ceaſeth gyles and deceites, and putteth of long Fiſtes and barren foules, and mift ỹ baile from the fruit of the earth. And if it be ſet in the Sunne, fyre beames come out thereof. And if thou doeſt this ſtone in ſeething water, the ſeething thereof ceaſeth, ỹ the water coleth ſone, as Iſidore ſayth, and Dioſcorides alſo.

## Of Excoliceros. chap. 44.

EXcoliceros is a little ſtone, ſo named for it is diſtinguiſhed and diuerſed with ſondre colours, and is full little, and maketh mens eien that loke thereon to quake. And it is found in Libia among the Troglodites.

## Of Yron. chap. 45.

YRon is called Ferrum, and hath that name, as Iſidore ſaith, of Feriendum ſmiting: for it beateth and ſmiteth, & by baronelle thereof, ouercommeth all kinde of mettall. And though yron come of the earth, yet it is moſt hard and ſadde, and therefore with beating and ſmiting, it ſuppreſſeth and dilateth all other mettal, and maketh it ſtretch on length and on breadth. And as Iſidore ſaith, it hath the name of the lande that it is digged in. And therefore it is diuers, for by reaſon therof it is found more harde or ſoft. And after ỹ minde of Ariſtotle, Yron is generered of quicke ſiluer, thicke and not cleane, full of earthie boales, and of brimſtone great and boiſtous, and not pure. In compoſition of yron is more of the forenayde Brimſtone, then of quick ſiluer, and ſo for maſtrie of colde and dry and of earthy matter, yron is dry and cold, & ful well harde, and is compact togethers in his parts. And for yron hath leſſe of airy and watry moiſture then other mettall: therefore it is hard to reſolue and make it againe to be ſoft in fire, as Rac. Moſes ſaith. It is the manner to temper yron ware with Oile, leaſt by coldneſſe of water it be to much hardned, as Iſid. ſaith. Yron taketh ſone ruſt by touching of blood, and if it entreth into the ſubſtance thereof, vnneth it is cleanſed, as Iſi. ſaith. The ruſt is a vice fretting yron, & commeth therto either of vnpleannes of ſubſtance, or of touching of earth, & of nigh dieng therto, or elſe of touching of blood, or of ſome other qualitie that is infected. And he ſaith alſo, that with yron mans blood is ſpilt, and mans blood taketh wreake of yron: For yron taketh ruſt of nothing ſo ſone as of mans blood, if it be ſtained therwith. Yron hath agrement with the ſtone Adamas, & ſo that ſtone Adamas drawyth yron to it ſelfe: and ſo yron drawen, by meane of ſiluer veſſel or of braſſe, followeth ỹ ſtone, & is ſubiect & obedient therto. Yron well furniſhed, & annointed with Alam or with

vinegre, shall be most like to Brasse. And yron furbusshed shall not rust, if it be anointed with Sewet, or with marrowe of an heart, as Isidore saith. Firie hotte yron if it bee oft quenched in Wine or in milke, maketh that wine or milke medicinable to them that haue the euill of the splene, and also to other sicke men, as Constantine sayth. Also as Isidore sayth, yron that is made firie hot is corrupted, but it is hardned with strokes. Yron that is redde in the fire, is not profitable to carue nor to cutte, till it beginne to ware white. Use of yron is more needfull to men in many things then use of golde: though couetous men loue more gold then yron. Without yron the communaltie be not sure against enimies. Without dread of yron ỹ common right is not gouerned. With yron innocent men be defended: & full hardinesse of wicked men is chastised with dread of yron. And well nigh no handiwerke is wrought without yron: no field is tared without yron, neither tilling crafte vsed, no building builded without yron. And therefore Isidore saith, ỹ yron hath this name Ferrum, for that therby Farra that is corne and sede is tilled and sowen. For without yron bread is not wonne of the earth, nor bread is not departed, when it is readye, without yron conuenably to mans vse. Also yron is whet with yron, as Salomon sayth. For when the edge of yron is dulled and blunted, with great froting it is oft made thinne and sharpe, and conuenable to cut all thing the more easily. Sinder is called scoria, and is the filth of yron that is cleansed therfrom in fire: and hath that name scoria, for it is smitten and departed from the yron by violence of the fire, as Isidore sayth.

## Of Ferrugine. chap. 46.

Ferrugo is the ponder that falleth from the yron with filing, as squama is that thing that leapeth away from ỹ fire with beating, & hath vertue to make dry, and thin, and therefore it is good against stopping of the splene. Neuertheless it exciteth casting and spuing, when it is dronken, insomuch that sometime it bringeth to death, but if the violence therof be ceased with ponder of the Adamas stone, or with water, in which the stone lyeth all night. Also it is sayd, that the ponder therof is best remedy against Emoroides: and also it stancheth the flire of the wombe, as it is said in Platea. Also filing or ponder of yrō is called Rubigo, also Corrosio, & hath that name of Corrodendo, fretting and gnawing: but it is properly called Erugo, and hath ỹ name of Erodendo, filing, and not of Eramento, as Isidore saith. And it infecteth and defileth the hande that toucheth it, and maketh it foule. The more pure and polished that yron is, the more rather it is defiled with rust, and worst to be clensed. And rust is not done awaye, but in three manners. By burning of fire, or by fretting of a Saiwe or a File, or by froting of an hard stone, or by scouring of grauell and sand, and pullishing. And rust hath this propertie, that infection therof commeth againe by light occasion to the place in which it was first mored and roted.

## Of Gleba. chap. 47.

A Clot is gathering together of ponder in a clustre, as Isidore sayeth libro. 15. capit. primo. For earth bounde and clonged togethers, is a clotte, and if it be broken and departed, it is powder: Earth hardned into a clot, receiueth no sed, neither suffereth the sed that is ther sowen to growe and to spring. A clotte broken, concreth and nourisheth sed, and if it be then tempered with raine, it gendereth a maner of fatnesse, & therof sede taketh nourishment and seding in rots. And groweth and springeth, as Gregory sayth. Also sometime a clot conteineth in it selfe a manner of kind of oare. Therfore diuerse kindes of things be gendred and come of clots, as Gregory saith, super illum locum, 24. Iob. Saphire stones is the place therof, and clottes therof is gold.

## Of Gemma. chap. 48.

A Precious stone is called Gemma, and hath that name, for it shineth as Gum, as Isidore saith. Precious stones adorne well gold, & make it well fayre in diuers coulours. Therefore Isidore saith, that they bée precious, for they be deare & scarce. For all that is scarce and seldome had, is called great and precious, as it is written. The word of God is precious, that is to saye, scarce. Isidore saith, that no man shall wene, that it is doubtfull or false, that God hath set vertue in precious stones. For it is sayd in Lapidario. Ingens est herbis virtus sed maxima gemmis. That is to saye, Greate vertue is in hearbs, but most in precious stones. Of which precious stones some be found in veines of ỹ earth, & be digged with metalls. Some be cast out of the bottome of the sea, and the place of their generation is vnknowen. And alway such precious stones be found in cliffes of the sea, & in sand and in grauell of riuers. And some bred in bodies of foules and of crèping beasts. But frō whence so euer precious stones come, they be found endued by ỹ grace of God with passing great vertue, when they be noble & very. For Isidore ca. de Gemmis auren saith, in some kinde of precious stones it is harde and greate difficultie to know betwéne ỹ very precious stones and false. For oft those that be false & guilful, sème most like to them that be true & very, so that vneth men may know betwéne the true and guilfull. For as he sayth, sometime men by craft aray the stone that is called Vitrū, and put it forth in stéde of Smaragdos, and beguile some mens eyen with false likenesse of true & very Smaragdus. For no life of men is without guile, as Isidor. saith. And we vse to cal al manner of precious stones that bée not precious & shining, blinde. For they be dimmed with their owne thicknesse and boistousnesse. Isidore saith, that they that déme so, bée oft beguiled: for oft more vertue is hid in a little Adamant with coulour of yron and darke, then in Sardio that is most bright, or in Berall.

## Of Gagate. chap. 49.

Iet is called Gagates, and is a boistous stone, & nevertheless it is precious: And was first found in Cicilia by the riuer that is called Gagas: and was throwen vp to the drinke by the course of water. Therfore it hath ỹ name therof, though most plenty & best be in Britaine, as Isi. saith: and is double, that is to say, yeolow and blacke. The blacke is plaine and light, & burneth sone in fire, & driueth away adders with smell therof, when it is kindled, right as Thus or insence. This giueth monition of them ỹ haue fiendes within them. And is helde contrary to fiends: and giueth knowledge of maydenhode. For if a maide drinke of the water therof, she pisseth not: and if she be no maide & drinketh therof, she pisseth anon, and also against her will, as Dioscorides saith: And so by this stone a maiden is anone proued, as diuerse Authors affirme. Moreouer the same stone both black & also yeolow, being made hot with rubbing in ỹ fingers, draweth light strawe and leaues to it selfe if it bé put thereto, & a drinke therof helpeth them ỹ haue the dropsie: For it wasteth euil vapours. And it is sayd, that it comforteth the liuer, & that is perchance by drynesse therof, & also by privy vertue & qualitie. Also the ponder therof is good to feble teeth & wagging, & strēgthneth & fastneth them. Also it is sayd, that this stone helpeth for fantasies, & against veration of fiends by night. Also fumositie therof exciteth Menstrua, if it be withdrawn by any hap. Also it is said, that it swageth womb ach, when the stomack is misturned by any way. Also it helpeth against witchcraft, & fordoth hard inchantments, as it is said in Lapidario: and it spédeth fast birth, & helpeth her that trauaileth of child, as it is said in Lapidario. And so, if so boistous a stone doth so great wonders, none should be despised for foule colour without, while the vertue that is hid within is vnknowen. And Isidore speaketh of this stone & saith, that this stone is kindled in water, & quenched in Oile, and that is wonder.

## Of Galactile. chap. 50.

GAlactites is a stone with coulour of Ashes, and hath sweete taste and sauour. If it bee sunit, a manner of white milke commeth out thereof, as Isidore saith. This stone closed in the mouth troubleth the wit. And if it be borne about the necke, it maketh breasts full of milke: and if it bee bound to the thighes, it maketh easie birth, and if it be medled with water and salt, and sprong aboute the field: then the sheepe be full of milke, and cleanseth them of scabs, as Dioscorides saith.

## Of Gelacia, chap. 51.

GElacia is a white precious stone, shapen as an haile stone: & it is so cold, that it neuer heateth with fire, as Isidore saith, and Dioscorides also.

## Of Geraticen. cap. 52.

GEraticen is a blacke stone, but it passeth ỹ colour in vertue. For if a man wash cleane his owne mouth, & beareth the stone therein: he may anone tel what other men thinke of him, as it is said in Lapid. And maketh a man that beareth it well beloued: his vertue is proued in this manner. If a man be nointed with hony, and is set among many flies, if the stone be present, the flies grieue him not: & if the stone be away then ỹ flies grieue, bite, sucke, and hurt the body.

*They cã not tell what hee thinketh.

## Of Iaspis, chap. 53.

IAspis is a precious stone, & is grene like to Smaragdus: but it is more dim of coulour. And there be seuentene kindes thereof, as Isidore saith. For Iaspis ỹ is grene, is called Gemma Pinnasin, and though the chiefe coulour thereof be grene, yet it hath many other colours medled among. The vertue thereof destroyeth feaners and dropsie in them that beare him chastlye: and helpeth in trauailing of childe: and driueth awaye fantasies: and maketh a man sure in perill, and abateth heate within, and staunch eth bleeding and sweat, and withstandeth lecherye, and letteth conception, and staunch eth menstruall bloud and Emoroides, if it be in powder, and take with milke, it helpeth and healeth olde Forches and biles, and cleanseth the eyen of foulenesse and filth: And sharpeth and comforteth the sight, and withstandeth witchcraft and inchauntments, and is more vertuous in siluer then in gold. In the head of an Adder that is called Aspis, is found a little stone that is called Iaspis: and men suppose that it is a stone of wonderfull vertue. And some men suppose that it hath that name, as it were Aspis, and men suppose, that it hath as many vertues, as diuerse coulours and veines, as Dioscorides saith. And ỹ best Iaspis is found in the mountaines of Scithia, & Griphons kepe this stone, as they doe Smaragdus, as Isidore saith.

## Of Iacincto. chap. 54.

IAcinctus is a bliew stone some deale, & nigh of the coulour of a Saphire, and hath that name of his owne coulour, as Isido. saith. The stone Iacinctus that is found in Ethiopia is best, and is not to clere, neither to dim, but meane & temperate betweene twaine, shining. Isidore saith, this stone shineth not alwaye like, for in clere wether it is clere before the tien, and in darke weather it is dim and darke. Isidore saith, in the mouth it semeth colde, if it be therein, and is most hard to grane in. Neuertheles it maye be grauen and written, and marked with the stone Adamas, as Isid. saith. Dioscorides sayeth, that the stone Iacinctus is now bliew, nowe reddish, nowe purple, & now bright bliew. And thereof be three manner of kinds, some be citrine, & some bliewe, but among such manner stones, the bliew is best. The stone is wonderfull, for it confirmeth it most to the aire. For in dimme weather it is dim, and in bright weather it is bright. And this stone hath a singuler vertue, as Authours write: for it giueth gladnesse, and is contrarye to melancholy quality: and hath vertue of comfort, as Isidore saith in the kind thereof. Iacinctus hath vertue of comfort, & doth awaye sleigntesse

and sorowe: and also vaine suspition. And withstandeth diuers pestilences that come ofte of corrupt aire, and giueth strength and vertue to members, and like to the sinewes, and giueth good sauor and swéete and wholsome, and is most lyke to the Saphire. And Dioscorides saith, that all men that treate of precious stones, meane, that the more lyke the Jacinct is to the Saphire in colour & in substaunce, the more vertuous it is. And such Jacinctus withstandeth venim, and is contrary to poyson, as Dioscorides saith. Also an hearbe of ỳ same name is like therto in colour, and squall therto in manie things, though it be not all alike thereto in valewe, as Isidore saith.

*Additiõ. (*Iacinthes grow in the Iland of Zeylam, they are tender stones and yeolow, they are best that are of deepest colour: a Jewell of small value in Calicut, where they are polished, ỳ clearest are best. Barcholome hath mistaken the color, in that he saith it to be a blew, when it is yeallow. Decades of the West Indies, fo. 426.)

## Of Iride. chap. 55.

IRis is a fire cornered stone, as Isidore saith, and was first found in Arabia, by the red sea, and is now found in many a place, as in Germany, in Ireland, and many lands of the North, & is bright and clére in colour, & like to Chrystall, as Isid. saith, and hath name Iris of the likenesse of the raine bow, for if it be in a house in the Sunne, it maketh the likenesse of ỳ colour of the raine bow, in the wals of the next house, as Isi. saith. Men suppose that this stone hath the same vertue that Berill hath, but that is not found in quantitie, as Dioscorides saith. Also it is sayde, that this stone helpeth women that trauell of childe, that they may the sooner be deliuered, & better suffer their throwes, and dread perill the lesse.

## ¶Of Ienia. chap. 56.

IEna is a precious stone that is founde in the eyen of a beast that is called Hiena, & if this stone be put vnder a mans tongue, they say, that he shall tell many things that shall befall, as Isidore sayeth.

*Additiõ. (*The beast Hiena is a kind of wild greyhound, very great and strong, & seldome ouercome and taken: and it may be when one may take him, whereas women dare not assault him, that the stone which is in his eye, may haue a working vertue, such as is reported: But it is doubtfull. Read Gesner.)

## ¶Of Kamau. cap. 57.

KAmau is a stone, now white, now browne, now reddish, now diuided with diuers colours, and hath that name Kamau of Kamatus, that is to say, burning or kindling, for it is founde in places of brimstone and of heate. And Dioscorides saith, the vertue therof healeth the Dropsie, and is grauen with diuers Images and shapes.

## ¶Of Kalbrate. cap. 58.

KAlbrates is a passing shining stone, like to Chrystall: and men suppose, that it giueth faire speach and facunditie, worship and grace, and defendeth from griefes, and from noyous things and venemous, and cureth and healeth swelling of the liuer, and of the spleene, as Dioscorides sayth.

## ¶Of Kalcophano. cap. 59.

KAlcophanus is a black stone, & maketh clére voyce, and defendeth the griefe of hoarsenesse, if it be borne in the mouth, as it is sayd in Lapidario.

## ¶Of Ligorio. cap. 60.

LIgorius is a stone lyke to Electurus in colour, and hath that name, as Isidore sayeth of a beast that is called, Linx. This stone Ligerius is gendered among the grauel of the vrine of ỳ beast, and the vertue thereof, draweth strawe to it selfe, and helpeth against ach of the stomack, & stancheth fire of the wombe,

that is grieued. And helpeth them that haue the iaundes, and that be discoloured: for it restoreth coulour, that is lost, as Dioscorides saith.

## Of Lipparea. cap. 61.

LIpparea is a precious stone, and commeth out of the countries of Birtes. The propertie thereof is, that all kinde of wilde beasts come to his presence, & behold thereon. And those beasts, ỳ hunters maye not take with running of houndes, they take and allure to them, with the sight and shewing onelye of this stone Lipparea, as it is sayd in Lapidario.

## ¶Of Margarita. chap. 62.

The Orient perle.

MArgarita, is chiefe of all white precious stones, as Isid. sayth, and hath that name Margarita, for it is founde in shells and in shell fish of the sea. It bredeth in flesh of shel fish, and is sometime found in the braine of the fish, and is gendred of the deaw of heuen, the which deaw shell fish receiue in certaine times of the yeare. Of the which Margarites, some be called Vniones, and haue a conenable name, for onely one is found, & neuer two or moe together. And white Margarites are better thã yelow, & those that be conceiued of the morrow deawe, be made dimme with the aire of the euen tide. Huc vsq; Isido. li. 16. And some are found kindly pearced, and those be better than other: and some be pearced by craft, as Plat. saith. And they be best, that are white and clére, bright and round. And they haue vertue comfortatiue, either of all the whole kinde, as some men saye, or els because they are besprong with certaine specialtie, they comfort the lyms. for by constrayning and cearting, they cleanse them of superfluous humours, & they helpe against the Cardiacle passion, and against sounding or sayling of hart, against feblenesse that commeth of the bloodie flixe, & against flixe of the wombe, as Plat. saith. And in Lapidario it is said, that Margarites be gendred of dew, and the moze of deawe and aire that is drawen in, the more and the greater they be. The Margarite is gendered of the deaw, but it is supposed, that no Margarite groweth passing of halfe a foote. Also it is sayde there: if that lightning or thundering fall, when the Margarite should breed of the deaw that is drawen in, the shell closeth by sodaine feare, and so the gendering faileth and is cast out. The best Margarites come out of Inde, and out of the olde Britaine, as it is said.

## ¶Of Magnete. cap. 63.

The lode stone.

MAgnes is a stone of Inde, coloured somwhat as yron, and is founde in Inde among the Troglodites, & draweth to it selfe yron in such wise, that it maketh as it were a chaine of yron rings, as Isidore saith. Therefore in the common speach, this stone is called, quicke yron. Also it is sayd, ỳ it drayweth glasse molten as it doth yron. The might and vertue thereof is so great as Austen sayth, that if that stone be set vnder a vessell of golde, or of brasse, and yron set therevpon, by moving of the stone that is beneath, the yron shall moue that is aboue. And also there it is said, that in certaine Temples is made an Image of yron, and it séemeth, that that Image hangeth in the aire. And in Aethiopia is another kinde of Magnes, that forsaketh yron, and driueth it away from him: also the same Magnes, drayweth yron to it in one corner, and putteth it away in another corner, and the more betwe the Magnes is, the better it is. Huc vsq; Isid. And Dioscorides saith, and also it is said in Lapidario, that this stone reconcileth and accordeth men and their wiues, and increaseth grace and faireneſſe, in speach and in words. Also with drinke made of bonie and of wine, it healeth the dropsie, and the splene, and falling euill, & burning. If the powder thereof be sprong and done vpon coales, in foure corners of the house, it shall séeme to them that be in the house, that the house should fal anone: and that séeming is by moving, that commeth by turning of the braine. Also Magnes is in likewise as Adamas, if it be set vnder the head of a chast wife,

it maketh hir sodainlye to imbrace hir husband: and if she be a spouse breaker, she shall moue hir out of the bed sodainly by dread of fantasie. Platea saith, that witches vse this stone namelye. This stone Magnes is hot & drye in the third degrée, and hath vertue of drawing of yron, and there be mountaines of such stones, and therefore they draw to them and breake ships, that be nayled with yron. Also namely the powder thereof layde to woundes, helpeth such as bée wounded: for if it be layd to ỳ wound, it draweth out yron. Also the powder of Magnes in the quantitie of two dragmes, with iuyce of fenill, is good against the dropsie, and against euill of the spleene, & against fayling of the heart, as Auicenna sayeth.

¶Of Melonite. chap. 64.

MElonites is a stone, and hath that name, for swéte iuyce commeth out thereof, as it were honie, as Isidore sayeth: & hath two colours, for it is grene in the one side, and lyke to honie in that other side.

¶Of Menophite. chap. 65.

MEnophites is a stone, and hath that name of a place of Aegypt, and is of the kinde of precious stones as Isid. saith. If this stone be brused and ground, and laide vpon the place that should bée burnt or corned, or els with vineger smered therevpon, it stoneth so the bodye, that it féeleth no sore neither griefe of the burning, nor of carning.

Of Mirite. cap. 66.

MIrites is a precious stone, and hath that name, for it is like to Mirra, in colour. And if it be wrong and pressed, it smelleth swéte, as Nardus.

¶Of Medo. chap. 67.

MEdus is a precious stone, & is found in the lande of Medes, and is sometime grene and sometime blacke, as Dioscorides saieth. The vertue of this stone is against blyndnesse of eyen, and helpeth Podagre, if it be tempered with the milke of a woman that hath a male childe. Also it is good for ache of ỳ reines and for frensie, and if the blacke stone be resolued vpon a skinne, and in hot water, and that water be giuen some man to drinke, it slaieth spewing and ouerturning of the stomacke: and if the forehead be washed therewith, it strippeth wonderfully of the skinne, and grieueth the sight, and taketh it away euery deale, as it is said in Lapidario.

Of Merochite. cap. 68.

MErochites is a grene stone lyke to Smaragdus: but it is more hoyse grene than Smaragdus, and so it hath the name of the colour of mallows, as Isid. saith: and is bred in Arabia, and is full soft in substance, and neuertheles it is full profitable, as Dioscordes saith. And it kepeth and saueth children, from noysfull and euill happes.

Of Marmore. chap. 69.

MArble is called Marmor, and hath that name of the Grekes, for grennesse, as Isi. saith. And he saith also that marble stones be noble stones, and are praised for speckles and diuers colours: for of marble be endlesse many manner of kindes, but they be not all betwen out of rockes. But many manner of marble, is found in diuers manner of places vnder the earth: as marble of Lacedemonia that is grene and precious. And marble is called Ophites, for it is speckeled like an Adder, & hath therfore that name: & there is double kinde, soft & white, and blacke and hard. And marble Purpurites commeth out of Egypt, & is reddie with white poynts among: & hath that name Purpurites, for it is redde as Purple. There is other manner kindes, as Alabastrum and Parium: therof we shall speake innermore. Also another manner kinde is called Coraliticum, and is found in Asia, and palleth not two cubites in measure, and is white nigh as yuorye,

Called Serpẽtine

The Purfire.

and

and some blacke speckles, in diuers proportions. Also another kinde is called, Thebaicum, and is spronge with goldish speckes, and is found among Aegyptians, and is kindly apt to grinde colours thereupon, and Collyria ointments that helpe the eyen. Other kindes of marble breedeth in quarries and in rockes, as Marble that is called, Marmor Corinthium. Thereof is made great Pillars, pauements, and Towers. Also there is another maner kinde, as Carilbum, and is greene and best: and hath that name, of aspect, for men that graue loue it wel, for greene colour comforteth the sight. Another kinde is called Numidicum, & breedeth in Numidia, and maketh a thing that is froted therewith lyke to saffron, and hath that name therefore. Lib. 16. Isidore setteth ensamples of manye other diuers Marbles: but these are sufficient at this time. But Marble is more hard and sad, more strong and faire, and more profitable than other stones. In veynes thereof is diuers matter found, and precious stones, and for hardnesse thereof, it is most hardly grauen & polyshed, and for coldnesse and solidiousnesse thereof, it is best to kepe in spicerie, and ointments. Ouer all things we maye wonder, that Marble stones be not hewed neither clouen with yron neither with stele, with hammer nor with sawe, as they be with a plate of lead, set betweene soft shingles or spones. For with lead & not with yron, Marble stones be hewen, and clouen, and plained, as shingles or small stones.

## ¶Of Nitro. chap. 70.

NItrum (as Isidore saith) is a stone some deale white, and maye be hewen and clouen, and is full clere. The vertue thereof dissolueth and tempereth, draweth and cleanseth, and wasteth superfluities of humours. Lib. 16. cap. 2. Isidore saith, that Nitrum hath ỳ name of the countrey of Nitria that is in Aegypt. Thereof is medicine made, & there with bodies and clothes be cleansed and washed. The kinde thereof is not farre from the kinde of salt, for it hath ỳ kind of salte, and is made right as salt in drinelle in olde clines.

The foame thereof, is called Afronitom, and is gendred dropping down in the countrey of Asia, and then dryed with heate of the Sun, and what is best dryed, is least heauie as Isidore sayeth. And Plinea sayeth, ỳ Nitrum is a veyne of the earth, and is hot and drye, light, red, or white or citrine, & is bitter, sowre, and some deale salte in sauour. Nitrum abateth fatnesse, if it be taken in the mouth, and consumeth and wasteth gleimie humours. Powder thereof confect in honie, clarifieth & maketh the face faire, & cleanseth scabs and matter of the stomacke and of the guts, if it commeth of a postume, and cleanseth lyce, and head scabs, and slayeth wormes of the eares, cleanseth most perfectlye the matter and scabs thereof. Some thereof with vineger, healeth gnawing and swelling, and helpeth against the dropsie, and cleanseth dimnesse of eyen, if it be meddeled with honie, and slayeth venime, and destroyeth it, and withstandeth mightely the palsie of the tongue, as Plin. saith and Dioscorides also. And Nitrum is hot and drie in the ende of the third degree, and lareth and cleanseth, as Isidore saith.

## ¶Of Nostt. cap. 71.

NOset that is Draponding, is a precious stone, some deale white, or of diuerse coulours. It is sayde that this stone is taken out of a Toads head, and is cleansed in the same head, & in strong Wine and water, as Dioscorides saith: and sometime the shape of a Toade semeth therein with sharpe fet & broade. This stone helpeth against biting of Serpents and of creping Wormes, and against venim. For in presence of venimme, the stone warmeth and burneth his finger that toucheth him, as Dioscorides sayth.

## ¶Of Onichino. chap. 72.

ONichinus is a stone of Inde, and of Arabia, and hath in it selfe colour medled like the naile of mankinde..

The

The Onix of Inde hath colour of fire, with white veynes & strakes, and the stone Onix of Arabia, is blacke of colour, and hath white veynes. And therof is fiue manner of kindes: one is Sardonix, and hath that name of companye of two, of whitenesse of the Onix, and rednesse of the Sardonius, as it is shewed innermore of Sardonice. It is said, that this stone Onix hath many noyfull effects, for as Dioscorides saith, if it be borne about the necke, or on the finger it exciteth sorow, sleepinesse, and dread, and multiplieth plea and strife, and moueth the heart to contention and debate, and exciteth in children noyfull superfluitie of spettle, and may not grieue in presence of the stone Sardius. This stone Onix is cleere of the kinde of mirrors, & therefore images & figures be seene therein, as it were in a mirrour, but that is darkly, as Dioscorides saith.

## ¶Of Optallio. cap. 73.

Optallio is called Oppalus also, and is a stone distinguished with colors of diuers precious stones, as Isid. saith. Therein is the fire colour of ꝑ Carbuncle, the shining purple of the Amesistus, the bright greene colour of Smaragdus, and all the colours shine therein, with a manner diuersitie, and hath the name of the Countrie. This stone bideth onely in Inde, and is demed to haue as many vertues, as hewes and colours. Of this Optallius, it is said in Lapidario, that this stone Optallius keepeth and saueth his eyen that beareth it, cleere and sharp and without griefe, and dimmeth other mens eyen that be about, with a manner cloude, and smiteth them with a manner blindnesse, that is called Amentia, so that they may not see neither take heede what is done before their eyen. Therefore it is said, that it is the most sure protection of thieues, as it is said in Lapidario.

## ¶Of Orites. chap. 74.

Orites is a precious stone blacke and rounde, and another manner kinde therof is greene with speckles. The third manner of kinde is white in the one side and plaine in the other, & is in substance as it were a plate of yron. This stone borne vpon a man, keepeth him from biting of creeping wormes, and of wylde beasts and other. Also this stone letteth a woman to conceiue, if she beareth it about hir, and maketh hir to be deliuered anone without due manner, if she be with childe.

## ¶Of Petra. chap. 75.

A Stone is called Petra, and Petra is a name of Greeke, and is to vnderstand sad or stedfast, as Isi. saith: for the substaunce of a stone is gendred, of sad and hard parts of the earth. A stone hath this name Petra of Penetrando, pearcing: for he pearceth the sote, when it is harde thrast and trode on: and is also pearced with drops of raine and of water, that falleth downe of spoutes and of gutters. A stone hath another name, and is called Lapis, and hath that name of hedeng hurt and griefe: for it hurteth the sote with the harpnesse and sharpnesse thereof, as Isi. saith. But commonlye, a plaine, soste, or a round stone is called, Lapis. And a stone that is hewen out of mountaines is called Saxum. And a hard flint stone is called Silex, and hath that name of Exilire, for fire leapeth out therof. Isid. saith, though a stone be most cold of himselfe, yet fire commeth out thereof when it is smitten with yron: For by strong violence and smiting of the aire, betweene the yron and the stone, ꝑ ayre leyeth sparckling out of the flynt. Quarto Metheor. Aristotle saith, that a stone gendreth not of earth alone, for dinelle hath maistry therein, and suffereth it not to run. Stones are made either by congellation, or els by conglutination. By meeding togethers of water and of earth is clay made, ꝑ is meene betweene earth and stone, and tourneth into stonesome and some, by constreining and fastening of partes, and so slimie clayes in maistes for such transmutation: for if it it be not tattie, it will all to fall by maistrie of dinelle, and not containe and holde together.

Petra.

Lapis. Saxum. Silex.

Then

Then by strong medling and saltening of humour, earth tourneth into kinde of stone, and taketh diuers colours of the diuers qualitie of the earth. Also sometime stone is gendred by freesing of water. In some place water shedde on the ground, turneth into stone of diuers colours, and that by some vertue of care, that is in that place, and freeseth the water that is the matter of stones, as Aristotle saith. Stone is bred of fat claye, by vertue of the slime that maketh ỹ senne pinely runne, and the parties cleave and fallen together. Other stones be bred of water frosen, by some vertue of oze, that bringeth therein kinde & shape of stone, and be matter of stone, & some is soft and sable of compolition, and some strong: & some be gendred swiftly, and some slowly, and some strongly, as the might of the qualities that worke moze or lesse, and as the qualities that let and withstande, be lesse strong or moze, as these qualities be medled in substance of stones. Stones be diuers in vertue and in kinde: For influence of heuenly vertue commeth into their places, and putteth therein the effects therof, and after as it findeth matter moze able and obedient to his working, the moze noble impression it printeth therein. Therefore precious stones follow vertues of kinde of planets in effect and working, as it fareth of Topasius, that followeth the Mone, as it is saide as Ambrose, Basilius, Isidore, Dioscorides and other tell, as it shall be knowen hereafter. The knowen properties of stones be these: for generally a stone is colde and drye, sad and full hard and brittle, and moueth downward by his owen heauinesse and waight, and lyeth heauie on the earth, and loyneth and ioineth together the parts of the earth, for it shall not breake and depart a sunder. Therefore Ambrose saieth, that stones be the bones of the earth: for stones vse in diuers partes of the earth, as bones vse in the bodye, for stones make the earth sad and sounde, and holde the parts togethers, and helpeth that it falleth not nor departeth asunder, by ouermuch drynesse thereof. Stones be not made softe with lauing and washing with water: neuertheles they be bored & made hollow with dropping of gutters, as Gregory saith. Also if fire hot stones be quenched in wine, they corrupt the wine, and turne it into vinegere, as Isidore saith. Also in stones generally naturely pereneth of matter, vertue, and precious colours, diuers figure and shape, and many maner moe profites: for stones be needfull and profitable, to making and building of houses and of walls, of panements & of bridges, & to put off enemies, wolues, and hounds, and other euill beasts, and to draw mettall out of the substaunce therof, and to healpe and heale men of diuers sicknesses and euills, and to make and to increase Towers of Kings, to build and to strengthen Cities, Castles and Towers, and for defence agaynst wilde beasts. Also stones are first taken out of the quarrie, and then be hewed, playned, and squared, and layd and set in order in work of building, the moze vnder the lesse, and set together with Cement, and covered without, and playned with cement.

(*At a place called Sutton in Kent, and at Boughton, are found a kinde of stone, as if it were clusters of Periwinkles growing together: which stone being wrought and polished, sheweth beyond Art, the shape of those shell fishes, after a curious and cunning manner. Which stones, if they were not to be had, but farre off in some other Country, would here be esteemed of great price, a hard and faire Marble grait.) *Addit.

## ¶Of Pario, chap. 76.

PArius stone is a kinde of noble marble and precious, as Isidore saieth. This stone is founde in the Iland Paron, and is therefore called Parius. The quantitie thereof, pulleth out Tables and Crateras, and is good to hape mens spiceries and ointments. The Glose super Esay saith, that Parius is a kinde of most white marble, and betoken eth therefore chastitie.

## ¶Of Prasio, chap. 77.

PRasius is a stone as grene as a lek, and comforteth the feble sight, and is sometime found with red drops, and is sometime distinguished with white drops. Of this stone it is sayd in Lapid. that no profite is therewith, but that it is grene, and maketh gold semely.

## ¶Of Pirite. cap. 78.

PIrites is a redde bright stone, like to the qualitie of the aire: much fire is therein, and oft sparkles come out there of, and this stone burneth his hand that holdeth it right fast, therfore it hath that name of Pir, that is fire. In Lapid. it is sayd, that he will easelye and softly be handled and held, for it burneth if it be hard wrong.

## Of Pionite. cap. 79.

PIonites is a stone that is sayde to be of female kinde, as it is said. At certain time it conceiueth and beareth such another stone, and helpeth women with childe as Dioscorides saith.

## ¶Of Panteron. cap. 80.

PAnteron is a stone of diuers colours, spronge and distinguished, for it is seene blacke, red, grene, pale, purple, yelow, & also bright grene in coulour. This stone maketh a man bold and hardy, so that he shall not be ouercome that daye that he seeth this stone early at Sunne rising, as it is said in Lapidario.

## ¶Of Plumbo. cap. 81.

LEad is called Plumbum, & hath that name, as Isid. saith de mettal. lib. 16. for first with balles of lead, men assaye depnesse. He saith that of lead are two manner kindes, white and blak, and the white is the better, and was first found in the Ilands of the sea Athlant in old time, and is now found in many places, for in Fraunce & in Lusitania is a manner blacke earth full of grauell, and of small stones, and is washt and blowen, and so of that matter commeth the substaunce of lead. Also in golde quarryes, with matter of golde, be small stoanes found, and be gathered with the golde, & afterward departed from the golde, and blowen by themselues, and tourneth all to lead, and therefore golde is as heauye as lead, as Isid. saith. But of black lead is double kinde, for black lead commeth alone of a veyne, or is gendred with siluer in medled veynes, and is blowen, and in blowing, first commeth tinne, & then siluer, and then what remaineth, is blowen and turned into blacke lead, as Isi. saith. But in Inde is neither brasse nor lead found: but Inde is rewarded again with Margarites and precious stones. Isido. saith blacke lead is best in trauellous workes, as in pipes and plates, and that Spaniards and Britons haue prowed. Huc vsq; Isid. Quarto li. Metheo. Arist. saith, that of brimstone, that is boistous and not swiftly pured, but trouble and thicke, and of quicke siluer the substaunce of lead is gendred, and is gendred in minerall places, so of vncleanneſſe of vnpure brimstone lead hath a manner softnesse, & smocheth his hand that toucheth it. And with wiping and cleansing this vncleanneſſe of lead may be taken away for a time, but neuer for alway: a man may wipe off the vncleanneſſe, but alwaye it is lead though it seeme siluer. But strange qualities haue mastry therin and begwile men, & maketh them erre therein. Some men take sal Armoniacum, as Aristotle saith, and assigneth cause of this vncleanneſſe, and saith, that in boystous lead is euill quicke siluer, heanie and fennye. Also that brimstone thereof is euill vapour and stinking. Therefore it fraseth not well at full. In li. 5. Alchimie Hermes saith, if thou hang lead ouer vineger, it hurteth it, for vineger shall pearce the substaunce thereof, & turn it into pouder, and into white colour of floure of lead: and if thou powrest vineger therupon, it commeth white, & destroieth the might of vineger. Burnt lead bredeth red colour and dim, and if the fire be to strong, it turneth into Citrine, and thereafter, with stirring, drying, and tempring with vineger, it tourneth into white colour of floure of lead.

And if thou makeſt ſtrong fire, it tourneth all into the firſt matter of lead, & is made earth, as it is ſaid there. Alſo lead medled with other mettall, gathereth togethers the kinde parts of the mettall, & departeth and cleanſeth away the other parts. Therefore lead is put with ſilver in the furnaice, that the ſilver may be ſoner cleanſed: for the lead laueth the ſilver parts from waſting, and the lead is waſted and burnt, and cleanſeth the ſilver. Ier. ſaith the ſame in Gloſa ſuper. 6 ca. Fere ibi conſumptum eſt plumbum, &c. Alſo Hermes ſaith, that lead in boyling, withdraweth the hardneſſe of all ſadde and hard bodies, and alſo of the ſtone Adamant. And in li. Meth. Ariſt. ſpeaketh of lead and ſaith that lead without doubt when it is molten, is as quick ſilver, but it melteth not without heate, and then all that is molten ſæmeth red. Wonder it is, that though lead be pale or brown, yet by burning or reſudation of vineger, ofte it gendreth ſæmly colour and faire, as tawnie, red, and ſuch other: therewith women paint themſelues, for to ſæme faire of coulour. And Lead is good for medicine: For Leade is colde and moyſt in the ſecond degree, as Conſtant. ſaith, and helpeth wonderfully againſt burning of fire and hot poſtumes, and ſtaunceth blæding wounds, and ſtaunceth and abateth running of the eyen, & ſwageth ſmiting of Scorpions & Dragons, and letteth the ſeruice of Venus, if a plate of lead be laid to the 2. reynes, and hath other medicinable reaſons.

Take thereof innermore De coloribus, of the colour that is called Stibium and Ceruſa, and is alſo called floure of lead.

## ¶Of Puluere, chap. 82.

Pouder is called Pulvis, and hath that name for it is puſte with the winde, as li. ſaith, for lightneſſe therof þ winde taketh it vp and bloweth it abroad. Contrary winds commeth into pouder, and beareth it about, & maketh þ whirle winde as Beda ſayth. Powder beaten, sheweth the kinde of the thing that it commeth of: now by ſauour, now by colour, now by odour and ſmell. Therefore pouder is made of ſpicerie, that the inner vertue thereof may ſhew it ſelfe, that by medlyng and oning of partes, it maye receiue the larger vertue, that it may giue forth the more fragrant ſmell, and cauſe the ſweter taſte, and that it may the more effectually dry and clenſe putrified wounds, & eate and fret awaye the dead fleſh, that it grow no more, as pouder of burnt lead dryeth and cleanſeth away ſuperfluitie of wounds, & gendreth and laueth quicke fleſh, as Conſt. ſaith. And therefore of pouder plaiſters, be made confections that be called Thimiamata, & other diuers medicines, and oyntments: Pouder is made of Thus, and of Mirrhe: with burning into pouder, beaſts were offred to our Lord God. Alſo of pouder is made noble electuaries, that helpeth and healeth bodies that be aliue: alſo of pouder is oyntment made, that kæpeth and ſaueth dead bodies, that they rot not, nor fall into pouder: alſo ſen is made by medling of pouder and of moiſture, and turneth into a clot by working of dyneſſe, as Iſid. ſaith. Alſo pouder defileth the face and grieueth the eyen, and many manner wormes bræde of pouder and be fed therewith, and pouder is bread to the ſerpent, as Eſa. ſaith li. 12. Of pouder, bodies with ſoule haue beginning, and endeth and tourneth into that it commeth off, as it is ſaide to man. Pouder thou art, and into pouder thou ſhalt tourne. Alſo pouder infecteth the aire, and letteth ofte the eye, that it may not ſee the clærenelle of the Sunne, for of pouder medled with moiſt aire, oft the myſt is gendred betwæne vs and the Sunne, whoſe comming hideth þ ſunne, that it is not clærly ſæne. Alſo motes in the Sunne beame commeth of pouder, and the pouder is not ſæne in the ſunne beame that commeth in at the windowe.

## ¶Of Quirin. cap. 83.

Quirin is a ſtone that is founde in Lapwings neaſts, as Dioſcorides ſayth. This ſtone bewrayeth and diſcovereth in ſlæpe counſayle and priuitie: for this ſtone laid and ſet vnder a mans head that ſlæpeth, maketh him tell as

he thinketh sleeping, & multiplieth wonderfully fantasies. Therefore Witches love that stone, for they worke Witchcraft therewith.

### Of Quandros, cap. 84.

QVandros is a stone of vile colour, but it is of great vertue, as Dioscorides saith, and is found in the head of a vulture: and helpeth against all evill causes, and filleth teates full of milke.

### ¶Of Rabri, cap. 85.

RAbri is a stone, & hath another common name, and is called Bolus Armenicus, and is a stone or a veyne of earth, & is of colde and dry kinde, & hath a red colour, and is found in Armenia, & hath vertue to constraine & make harde the wombe, and to staunch bloud out of what place of the body it runneth.

### Of Rubies.

This chapter is added.

THE Rubies grow in India, and are found for the most part in a river named Pegu. These are of the best kind and finest, which they of the land of Malabar call Nonpuelo, and are well sold, if they be faire and cleane without spots. In the Iland of Zeylan, being in the second India, are found many Rubies, which the Indians name Manecas: the most part of these, are pale, and fleshlye coloured, and very few in perfect beautie, which is as the red Rose and orient. If abiding their first triall in the fire, they grow to a sparkling clere coale shining, called of the Greekes Anthrax, which signifieth a coale, of the Latines called, Carbunculus. Their values in the Indies are 50. shillings, but being brought hether, are solde for much more.

### Of Reyben, cap. 86.

REyben as Avicen saith, is a little stone and is found in a Crabs head, and is sometime white, and is sometime some deale yeolow, and is softe in substaunce, little harder than the blacke of a fishes eye, and is in shape round & plaine without, and some deale hollow within, and is in vertue kindly cold & moist, and helpeth against biting of Scorpions, and of the wesell, if it be beaten & laid therto in plaister wise. Also it is sayd, it helpeth against the biting of a mad dogge, if the pouder thereof be taken in drink. If the pouder thereof be burnt, it cleanseth teeth, and drieth wounds, and helpeth scabs, and letteth teares.

### ¶Of Saphiro, cap. 87.

SAphirus is a precious stone, and is blew in colour, most like to heaven in faire wether and clare, and is best among precious stones, and most precious and most apte and able to fingers of Rings, and is found in many places, but that that is found in the East or in Inde is accounted best, and namelye if it have as it were pouder of golde medled therein, and this Saphire stone is thick and not passing bright, as Isr. saith. This stone is most praised in Lapid. And for it is so noble and so excellent, it is called Gemma gemmarum, as it were chiefe of precious stones, for it lighteneth the bodie, and keepeth and saveth limbs whole & sound, and hath a bright starre, and by brightnesse of that starre, his vertue is knowen. Another manner Saphire is called Sirtites, and is found fast by the place that is called Sirtes, among ỳ gravel of the sea Libicum, as Dioscorides saith, & is also found in veines of mines, where Lasurium is also found, and in the same veynes of Saphire, in the middle, as it were in the wombe, is a certaine kinde of Carbuncle found. Therefore manye men deeme, that the Saphire is the Carbuncles mother, for manye men meane, that the Carbuncle is gendred in ỳ Saphires veynes, and many men meane, that the Carbuncle is some deale beshadowed with a certaine blewe sparcle of the kinde of the Saphire, as Dioscorides saith: & Dioscorides saith ỳ the Saphire hath vertue to rule & accord them ỳ be in strife, & helpeth much to make peace & accord. Also it hath vertue to abate unkind heat, therefore in Lapid. it is said of ỳ saphire,

that it cōleth heate of ꝑ body within. For the Saphire cōleth much the heat of burning feuers, if it be hanged nigh the pulse & the veines of the heart. Therefore hæ saith, ꝑ it helpeth against much feauers, ꝑ haue time of chāging in accesse time. Also it hath vertue to cōfort & to glad ꝑ hart, therfore it is said, ꝑ it helpeth against the Cardiacle, & against all melancholik passions. Therfore it stancheth running and sweat ꝑ cōmeth of anguith, & other sweat also, as it is said in Lap. He stauncheth sweat that runneth swift, &c. Dioſc. saith the same, & hath vertue to staunch blood. And so a Saphire of the East stancheth blæding at ꝑ nose, if it be laid to ꝑ temples. Also he hath singular vertue to swage blowing: For certeine it is, ꝑ the Saphire abateth & swageth swelling of postumes, if it be sone laid therto in the beginning of noisul drawing. Also ꝑ Saphire helpeth against an euill postume, ꝑ is called Antrax, for it putteth out the might of ventosity & mallice of that Postume, for it ouercommeth & putteth out the woodnesse thereof, & suffereth not the smoak therof come to the heart, nor the malice therof to infect the spirits, as Dioscri. saith. His vertus is contrary to venim, & quencheth it euery deale. And if thou put a Spider in a bore, & hold a very Saphire of Inde at ꝑ mouth of ꝑ bore any while, by vertue thereof the Spider is ouercome & dieth, as it were sodeinly, as Dioſc. saith. And the same I haue sene proued oft in many & diuers places. His vertue kepeth & saueth the sight, & cleanseth eien of filth without any græfe: therfore it is written in Lapid. that it taketh away filth out of eien, and ach of the forehead. Also this vertue healeth biles and botches: For as Dioſcor. saith, this stone beaten into pouder, & medled with milk, healeth wounds, & this also hath ben proued in wounds by experience. Also this stone was of so great authoritie in olde time, that men held that it it was most worthy stone to their God, & so it was singularly hallowed to Apollo, for when natiōs asked cōsel of Appollo in time of sacrifice, they hoped to be certified, & to haue aunswere soner, if a Saphire stone were present, as Dioſcorides saith. And this is touched in Lapidario.

And they that vse Nigromancie meane, ꝑ they haue answere of God more therby, then by other precious stones. Also Witches loue well this stone, for they wēn ꝑ they may work certain wonders by vertue of this stone, and also this is touched in Lapid. where it is sayd. This stone bringeth men out of prison bonds, & vndoeth gates and bonds that it toucheth. Authours write those doings and many other of the singular vertue of the Saphire, & al Authors accord in this point & say, ꝑ the Saphire is a precious stone, & loueth chastity, & therfore least ꝑ effect thereof be let in any wise by his vncleanneſſe ꝑ him beareth, it nedeth him that beareth it to liue chast, as this story meaneth, but he that it beareth, is commaunded to be most chast. Also in Lapidario it is said, that this stone doth alwaye enuy, & putteth off dread & feare, and maketh a man bold and hardy, & master and victor, & maketh the heart stedfast in godnesse, and maketh mæke & mild, and godly. I wēne that all this is laide more in disposition then in effect and doing. But this sufficeth at this time.

(*In the Iland of Zeylam, are found the best & most true Saphires, being very hard & fine, and of the colour of Azure. Bliewither are diuers sorts of Saphires found in Calicut.) *Additiō.

## Of Smaragdo. cap. 88.

SMaragdus of al grēne precious stones is the chiefe, as Isidore sayth. Men in olde time gaue thereto the thirde dignitye after Margarites and Onions. Smaragdus hath that name of grēne colour, as he said there. For it is sayde that all grēne things is bitter. In no hearbes nor in precious stone is more grēnnesse then in the stone Smaragdus. It passeth hearbes & grasse, twigs & braunches: And infecteth the aire about it with passing grēne colour: And his grēne colour abateth not in the Sunne in any manner wise. Nothing comforteth more their sien that be grauers, then this stone: If the bodie thereof be straight and cleansed or polished, then Images bē sēne

there-

therein as it were in a mirrour. Cesar Nero vsed to see fighting of two-yo players in this stone, as Isidore saith. Therof be 12. manner of kindes, but the most noble are found in Scithia, and in Bactria holdeth the second place: and Smaragdis be found among & vnder stones, and in chinnes thereof, when the Northerne winde bloweth, for then the earth is vncouered, and Smaragdis shineth among the stones, for in such winde grauell and sand is most moued. The Aegyptians haue the third. Other be found in mettall or oare of brasse, but they be gleyming, for they haue speckles like to brasse, or to lead, or to salt. Though the Smaragdus be greene by kinde, yet if it be medled with wine or with oyle, his greene colour increaseth. There is a maner Smaragdus that goeth out of kinde though it be greene, for it is somewhat vnseemly by beines of brasse, and is called Calcesmaragdus. Huc vsq; Isid. li. ca. de viridibus gemmis. This stone is taken of and from Griphons, and plentie of Smaragdus may not be found: for great Griphons let the comming of men by the way that goeth thereto, as Isid. saith li. 13. cap. 3. And this stone multiplieth his greene colour, of him commeth a beame that dieth the aire about him, and maketh it greene. The body thereof is clere and of glassie kinde, & sheweth figures, images and shapes of things that be nigh thereto, and hath of gifte of kinde a goodnesse of vertue to heale diuers sicknesses and euills. Dioscorides saith, it increaseth riches, & maketh men haue good words and faire eudence, in cause and in plea. If this stone be hanged about the necke, it helpeth the falling euill, and saueth and comforteth feeble sight, and repelleth wanton motions of lechery, and maketh good minde, and helpeth also against al fantasies & tapes of fiends, and ceaseth tempest, and staunch-eth bloud: and it is saide, that it helpeth them, that vse to diuine and gesse what shall befall, as it is sayd in Lapid.

*Additiõ. (*Smaragdes grow in ỳ countrey of Babylon, where the Indians call ỳ sea Dreguan. They grow also in other parts of India. They are stones of faire greene colour, and are light and tender. Of these stones many be counterfaite: but loking on them warily toward ỳ light, the counterfaits shew certaine burbles, as doth glasse, but in the true there is no such seene.)

## ¶Of Sardio. cap. 89.

SArdius is a precious stone of red colour as it were red earth, & hath that name, for it was first found in Sardis, as Isid. saith, and the Glose sup. Apoc. Though this stone be precious & faire, yet many account it least in value of precious stones: for as they meane, except shining, there is no profit therwith, but only that the stone Onix maye not grieue in his presence: for as it is sayd, Onichinus, that hath some euill properties, may not shewe them in darke, in presence of the stone Sardius. And Dioscorides saith, that ouer this vertue, Sardius hath many other vertues. Of Sardius be fiue manner of kindes, but the best commeth out of Sardis, and is good: for it increaseth ioyes, and putteth away dread, and maketh men bold and hardy, and sharpeth the wit, and in his presence Onix may not griene. Also he saith, that Sardius, that is all red, saueth his bearer from inchantment, and from witchcraft.

## ¶Of Sardonice. chap. 90.

SArdonix hath that name, of company of two stones, of Sardius and Onix, as Isi. saith, and is of three colours. For blacke is lowest, white the middle, redde as vermilion is highest. This stone only taketh nothing of the substaunce of the ware, when it is printed therein, and is found in Arabia and in Inde. Hereof be fiue manner of kindes, but which of them hath most coulours and most diuided, & the thickest, is best. It is said that it putteth of lecherie, and maketh men meeke and chast.

## ¶Of Solis gemma. cap. 91.

THe Sunne stone is called solis gemma, and is white shining, and hath

that name for it shineth with beames, as the Sonne doth shine in the world, as Isidore saith De candidis gemmis.

## ¶Of Silenite. cap. 92.

Silenites is a stone of Persia, & is grén as grasse. His colour is like to ẏ stone Iaspis, as it is sayd in Lapidario, and shineth with a white specke, as though in brightnesse it contained the shape of the Sonne: and the stone silenites followeth the Sonne, and weyeth and waneth as the Sonne doth, as Isi. sayth, and Dioſco. also. His vertue reconcileth loue and accord. It is supposed that it helpeth Miſſike and sicke men.

## ¶Of stanno. chap. 93.

Tinne is called Stannum, and is a mettall, and hath that name of Etimologie of Grécke as Isid. saith. Tin departeth, for in fire it departeth mettalls of diuers kinde, and it departeth lead and braſſe from gold and siluer, and defendeth other mettall in hot fire: and though braſſe and yron be most hard in kinde, yet if they be in strong fire without tin, they burne and wast awaye: if braſen vessells be tinned, the tinne abateth the venim of rust, and amendeth the sauour. Also mirrours be tempred with tinne, and white colour that is Ceruſa is made of tinne, as it is made of lead. Huc vſque Isidorus li. 16. cap. de Metallis.

Lib. Metheororum Aristotle sayeth, that tinne is compouned of god quicke siluer and of euill brimstone. And these twaine be not well medled but in small parts compounded, therefore tinne hath colour of siluer, but not the sadnes therof. In li. Alchemie Hermes saith, that tin breaketh all mettalls, & bodies that it is medled with, & that for greate drineſſe of tin. And destroieth in mettall the kinde that is obedient to hammer worke. And if thou medlest quicke siluer therwith, it withstandeth the crashing thereof, and maketh it white, but afterwarde it marreth it blacke and defileth it. Also there it is said, that burnt tin gendereth redde colour, as Lead doth: and if the fire be strong, the first matter of tinne commeth sone againe. Also though tin be more soft then siluer, & more hard then Lead, yet lead may not be sone soudred to lead nor to braſſe, nor to yron without tin: neither these may be soudered without greace or Talow, and Rosen.

## Of Sulphure. cap. 94.

Brimstone is a veine of the earth, and hath much aire and fire in his compoſition, therefore it is called Sulphure, as it were Solum vrens burning of the grounde. Fire is called Vr, for the strye vertue of brimstone is known in feruent waters, for water that runneth and paſseth by veins of brimstone, taketh whitenesse or heate thereof, sauorinesse, effect, and smell. And hereof it commeth that hot weis springing out of ẏ earth bring therewith ẏ qualities of veines of brimstone. And nothing is so sone set a fire as Brimstone, and brédeth in the hotte Iland Eloijs betwéne Cicilia and Italy, and some men meane, that those Ilands burne, and Brimstone is found and digged in other places, as Isidorus sayth: of Brimstone there be foure kindes. One is called Viuum, the which when it is digged shineth and flouriſheth, the which all onely among all the kindes thereof, Phiſitions vse, as Isidore saith. Another is called Gleba, and serueth only for fullers. The third is called Liquor, and is good and profitable to cast and sparple on Woll: for therewith they make soft and white: the fourth serueth to light of lanternes, as Isidor. saith. And sayth thereto, ẏ the vertue of brimstone is so great, ẏ certaine sicknesses are perceiued with brightnes thereof. If the flame therof cómeth straight into a más face, it brédeth foule and euill paleneſſe to their sight that loke theron, to the likeneſſe of dead men, as Isid. saith, li. 16. cap. 1. Auicen & Pla. meane, that brimstone is hot & drye in the fourth degrée, & is turned into kind of brimstone in part of water, of earth, & of fire, and that brimstone is sometime great & boiſtous, & full of drosſe, and sometime pure, white, clére and subtill, and sometime meane betwéne both.

And

And by this diuers disposition, diuerse mettall is gendered of Brimstone and of quicke siluer, as it is saide 4. Metheororum. There it is shewed that Brimstone and quicke siluer is the matter of mettalls. Some Brimstone is called quicke brimstone, such as it is when it is taken out of the earth: and some is dead Brimstone or quenched, and is made by craft, and put in pottes or in other vessells for medicine. The best is the quick with heat bright & shining white, or greene without stone, and that maketh greene colour, and if it be put in the fire, it hath vertue of tempering and departing, of conforming and wasting, and of making subtill and thin, and of restoring. Therefore it letteth the cough, and helpeth them that haue the falling euil, and cleanseth scabs, and withstandeth venim, and awaketh men that haue the sleping euill, and helpeth for the gowtes, Podagre, & the palsie, if the remedie thereof be vsed in due manner and medicinable, as Auicen, Dioscorides, Platearius, and other Authors say.

## Of Sale. chap. 95.

SAlt is called sal, and hath that name of saliendo, leaping: for it leapeth out of the fire, and flieth the fire, though it be fyrie kinde, as Isidore sayeth. Other men meane, that it hath that name sal, of Sale, or of sole, of the sea, or of the Sun. For it is gendered of sea water by working of the Sunne: for some of the Sea abideth at cliffes, and is dried with the Sunne, and is sometime drawne out of salt pits, and sodde till water turne into hardnesse of salt, that was fleting before, and so made hard and thicke with heat. And is somtime gathered among grauell and Sande in waring of the Wone by night. For oft in Cerenia salt is founde vnder Grauell and Sand. Also in some places be rockes of Salt, and out therof stones be hewen with yron, that turneth afterwarde into kinde of Salt. As it fareth in Arabia, & in Pannonia. Also those stones be so harde, that they make houses of them, and the common salt craketh & sparketh in fire, and leapeth out therof, but Sal agrigentinum of Cicilia suffereth fire, and melteth in fire against kind, & starteth and leapeth out of water. And salt is diuers in colour: for Sal memphiticum is red. In a countrey of Cicilia, wher mount Etna is, is pure salt. In the same Cicilia in Pathmos is so bright & clere salt, that Images be seene therein. In Capado. is yelow salt digged and mined, as Isidore saith. Also salt varieth, and is diuers in sauour as he sayth. For in some place it is swete in sauour, and in some place most salte, and in some most bitter. And the more bitter salt is, the more hot it is, or is the more hotter deemed, as Auicen saith. Salt is most needfull, for without Salt nigh all meate is wearish and vnsauory. Salt maketh Potage and other meate sauorie, and exciteth good appetite in all meate. With salt al meat is made sauory and liking. Men weene it hath this name Salt of the Sun: for nothing is more profitable then the Sunne & salt. And so we see diuerse beasts come to pasture most for liking of Salt. Also milke and cheese be the more abundant, for goodnesse of salte. Also salte hardneth and drieth things, and kepeth and saueth dead bodies from rotting: Huc vsque Isidorus. libr. 16. cap. 3. Also Plat. and Auicen tell, that Salt hath generally vertue to vndoe, cleanse, and wast rotted humours. Also to depart and destroy ventositie, and namely if powder of salt be sod and layd all hot in a bagge to the mouth of the stomacke. Also this vertue ioyneth and saueth kinde moisture in the body, & wasteth & destroyeth vnkinde moysture therein. And so water of Salt wells dissolueth and wasteth (welling and boyling, and also the Dropsie, as he sayth. Also salt fretteth alwaye dead flesh, and namely if the Salt be burnt. For then it withstandeth best rotting: and dryeth, cleanseth, & thirleth into the inner parts, as he saith. Also salt softneth the wombe, and dryngeth out superfluitie, & namely salt that is called Gemma, and hath that name, for it is clere as a precious stone, & worketh wonderfully in ordeining of the guts. And softneth what is harde, and putteth out superfluitie, and so doth Armoniacum & common salt also. Also salt

medled with honie, bread, and wine, healeth the Postume Carbunculus or Antrax, as Auicen sayth. Also Salt doth away speckles of the face, if it be tempered with water, and Camphora, and the face bee washed therewith. Also Salte cleanseth the bodie of scabbes and Teters, namely if it be medled with Sope. Also Salt healeth the venimous biting and stinging of Scorpions and creeping wormes, if it be medeled with honnye and nuts, and with other certain things, as Auicen sayth. Salt hath these vertues and many moe, that were to long to recken all arowe: but these shall suffice at this time.

*Additiō. (*The salt that is made at the Wiches is most wholesomest.)

## Of Topazio. cap. 96.

TOpazius is a precious stone, & hath another name Topazion indeclinable, as Isidore sayth, lib. 16. And is of shining kind, and shineth with all colours, and was first found in an Iland of Arabia, in which Iland when the Troglodites were diseased with hunger & tempest, they digged vp rotes of hearbs, and they found this stone therewith, and called it Testam nebulis. After that shippemen sought and found the stone, and called it Topazim in the language of Troglodites. Therefore this stone that was so sought & found is called Topazius, and hath that name of the Iland. Topazim in their language, is to saye Siche, & is greatest of precious stones. Plinius wrote, that a stone of this kinde was found so greate, that Philadech made therebam Image of foure cubites long. In the Glose super finem Apost. it is sayde in this manner: The more scarce Topazius is, the more precious it is. And hath two coulours, as it were of golde and of clere aire, and shineth most when it is smit with the Sunne beame, & passeth in clerenesse all other precious stones, and comforteth men and beastes to beholde and loke thereon. And if thou wipe this stone, thou darkest it, and if thou leadest him to his owne kinde, he is the more clere. And in treasurye of kings, nothing is more clere nor more precious then this precious stone. For clerenesse thereof taketh to himselfe the clerenesse of other precious stones that be about him, and it is sayd, that he followeth ỳ rourse of ỳ Mone: and helpeth against the passion Lunatik. And so it is sayd, ỳ as ỳ Mone is more full or lesse, so his effect is more or lesse, as it is said in Lapid. and staunceth bloud, and helpeth them that have Emorroides, & swageth feruent water, & suffereth it not to boile, as it is said in Lapidario. Dioscorides saith, that it swageth both wrath and sorrowe, and helpeth against euill thoughtes and phrensie, and against sodeine death. And hath the shape of a mirrour, and the Image that is therein, is seene in a hollow mirrour.

*Additiō. (*The Topases grow in the Ilande of Zeilam, and are named of the Indians Purceragua: It is a harde and fine stone, and of equall estimation with the Rubie and the Saphire, because al these three are of one kinde: the perfect coulour of this is yeolowe, like vnto fine beaten golde, whereof some be more pale & some white, and therefore of lesse value. And of these are small Diamondes, counterfeit.)

## Of the Turquesses. cap. 97.

This chapter is added.

TVrquesses are founde in Exer, in a place of Siech Ismael. Their mine is a drie earth, that is found vpon a blacke stone, which the Moores take of in small peces, and carrye them to the Ilande of Ormus, from whence they are brought to diuers parts of the world by sea and by land. The Ilands call them Perose. They are soft stones, of small weight, & not much colde, and to knowe that they are good and true, in the day they shall appeare like the clere skie blewe, and by candle grene, and the best sortes are not without some blacke spotte of the Pine whereon they grewe. The Indians know none other vertue but this fayrenesse.

## Of Turgote. chap. 98.

TVrgotes that is called Torcois also, is a white yeolowe stone, and hath that name of the Countrie of Turkie, there it is bred. This stone kepeth and saueth the sight, and bredeth gladnesse and comfort.

## Of Terra Sigillata. Chap. 98.

ACertaine veine of the earth is called Terra sigillata, and is singularly cold and dry. And Dioscorides calleth it Terra saracenica and argentea, and is some deale white, well smelling & clere. The chiefe vertue thereof bindeth and staunch eth. And pouder thereof tempered with the white of an Egge, stancheth bleeding at the nose: and helpeth against swelling of the sete, and against the golwte, if it be laide in a plaistre thereto, as it is said in Lapidario.

## Of Tartaro: chap. 99.

TArtarum is Wine dralles, and lyke to a soft stone, cleaning harde to the sides of the tunnes. Whose kinde is hot and drie in the third degree, and is good against scab and scall, and uncleanesse of the head: and it hath vertue to make thin, to wast, to cleanse, and to lare, as it is said in Plat.

## Of Vitro. chap. 100.

GLasse (as Auicen sayeth) is among stones, as a sole among men. For it taketh al manner of colour and painting, and is called Vitrum, as Isi. saith. For by his vertue he is bright and clere, & light shining, there through all that is conteined inwarde in other mettalles and in veines of earth is bid. In glasse all maner licour is seene outward such as it is within, & is shewed as it were to closed rien, that loke thereon, as Isidore saith. And glasse was first found beside Tholomeida, in the cliffe beside the riuer that is called Vellus, that springth out of the sote of mount Carmelus, at which shipmen ariued. For vpon the grauell of that riuer shipmen made fire of clots medled with bright grauell, & thereof ran streames of new licour, that was the beginning of glasse, as Isi. saith. Now glasse is made of ashes of trees and of hearbs, with strong blast of fire, with the which it is medled, now glasse, now bralle, & now both, & so turneth into glasse. When glasse is molt in the furnaice & perfectly cleansed, then it taketh pureneste, brightneste, & clernesse. Glasse is died with all manner of colour, so þt it followeth Iacinctus, Smaragdus, & other precious stones in colour & brightneste. Also it is so pliant that it taketh anone diuers and contrary shapes by blast of the Glasier, & is sometime beaten, and sometime grauen, as siluer, as Isid. saith: and no matter is more apt to make mirrours then is glasse, nor to receiue painting. But most workmanship is in white glasse, þ is next to Christal in colour. For it is often chosen before siluer & golde to drinke in, as Isi. saith. Also there be saith, þ the stone Obscurus is reckoned among kind of glasse. And this stone is somtime greene, & sometime blacke, & is clere and bright. And is called Specularis, and is with fatty sight. Of this stone many men make precious stones, as Isidore sayth. And all maner glasse hath this property, that it is most pliant, while it is melting hot and softe, and most brittle when it is colde and hard. And if it be broken, it may not be amended without melting againe. But long time passed, there was one that made glasse pliant, which might be amended and wrought with an hammer, as Isidore saith. And brought a Mole made of such Glasse before Tiberius the Emperour, and threwe it downe on the ground, and was not broken, but bended and folded. And he made it right and amended it with an hammer. Then the Emperour commaunded to smite off his head anone, least that his craft were knowen. For then Golde shoulde be no better then ten, & all other mettall should be litle worth, for certeine if glasen vessels were not brittle, they shoulde be accoūted of more value thē vessels of gold, as Isid. saith. Then glasse is cleane and pure, and specially bright & clere. And Images & shadowes be seene therein, and

is

is pleasant when it is melting hotte, and brittle when it is rotye and darke. And reserueth all colours, and followeth precious stones more in vertue then in value, and cleanseth away superfluitie and filth, as Auicen sayth. Powder thereof cleanseth the teeth, & doth away webs of the eyen, and helpeth greatly against the stone of the bleader and of the reines, if it be dranken with wine, as Auicen sayth.

*Additiõ. (But the powder of glasse must be verye fine, else will it frette a sunder the guts, and sodeinly kill the patient, for the powder made of glasse intreyed in Water, will kill sheepe, it maye as soone kill men, take some other medicine.)

## Of Ydaci. cap. 101.

YDachites is a precious stone of redde colour, and round in shape. And hath another stone within him, and soundeth by tinkling thereof. Neuertheless wise men meane, that tinkling is not the inner stone, but some spirit that is within, as Dioscorides sayth. This stone seemeth water, so that it seemeth that it containeth a manner well spring within it selfe. Therefore some men tell, that this is the stone that is called Enidrus. As is before in the same booke.

## Of Yrachite. cap. 102.

YRachites is a stone, the man that beareth it shall not be hit with any sicknesse, neither stung with Bees, as Dioscorides sayth. And so men weene, that it helpeth against venim.

*Additiõ. (*That is when he can get such a stone, that hath such a vertue.)

## Of Zimech. chap. 103.

ZImech is a stone of veine of the earth, wherein Lapis Lazuli is made, as it is said in Lapidario. The more lyker this stone is to the colour of heauen, the better it is, and hath small partes, as it were of golde medled thereon. Those that be whitest be most earthie, and therefore they be not so precious. Theie may be long kepte without corruption: and help against many euils, and against sounding, that commeth of melancholike fumositie, if they be giuen in due manner to ỳ patient. It shal neuer be giuen without it be ground ful smal, & oft washed ful cleane. And the signe of perfect washing thereof is, if the water that it is washed in, be little or naught died. This stone cleanseth & loseth wonderfully the quarteine, and shal not be giuen with the decoction. For then it should fall to the bottome, but after or before, & that with whey, as Dioscorides sayth, as it is said in Plat. And as Ceruse is made of plates of yron: so is Lazurum made of plates of siluer with vineger. But ỳ stone Lazurius is founde among siluer oare, & among gold oare. And oft in the veines of Lazurius be found Sapphires, Jacints, and other such blew stones.

## Of Zinguttes. cap. 104.

ZInguttes is a stone with glasse colour, if it be borne about ỳ necke, it helpeth against Vicipols. And stancheth blood, and putteth off rauing and phrensie. And if it be held to a tree that burneth, it quencheth the flame therof, as Dioscor. sayth.

(*There are many mo stones, whose hidden vertues are vnknowne for want of experience, which grow in fishes, beasts, birds, & men, as the stone in the Crabs head, the stone that groweth in ỳ female, and the stone called Bulgoldeli, sorth of a beast in the Indes, and these are good against all poisons, the stone that groweth in the mawe of an Oxe, or in the gall, the stone that is bred in the kidnis of a man, and all these serue to great and secret vses.)

*Additiõ.

FINIS LIBRI XV.



# ¶INCIPIT LIBER XVII.

## DE ARBORIBUS ET HERBIS.

After that by Gods grace and his helpe, this boke & treatise is now ended, in which is openly shewed ỳ propertyes of those things that be gendered in the earth within, as of pretious stones and mettall, and other things that be gendered in veines of the earth: Now we shal shortly speake and treate of such things as grow vpon the earth by the helpe of God. As of ỳ properties of trées, hearbs, fruits, and seds, & of mozes & rotes. But first we shall speake onelye of trées and hearbs, of whō mention is made by name in holy writ, in Text or in Glose, after the forme of the A.B.C.

### Of a Tree. chap. 1.

A Trée is called Arbor, and hath that name of Arua, fieldes. For it cleaueth to the earth, and rots be fast therein, as an hearbe doth, as Isidor. sayth li. 16. ca. 5. A tree & an hearb commeth forth in one manner, & after one way. For of one commeth the other. For if thou lowest the séde of a tree, first it sheweth & springeth forth as an hearbe, and is then confect, and riseth and tourneth into the kinde of a trée. And in space of short time, that ỳ formes an hearb, turneth into a tender and young Trée, and is then called Arbusta, as it were the shafte of a tree. For the place wherin trées grow is called Arbustum, and where Willowes growe is called Salictum, as Isidore sayth. In libro de Vegetabilibus Arist. setteth these properyes of trées and of plants, and sayth that in Trées, and in plants is lyfe and vertue, lyke as in beastes, but diuerslye. For in plantes life is hidden, and in beastes it is openly knowne, perfect and complete.

For trées meue not from place to place, as beastes doe, nor chaunge appetite and liking, nor séeleth sorrowe, though some philosophers meane otherwise, as Anaxagoras & other, that Aristotle reprœueth. In plants is life vegitatiue, and thereby humour is drawne to saue and to fed the trée or plant, but therin is no sense of feeling, and so it sorroweth not when it is kelwen or cut, nor hath any séeling when it is nourished & fed, nor it waketh not, nor sleepeth, nor it breedeth not in nor out, nor hath other conditions, that belong to the soule of feeling. Nor a Tree gendereth not, nor is gendered by medling of male and female. But a tree hath vertue of it selfe of feeding, and maye thereby bring forth another like it selfe in kinde. But this might and vertue worketh not in deede, but by some outward helpes by help of times of ỳ yere. Winter needeth to gather together ỳ seminal humour: Springing time needeth to bring out the humour. For then is not great colde, freesing nor thrusting outward, neither strong heat burning ỳ seed, nor corrupting it. Also the Sun needeth to resolue & temper the parts therof, that were before congealed by cold. And heat cōmeth in & departeth ỳ humour seminal from ỳ humour ỳ nourisheth & feedeth. Also earth is more needfull to trees and hearbs, then to other things ỳ gender: for ỳ well of feeding of a tree is of earth, as the Sun is well of generation therof, as of the cause that worketh. Therfore in li. de Plantis Aristotle sayth that the earth is mother, and the Sun father of trees and of hearbes. For the earth feedeth, as the mother, and the Sunne worketh as the father. In Trees and Plantes, some men take hede of generation, of feeding and nourishing, of increasing, and of the rotes, yearelye renouation,

Of ỳ refreshing causes, by ỳ which trees and vere fruit

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tion, and sæne no purgation by vrine nor by dirt, suppose therefore that trées bee more perfect then beasts. But Aristotle repreweth this, and saith, That a trée is bound to the earth, and hath no mouing of it selfe, nor of the whole, nor of partes thereof: Neither hath any determinate shape in the partes thereof, so that the partes thereof be diuerse, and ordeined to diuerse offices and doing by diuerse formes and shapes: as the eie of a beast for to sée, & the eare for to heare, nor hath a perfect soule, but a part of a parte of a soule, that is a soule vegitatiue. But a beast hath mo workings and more noble then a plant.

A trée is diuers in substance, in vertue, and in working. For as Aristotle saith, lib. de Vegitabilibus. cap. 2. Some trées haue Gum, and Rosen, and the cause is, for passing much humour is not all defied of heate, neither tourneth all into fæding of the trée, but it is put outwarde, and is there coled with cold aire that is thereabout. Also some trées haue knots, by meanes of which the partes gendered some after some, be bound togethers. Also they haue veines, that is chinkes: in the which kinde moisture is kepte, and passeth thereby from the earth into all the partes about. And haue also Pith in them, in the which the humour is sodde and defied before that it passe into the substaunce of leaues, of fruite, boughes, and twigges, as he saith. And hath rindes without to defend the trées within. For as the skinne doth in the body of a beast, so the rinde doth to the body of a trée, as Isidore saith. Also generally, as Aristotle saith, a trée taketh some fire and light: and hath the name Lignum, as Isid. saith, for it taketh some fire and light. And is called Lychnus, a wæke, for it giueth light to them that be present. Also the shafte of a trée that stretcheth from the rote vp to the toppe, is properly called Lignum, and hath somewhat within, as the pith, and thereof kinde hath succour when moysture of fæding and nourishing faylath without, as it fareth in fæding of a beast, when fæding and nourishing faileth in the members, then kinde hath succour of the blond that is in the veines, as sayth expresly Auicen and Isidore also. Also a Trée hath somewhat that belongeth thereto outwarde, as the rinde, boughes, leaues, twigges, blossomes, flowres, and fruite, and the toppe aboue, as Aristotle sayth there. A trée hath the rinde to saue and to kepe all that is within, boughes, and twigs to spread vp and about, leaues to saue and to defend fruite, that is tender, from harme and gricfes, and hath fruite to saue and multiplye the kinde, and hath a round toppe in complement thereof. And hath figure and shape as a piller commonly all rounde, and that is, as Albumasar saith, for euen spreading of humour into all the partes about, and for euen working of heate, that maketh digestion in all the partes about, and yet euery trée and plant hath a rote, and in the rot many manner knots and strings, and the rote is in stede of the mouth. By the rote humour is drawen to fæd all the trée, and knots and strings be in stede of sinewes, and binde together the parts that be contrined.

Also a trée hath superfluitie of parts, that be not kinde partes of office, nor nedfull to the being of the trée: but such partes be in a trée, as haire and nayles in the body. And therefore leaues & fruit fall of trées, by reason of withdrawing of humour, as haire falleth of beasts. For when the humour of fæding is scarce, then kinde withdraweth it from ỳ parts that be not nedfull, for it should not faile in the partes that bee nedfull. Therefore generally leaues fall off Trées in winter time, yet neuertheleſſe they abide in some trées, as in bore, & such other, eyther for plenty of humour, or gleamincſſe of humour, or for sadneſſe and soundnes of the trée, for Trées with thinne substaunce and not harde, but full of hoales and pores, lose their liues, namely, when the humour of fæding is thinne and scarce.

Also trées be diuers in multitude of parts, and in greatneſſe and in smalneſſe, and in strength and in feblencſſe. And the cause is, for in some great trées, humour is milkie, as it fareth in figge trées. And such humour is able to spread himselfe in length & in breadth. In some trées the

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humour is gleamie, and may not spread himselfe, for the partes cleave together, as it fareth in Pech Trees. And this is the cause of tittlenesse & scarcitie of parts of Trees, heardes, and grasse: But such gleaming is not cause of feblenesse in Trees, heardes, & grasse, but if ỳ humour be to scarce, as the peate insufficient and unperfect. Also in some Trees ỳ humour is thinne and of hot and of drie complexion, and ỳ is cause of strength and of mightynesse of things is right & subtill, and thirsteth; and therefore such humour spredeth, & the tree waxeth in great quantity. Also in partes of Trees, such time have of continuall in quantity, & lyknesse, for equalitie in quantity and lyknesse in shape, commeth of plenty of matter, such interiselle of heate ỳ worketh: and ỳ contrary chaunce of contrary cause. In the same wise, maie falle thin streames of softnesse and tendernesse, for softnesse commeth of heate ỳ is not sufficient to make the humour thare and cause. Also Trees, heardes, & grasse, bee diuerse in the manner of fruit bering: for some trees, as Aristotle saith, beare fruit aboue ỳ leaues, and ỳ is for strength of the fruite, and neede of heate of the sunne to make digestion in ỳ humour therof. Some beare fruit vnder the leaues, and that for feblenesse of the fruite, least the fruite be corrupt with greate heate or colde. And some fruite hangeth by a stalke, and the cause thereof is, by reason of vnmightye humour, and vnmightie heate, ỳ maye not holde the fruit outwarde. And generally euerye Tree hath a moyll rote, ỳ is meane betweene the Tree and the earth, of which earth the Tree hath feeding and nourishing. Therefore the Grecians call the rote the life of the tree. For it bringeth lyfe thereto, and hath a stocke or a shafte ỳ stretcheth vpwarde, by helpe of the rote. And ỳ is needfull, as Albumasar sayeth, to sustaine the body thereof. Therefore it is lykened to the nature of the bodie of a beast that beareth all the limmes and members. And so that stocke is a steadfast foundament of the Tree, and holdeth vp the boughes and fruites thereof. Also in a harde Tree is softe pith. And Aristotle sayeth, some men call the pith the mother of the Tree. For therein the seminall humour of the Tree is set, as a childe in the mother. And some men call it the guts of the tree, for therein the pared feeding is departed from the impure, as is in the guts of a beast. And some men call it the heare of the Tree. For thereof commeth meaning of life, as life of feeling continuetie of the heart of euery beast. Also euery Tree hath a rinde to make it steadfast and fast, and the rinde bereth out small humour, written outwarde and dried with heate of the aire, as the Tree within bereth ỳ of great humour and vyle essentially, and moist accidentally, as Aristotle saith, and Albumasar also.

And some Trees and heardes growe in Orchardes and in Gardeines ỳ and bee tame Trees and heardes. And some growe elle where, and be called wilde Trees & heardes. And Trees & heardes of gardeins should be wild, if they were not kept and pared and dyed, as Aristotle saith. And some such Trees beare very fruite and vyle, because of vitiuous humour and vyle that is sufficient, and some beare none for default of such humour. And in some trees ỳ leaues fall sone, by reason of thin humour and not fattye, ỳ vtterly sone. In some is the contrarye, for the cause is contrary. Also as Trees and heardes be diuerse in quantitye, so they be in fairnesse and foulenesse. For they be both fayre for euennesse of matter, and for faire ordeining and setting of partes, and for sufficient heate ỳ worketh, and stretcheth in right and due disposition of kind. Foulenesse commeth of the contrary, both in Trees and in heardes. Also they be diuerse in fruit, good and euill: and ỳ is for more or lesse sweetnesse of kinde humour, or for the heate ỳ worketh hath lesse or more due proportion to the matter, and to the humour materiall.

Also Aristotle sayeth there, that wilde Trees and plants beare more fruit then Trees & heardes of gardeins: and Albumasar saith, that that is for more plentye of humour that is little fattye and gleamie, and some diuided and departed, and springeth out and tourneth into kinde of fruits. But fruit of gardeins is better

them fruit of wild trées, as Auic. sayeth. Albumasar saith, that the cause is plenty of more humour, fatte, airis, and swift, ꝑ is perfect in the matter of fruit of gardeins. Also Trées and hearbes be diuers by diuersitie of places, that they growe in. For some growe in drye places, and they be lesse in quantity for defaut of humour, & some in moist places and by riuers and ponds, and by the sea side, and ofte such be great in quantitye. But Trées ꝑ growe by strond of salt water, growe not fast, for much sand and gravell and dryenesse of ꝑ humour that is drawne. But beside the red sea this sayleth, as Aristotle sayth, where be great Trées, and that is by reason of much humour and greate heate, as Albumasar sayeth. Also they be diuers in leaues and in variation of flowres: for some have sharpe leaues, & ꝑis by reason of mastry of earth & of drines, & some have smoth leaues, for euennesse of moisture of water, & due proposition of heat, some have cloven and ragged leaues & broad, as the vine, and ꝑ is for mastry of earth, & purgation of gleamye matter, & euennes of heat, ꝑ stretcheth out the matter euenlye all about. For in such plants the fatty humour & gleamye passeth into the matter of fruit, & watrye humour and earthie into the matter of leaues, as Albumasar saith. Also Trées & hearbes be diuerse in figure & shape of the vttermost partes. For in some the vttermost partes be shapen toppewise, or pycheswise and sharpe. As it fareth in thornes, therein beate drawyeth the most thinne humour swiftly to the vttermost parts, & dryeth it, and worketh it sharpe, & joyneth it with the stock and the rote, as Albumasar sayth: a contrary shape commeth of contrary cause. And this same is seene in fruit of Trées, as Arist. sayth. For fruite is of diuerse shape, and is not all cornered, neither all straight on a straight line, but some fruit is rounde for euennesse of matter of humour, & for euen working of the vertue ꝑ worketh, & of beate, by the which working the partes of matter is euen stretched and spread from ꝑ middle to the roundnesse about, & cornered shape commeth of contrarye cause. Also they be diuers in coulour and chewe, for both fruit and flowers, boughs, and twigges be diuerse in tree, as Aristotle saith. Of cold humour, earthie, and melancholike, cometh blacknesse in fruit, and soule coulour, and of hot humour commeth red colour, & so of other, as Albumasar sayth. In all the foresayde ben diuersities of humour ingendred in diuersitie of humour, that hath the mastry, and of heat that worketh digestion and disposition in the substance. Also trées and hearbes be diuerse in riping of fruit. For in some trées & hearbes fruite ripeth sone, as Aristotle saith, as Mulberies and Cheries, and other such, and that is for the heate is strong and mighty to worke in the moysture, & to make the fruit ripe swiftly and sone. For ꝑ humour is obedient, & letteth not the working of heat that maketh digestion, and some fruit ripeth late for greatenes of humour, matrie, & moistenesse, and for unmight of heate that worketh digestion. And that falleth mast in wilde Trées. And for ꝑ same cause some trées burgen sone, and some late. And leaues spring some by reason of much watrye humour undigested, and not fatte, that worketh out sone to the bitter parts of trées or of hearbes. And of contrary cause commeth the contrarie.

## Of Arbore aromatica. Chap. 2.

A Trée of good savour hath sometime the good smell in the rinde, and sometime in the flowre, and sometime in the fruite, as it fareth in Sinamom, that is a rinde, and the Mace in the flowre, and the Nutmeg is the fruite. And Albumasar sayeth, that the cause of good smell is dry and earthie, and subtill, medled with subtill watrye matter, and as ꝑ mastrie hath more or lesse in one part of the Trée, that parte smelleth better then another, & some Trée smelleth well in euerye part thereof, as it fareth of the Trée Balsamus. All the partes thereof hath good savour, as it shall be shewed hereafter among trées and hearbes with good savour. Some growe and have in themselves matter seminall, and come

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forth by couenable medling of elements. And some be multiplied by planting, and of rootes and rotes, or stocke, and seedes. And some haue multiplication by grafting of stockes, as Albumasar sayth. Among all grafting of Trees, the best is, when the grafte and the stocke be like, as Aristotle saith, and this hath double vnderstanding, other plantes of one like kinde, as if a figge grafte be graffed on a Figge tree, and Vine on Vine stocke, or elle of those trees that haue humour proportionall and accordyng eyther to other, so that the humour of that one be accordyng to nourish, and to feede that other, as when a Peare is graffed on an Apple tree, and againewarde. And it is to wit, that a grafte that is graffed on a stocke, tourneth and chaungeth the vertue and qualitie of the stocke into his owne vertue and qualitie. And if an Olyue be graffed on a stocke of Bete, the vertue of the Olyue commeth downe in the stocke of Bete, & maketh it hard, and maketh it dure a certeine time. And at last it drawyth the humour to himselfe, & tourneth and chaungeth the stocke into his owne kinde and kinde, as Albumasar saith, super finem primi lib. And he saith there, that lightly good trees come not of euill seede, nor of good seede, or of a good vse euill trees: though the contrary be oft seene among beastes. Albumasar sayth, that that is, for a tree is fast in the earth, and taketh nourishing of the earth in one wise, and beastes not so, for diuerse complection and contrary appetite. Therefore it is otherwise to beastes then in hearbes and in trees. Also it is so of all kinde of trees that by tilling and crafte wilde trees may be turned and chaunged into the kinde of trees of gardeines. And Aristotle setteth ensample therof, & saith, that by crafte of tilling, bitter Almonde trees be made swete and sauoury, and so a Pomgranard is made mene sowre. Also he sayth, that a tree with thick rinde is made some barren, and that is for default of fattie humour, that is the matter of fruite, or elle for the harnesse of the rinde, that letteth the euaporation of that humour, that is noyful in a tree, and he saith, that if a roote of a tree be slitted and cloue, and a stone put in the cliffe, the tree shall beare fruite againe. And Albumasar telleth the cause, and saith, that at this cleft, the said noyful humour passeth out, with the heat of the Sonne and of the aire about, commeth and wasteth the corrupt humour.

Also there it is said, that Almondes and pomgranards leese their malice by craft of tilling. For Pomgranards amende, if they be dunged with swines dirt, & watred with fresh water. And Albumasar telleth the cause, and sayth, that heat and dryenesse of such dung, abateth superfluity of water in Pomgranards, but fault passing heate, and dryenesse, turneth the fruite into bitternesse, it is good to put thereto fresh water, to temper the malitie of heat & of dryenesse.

Also if nailes be pight in an Almond tree, graines of gum come therof, and that long time, and superfluity of water that letteth the breeding of vnctuous humour that is the matter of fruit. And so thereby the tree is altered from his malice as Albumasar saith: And there it is said, that by tilling, wilde trees and hearbes taketh kind of trees and of hearbs of gardeines, and beare well fruite. To make a wilde tree change from his malice into goodnesse, place and trauaile in tilling helpeth most, and namely time of the yeare, in the which it is set and planted, as Aristotle saith, and he setteth ensample of Bolemo, that is Henbane seede, for that that groweth in Persia is benimous: & it is good to eat, if it be brought and set in Aegypt, or in Ierusalem. And that commeth, as Albumasar saith, for the temperate place bringeth it out of intemperatnes, & maketh it good to eate. Also time helpeth much such a chaunging. For Aristotle saith, trees that neede to be set, be most set in springing time, and that for temperate heate and moysture, that conserueth heate and moisture in trees and in hearbes. In winter be few set, and that for passing colde and moysture: and also in Haruest for colde and dryenesse, and least in Sommer at the rising of the starre Canicula, and that for passing heate and dryenesse that consumeth and wasteth kinde moysture in hearbes and in trees,

Bolemis in the olde coppie.

Hoscyamos.

and namely in the rote.

In Aegipt trees be set once in a yere, when the drinesse of the land is destroyed with flowing of the riuer Nilus, as Aristotle saith, and Albumasar also. Also there it is sayde, that in Trees growe diuerse twigges and braunches. For some spring of the rote, and some of the stock, and some by the grounde, and some in the boughes on high at the toppe, and some in the middle. And the cause of this diuerse springing, is diuers humour watrye and light, thynne, and not bustuous, that is the matter of leaues, and is not like plenteous in all Trees, and heat worketh diuersly in Trees. And therfore of that humour springeth diuerse twigs and braunches. Also some beareth fruite once a yeare, and some ofter. But the last fruite ripeth not, but abideth raw, and grene, & not ripe, for heate may not ripe such fruit because that winter is nigh. The common vse is most to beare fruit perfectly once a yere, for once a yere sad is gathered, and once heate may spread humour to the vttter partes of the Tree, and tourne it into fruit, and maketh the fruit perfect and ripe.

Also some Trees be fertile long time, for much heate and fattye humour, as it fareth in the figge Tree, and some beareth one yere, and rest another, as the Olyue. The cause therof is, for in the second yere ỳ tree is nourished, and the humour restored. For in the first yere so much humour tourneth into kinde of fruit, ỳ the seconde yeare needeth to restore the humour, though it beare many boughs in restoring time, yet it beareth but little fruit ỳ time. Also some Trees be more fruitfull in youth then in age, for they haue more heate and humour in youth then in age. Some againeward beare more fruit in age then in youth. And ỳ reason hereof is, as Albumasar saith, for in youth is more moisture therin, then kinde heate may dede, and so it is inobedient vnto heate: but in age is lesse, and so it is obedient to the heate digestiue, as it fareth in Almonds, in pires and in Peares, as Aristotle saith an ensample there.

Also Aristotle saith, that both wilde Trees and Trees of gardeins be diuers, for some be male, and some be female. For the male Tree is more thick, hard, sadde, and drye, and hath more boughes then the female, and the fruite therof is more short, and ripeth better, and the leaues be diuerse, and the grafted also: and the cause of all this, as Albumasar saith is, for in the male Tree is more heate and dryenesse, then in the female, that bindeth the partes of the male trees fast and sadly together, and maketh the Tree more thicke and sadde. As strong heate multiplyeth humours, and drieth and spreadeth into grosse partes, and maketh the Tree more thicke of boughes. So greate drienesse wasteth moisture, and maketh the Tree more drye. Also in a male tree sad partes & straight letteth much humour to passe to one place of the Tree, that may tourne into substance of fruite. Therefore the fruite of a male Tree is short. Also the leaues of male and female be diuerse, for the leaues of the male be short, & lesse in quantitye, & more narrowe for multrie of drienesse, also ỳ male hath harder grasses then the female, & the reason of that is, for in the female is more moisture then in ỳ male. And Aristotle saith, that if leaues or the powder of leaues, or the rinde of a male Palme be put to the leaues of the female, so ỳ they cleaue together, the fruite of the female shall be the sooner ripe. For it letteth the falling of the leaues, and of fruit, vntil the digestion be complete, and the reason hereof is, as Albumasar saith, because the male Palme increaseth heate in the female, & that by meane of the aire that cometh from ỳ male to the female, & thereby ỳ heate of the female is excited to worke digestion, the which Aristotle calleth Pepensim, lib. 4. Metheororum. And Aristotle saith, that ỳ male and female be knowen by burgening & springing. For the male burgeneth and springeth sooner and swifter then the female, & that is by reason of most perfect heate, and they be knowen by smell, for the male smelleth more then the female: for more small and subtill smoak is resolued of the male then of the female. Also Aristotle saith, that the wind bearyth smel

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of the male to the female, and so the fruit ripeth the sooner together, for the partes of the fruit of the female cleave together til it be ripe, when the leaues of the male be taken to the female. Albertus saith, that if the leaues of the male Palme bee put to the leaues of the female, they cleave so together, that vneth they maye be departed asunder, without cutting or carning.

Also Aristotle saith, that wild figtrees helpe figge trées of gardeines if they be set right afore them. For the wilde be more hote & dry then the other, and therefore they ayde heate, and comfort those of gardeins. Also the humour of a wilde figge tree, resolued and laid to the rut of a figge tree of gardeins, comforteth and helpeth the fig tree of the gardeine. And Aristotle saith, that the Pomegranard helpeth and comforteth Olives, if it be planted therewith. These properties of trées we taken of Aristotles wordes, lib. primo de Vegitabilibus, and of Albertus Glo. that translated and expounded the same. Libr. 18. de Animalibus Aristotle saith, that all trées that beare fruit euery yere, be made fatte. All trées (he saith) that beare too much fruit, be same dry, when the fatting turneth into seed, that is, when the humour that shuld nourish and feed turneth into matter seminal. Other notable and noble properties of trées & of herbes, we may take out of the wordes of Aristotle & of Albertus, li. 2. Vegitabilium, where it is said, that a tree hath three vertues. For it hath fattening of the earth, and ioyning and ouling of the water, and steadfastnesse of partes together, and fatnesse of the fire, and stretching and spreading and bearing & riping of fruit, of ayre & of fire. For a watry thing is not fattened, neither holden together without heate of fire, and it is shewed there in Aristotles ensample.

For burnt tile is not ioyned nor fattened to holde together without fire, that washeth the watrye partes, and dryeth and hardeneth the earthly partes. A tree hath softnesse and pores of Aire, of Water, and fire together, and ought to growe and to leare of the water. For a thing that is vtterlye harde and fadde, may not beare more and more, as Aristotle saith there. Therefore the greatest tree sinketh not in water, though it be beame: where a little gobbe and small stones sinke anon. And that is for a tree with many boales and pores hath much aire within the pores. And therefore it fleeteth aboue the water. But trées that be moist and full, as Ebenus, and such other like, sinketh in water sodeinly to the grounde, as Aristotle saith there. It is also sayde, that the ayre is pulled out of the blacke Ebenus, and therefore it sinketh in water. The other that is porye and vnctuous fleeteth aboue the water, for it hath much aire. And the water beareth it vp by kinde, as it fareth of leaues & feathers & of all vnctuous things. For as Aristotle saith, it is the propertie of the water to beare vp substaunce of ayre, and to lette heauy things sinke. Therefore things that be softe and full of holes, to take in aire, fleete on the water. And things that be sound and sad, sink down to the ground. Also earthie vapours and watry, fattned and congealed with heate of the Sunne by matter of herbes and of trées, which being medled with hot things and fatye, and by vertue of the starres, taketh perfect shape & forme of herbes and of trées touching seed and fruit. Also heate closed in the humour, that is congulate, draweth fresh water to feeding and nourishing of the tree. And the vtter heat of the Sunne helpeth thereto.

For working of vtter heat of it selfe maketh digestion in the kinde humour in the same place, and turneth it into a tree, and so as Aristotle saith in mountains for the ground is so sweete, and conueyeth sweete humours, therefore therein trées springeth, and fruit ripeth soone. For mountaines draweth to them sweet humours. And the small and clere ayre helpeth both in drawing and in digestion, and the humour fourmeth soone into substaunce of a tree, as Aristotle saith. And there it is saye, that sometime colde aire driueth the heat into the earth, and then the partes thereof be gathered with moisture of water. And by the heat that is driuen into the earth by cold, the vapour that is so congulat turneth into the

and namely in the rote.

In Aegipt trees be set once in a yere, when the drienesse of the land is temped with flowing of the riuer Nilus, as Aristotle saith, and Albumasar also. Also there it is sayde, that in Trees growe diuerse twigges and braunches. For some spring of the rote, and some of the stock, and some by the grounde, and some in the boughes on high at the toppe, and some in the middle. And the cause of this diuerse springing, is diuers humour watrye and light, thinne, and not bonye ous, that is the matter of leaues, and is not like plenteous in all Trees, and heat moueth diuerse in Trees. And therfore of that humour springeth diuerse twigs and braunches. Also some beareth fruite once a yeare, and some ofter. But the last fruite ripeth not, but abideth rawe and grene, & not ripe, for heate may not ripe such fruit because that winter is nigh. The common vse is most to beare fruit perfectly once a yere, for once a yere sad is gathered, and once heate may spread humour to the vttre partes of the Tree, and tourne it into fruit, and maketh the fruit perfect and ripe.

Also some Trees be fertile long time, for much heate and fattye humour, as it fareth in the figge Tree, and some beareth one yere, and rest another, as the Olyue. The cause therof is, for in the second yere ꝑ tree is nourished, and the humour restored. For in the first yere so much humour tourneth into kinde of fruit, ꝑ the seconde yeare needeth to restore the humour, though it beare many toughwin restoring time, yet it beareth but little fruit ꝑ time. Also some Trees be more fruitfull in youth then in age, for they haue more heate and humour in youth then in age. Some againstwarde beare more fruit in age then in youth. And ꝑ reason hereof is, as Albumasar saith, for in youth is more moisture therin, then kinde heate may dulle, and so it is inobedient vnto heate: but in age is lesse, and so it is obedient to the heate digestiue, as it fareth in Almonds, in pires and in peares, as Aristotle saith an ensample there.

Also Aristotle saith, that both wilde Trees and Trees of gardeins be diuers, for some be male, and some be female. For the male Tree is more thick, boystous, and dyre, and hath more boughes then the female, and the fruite therof is more swete, and ripeth better, and the leaues be diuerse, and the graffes also: and the cause of all this, as Albumasar saith is, for in the male Trees is more heate and drynesse, then in the female, that diuydeth the partes of the male more subtil and subby together, and maketh the Tree more thicke and seuer. So strong heate multiplyeth humour, and fretteth and spreadeth into grosse partes, and maketh the Tree more thicke of boughes, fowgrete kyndly, walketh moisture, and maketh the Tree more dyre. Also in a male tree sad veines be straight letteth much humour to passe to ore place of the Tree, that may tourne into substance of fruite. Therefore the fruite of a male Tree is short. Also the leaues of male and female be diuerse, for the leaues of the male be short, lesse in quantitye, & more narrowe for mastrie of kinelle, also ꝑ male hath harder graffes then the female, & the reason of that is, for in the female is more moisture then in ꝑ male. And Aristotle saith, that if leaues or the powder of leaues, or the rinde of a male Palme be put to the leaues of the female, so ꝑ they cleaue togethers, the fruite of the female shall be the sooner ripe. For it letteth the falling of the leaues, and of fruit, vntil the digestion be complete, and the reason hereof is, as Album. sayeth, because the male Palme increaseth heate in the female, & that by meane of the aire that cometh from ꝑ male to the female, & thereby ꝑ heate of the female is excited to worke digestion, the which Aristotle calleth Pepersim, lib. 4. Metheororum. And Aristotle saith, that ꝑ male and female be knowen by burgening & springing. For the male burgeneth and springeth sooner and shutter then the female, & that is by reason of most perfect heate, and they be knowen by smell, for the male smelleth more then the female: for more small and subtill smoke is resolued of the male then of the female. Also Aristotle saith, that the wind bearyth smok

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of the male to the female, and so the fruit ripeth the sooner together, for the partes of the fruit of the female cleaue together til it be ripe, when the leaues of the male be taken to the female. Albertus saith, that if the leaues of the male Palme be put to the leaues of the female, they cleaue so together, that vnneth they maye be departed asunder, without cutting or carving.

Also Aristotle saith, that wilde figtrees helpe figge trées of gardeines if they be set right afore them. For the wilde be more hot & dry then the other, and therefore they exsite heate, and comfort those of gardeins. Also the humour of a wilde figge tree, resolued and laid to the rut of a figge tree of gardeins, comforteth and helpeth the fig tree of the gardeine. And Arist. saith, that the Pomegranard helpeth and comforteth Olives, if it be planted therewith. These properties of trées we take of Aristoteles wordes, lib. primo de Vegetabilibus, and of Albertus Glo, that translated and expounded the same. Libr. 18. de Animalibus Aristotle saith, that all trées that beare fruit euery yere, be make liue. All trées (he saith) that beare too much fruit, be same dry, when the fatning turneth into seed, that is, when the humour that shuld nourish and feed turneth into matter seminal. Other notable and noble properties of trées & of herbs, we may take out of the wordes of Aristotle & of Albertus, li. 2. Vegetabilium, where it is said, that a tree hath three vertues. For it hath fattening of the earth, and ioyning and vniting of the water, and stablishnesse of partes together, and fatnesse of the fire, and stretching and spreading and bearing & riping of fruit, of ayre & of fire. For a watry thing is not fattened, neither holden together without heate of fire, and it is shewed there in Aristotles ensample.

For burnt tile is not ioyned nor fattneth to hold together without fire, that wasteth the watrye partes, and ioyneth and parteneth the earthly partes. A tree hath softnesse and power of Aire, of Water, and fire together, and might to growe and to ware of the water. For a thing is bitterlye harde and sadde, may not ware grene and moyst, as Aristotle saith there. Therefore the greatest tree sinketh not in water, though it be heauie: where a little golfe and small stones sinke anon. And that is for a tree with many holes and pores hath much aire within the pores: and therefore it fleeteth aboue the water. But trées that be moist sad and fast, as Ebenus, and such other like, sinketh in water sodeinly to the grounde, as Aristotle saith there. It is also sayde, that the ayre is passed out of the blacke Ebenus, and therefore it sinketh in water. The other that is poyre and vnctuous fleeteth aboue the water, for it hath much aire. And the water beareth it by by kinde, as it fareth of leaues & feathers & of all vnctuous things. For as Aristotle saith, it is the propertie of the water to beare vp substaunce of ayre, and to lette heauy things sinke. Therefore things that be softe and full of holes, to take in aire, flete on the water. And things that be sound and sad, sink down to the ground. Also earthie vapours and watry, fattned and congealed with heate of the Sunne by matter of herbes and of trées, which being medled with hot things and fyre, and by vertue of the starres, taketh perfect shape & fatnes of herbes and of trées touching seed and fruit. Also heate closed in the humour, that is congulate, draweth fresh water to feeding and nourishing of the tree. And the vtter heat of the Sunne helpeth thereto.

For working of vtter heat of it selfe maketh digestion in the kinde humour in the same place, and turneth it into a tree, and so as Aristotle saith, in mountaines for the ground is so sweete, and congreweth sweete humours, therefore therein trées spring, and fruit ripeth soone. For mountaines draweth to them sweet humours. And the small and cleere ayre helpeth both in working and in digestion: and the humour turneth soone into substaunce of a tree, as Aristotle saith. And there it is saye that sowning calme aire driueth the heat into the earth, and then the partes thereof be gathered with moisture of water. And by the heat that is driuen into the earth by cold, the vapour that is so congulat turneth into the

In ꝑ olde coppye this hearbe is named Mẽphar.

substaunce of a Tree, and by strength of heat the place cleaueth & chinneth, and so thereout springeth ꝑ hearbe or tree. Also sometime aire medled with water and ꝑ earth in ꝑ bottome of water, runneth together and is sad, and by doing of terminate heate, & digesting ꝑ mired thing confused, the plant is gendered. As it fareth in ꝑ hearbe ꝑ is called Henipher, and in other small hearbes and grasse, ꝑ are wont to growe in water. And the leaues therof couereth ꝑ water, & though these hearbes and grasse grow and spred not full wide, yet they growe vpwarde, for small aire and fresh water ꝑ beareth them vpward, and for sadnesse of ꝑ earth and grounde ꝑ sustayneth the rotes. And of the grounde the hearbe hath greennesse in the rote, and sustaining of ꝑ stalke in the rearing thereof.

And Aristotle sayth, ꝑ in places essencially cold, and accidentally hot, as those in which hot water runneth oft times, springeth a plant. For heate of ꝑ water drayweth ꝑ colde humour vpwarde about ꝑ earth to the place of meddeling. And so of ꝑ aire and of the earthlye vapour, with watrye humour, by ꝑ heate of ꝑ water and of the starres, the substaunce of a plant is gendered. But ꝑ saileth not, but in long time, as Aristotle sayth, by reason of accidentall heate, ꝑ is not according to the gendring of such a plant. And Aristotle sayth there, that hearbes that men eate, growe better in plaine places and in high, & in hot places, then in cõtrary places therto, for in plain places and euen is much moysture, and namely when the ayre is swete and temperate. And so it is in right high places, for there is cleane and pure aire, and much swete humour, and ꝑ is by reason of spoungings and holes ꝑ drayweth and retayneth the swete humour. And therefore oft in mountaines groweth more fruite & better then in valleys, for in valleys is harde meeting of the ayre. And so of concussion of the aire, thicke vapour fetteth full sone, and so there is euill digestion. And thereof it commeth, ꝑ there is found salt humours, as Albertus saith. And salt water is more heauie then fresh, as it is shewed in Aristotle. Ensample, where he saith, ꝑ an Egge sinketh anon in fresh water, and swimmeth in salt water. For salt water is earthie, & thicke, and beareth vp ꝑ heauinesse and weight of ꝑ Egge. Therefore fresh water is more easilye drawen to high places then salt water. For fresh water is pure, thinne, light, and clere: and Aristotle saith, that in salt claye and tough, and fattye, plantes growe sone. For such claye is sone chaunged and made fattye, as Albumasar sayth: and farther, if a plant shall be durable, it needeth ꝑ it haue humour well digested & fattie. For plants ꝑ haue humour not well digested, wither sone in greate colde: and so a Caulstock dureth not ouer three yere, but if men grasse theron a plant, and ꝑ kinde of ꝑ grasse goeth into ꝑ stalke, and therof is made good digestion, & turneth into ꝑ kinde of ꝑ grasse, it dureth long time: also somtime an hearb groweth out of an hard stone, as Ari. saith, for aire closed in a stone, desireth to passe vpward, but whẽ it findeth no frẽ passage for hardnesse of ꝑ stone, then it moueth to ꝑ partes of ꝑ stone, and of his owne stirring it warmeth, & when it is once hot, it drayweth vpwarde the humour that remayneth in ꝑ stone, and vapour with ꝑ humour, with a litle resolution of partes of the stone goeth out: and of ꝑ vapour and humour issued out of ꝑ stone, sometime springeth an hearbe by helpe of heat of ꝑ sunne, and helpeth ꝑ aire ꝑ was before hot, and maketh digestion of ꝑ humour ꝑ issued out of ꝑ stone, and turneth it into ꝑ kinde and substaunce of an hearbe or a Tree, but such an hearbe or a tree dureth not long, but it be closed vp in earth, or watred with fresh water, and tempered with temperate aire, and that for scarcitie of humour.

And Aristotle saith, ꝑ a plant springeth the sooner if it be nigh the sunne, that is to vnderstand, toward the East, and that is because of sufficient heate, and springeth later toward the West, & that is, for it is farre from heate. And Albumasar saith there, that euery hearb or tree is kept by temperate weather. For ouer much moisture stoppeth the pores and wayes, by the which fading and nou-

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rishing shoulde come vpwarde to make the tre stretch and spread. Also to much vines maketh the pores shrinke, so that nourishing may not passe to fede & norish the tre. And Aristotle saith, that euery hearb and tre nedeth foure things. Certaine sede, perfect and ripe in his owne kinde, and saued without rotting, and conuenable ground to the generation of the plant, and moderate water, that is to vnderstand temperate humour, and meanly temperate aire. For as Albumasar saieth, if the aire be to hot, than kinde heate passeth away by the pores, which be opened: and if the aire be to colde, it shall stiffle the plant. The first twaine nede to generation of the plant, and the other twaine to feding and preseruation thereof. Also medicinall spicerie and plants that grow in mountains, be lesse liking to eating, and their fruite is more harde to digesting, and that is for the vehement coagulation by the heat that worketh in the mopsture: & therefore such fruite nourisheth not much, as Aristotle saith. For Albumasar sayeth, the more medicinable a plant is, the lesse it nourisheth.

Also in places that be farre from the Sunne, grow not many plants, nor ther is no great breding of beastes in such places as Aristotle saith. And the cause is as Album. saith, for they the be straight vnder the euen North starre, haue continually halfe the yeare daye, and halfe the yeare night. Therefore plantes and beastes breede there but seldome: for it may not be in Summer for continuall heate, neither in Winter for continuall colde. Therefore as Aristotle saith: a plant that springeth there, hath no vertue, nor leaues, nor fruite, and that is, for defaute of heate in one time of the yeare, and for to much colde, in another time of the yere. And Aristotle saith, that a plant with many prickes, hath much fattie humour, and when it moueth it selfe by his owne heate, with helpe of heate of the starres, it is defied and tourned into substaunce of the graffe that is graffed therein: and heate of life in the plant maketh that digestion with temperate bitter heat, and the plant groweth small & stretcheth vpward, & so a plant with many prickes hath this propertie, that a graffe of other kind may be grafted therein: and the is as Albumas. saith, for it hath much vnctuous humour drawen by outward heate, and so fattened togethers, and put out by inward heate, in many places, so that the ouer part of that humor is small, and thin, and pearcing, when it commeth vpward in the stocke, wherby it may open many waies and pores in the graffe, and enter therin and incorporate and consolidate the graffe to the nether stocke: and a graffe the is graffed in the nether stock, changeth & turneth the stock into the kinde of the graffe, and not againward. And the cause is, as Albumas. saith, for the stocke comforteth the graffe with the humour, & heate that ascendeth therto, & then the graffe defieth the humour and tourneth it into his owne kinde, and after sendeth his owne vertue into the nether stocke, and altreth the stocke, the it is graffed in, and conuerteth the stocke into his owne vertue and kinde. Also as Ari. saith, in fiue maner of wise, a plant is gouerned & commeth forth: of sede, of rooting, of humour of water, of planting, and of graffes of one into another.

Also Aristotle sayth, some hearbes & trées beare fruite rather than leaues, as those trées that haue much fattie humor that is matter of fruite: and when the humour is defied with kinde heate and with heat of the Sunne, it turneth into fruite and ripeth anone: and the abundaunce of fattie humour letteth the watrye humour, that is the matter of leaues, that it may not breake out into leaues in such a tre before the fruite: & some trées bring forth leaues before fruit and that is for defaute & scarcitie of fattie humour, and for plentie of watrie humour that is matter of leaues, & heate of the Sunne drawe the humour sooner to the place of springing of leaues, than the fattie humour to the place of springing of fruite. Therefore riping & fattie humour, that is the matter of fruite, is tarried, and the leaues first breaketh out and springeth. Also some leaues & fruite spring at once, as in those the haue the

foresaid humour according, and the inner heate euen working with the heate of the Sunne, in the aire, in either humour, and putteth out the watry humour into leaues, and the fattie humour into fruit. Also Aristotle saieth, that men in olde time meaned, that fruite and leaues are all in one kind, and they said that leaues be not, but by cause of fruite, and they be not diuers in maner, but by more digestion or lesse of watrye and rawe humour: for watry humour and thinne is some drawen by heate of the Sunne, and turneth into leaues: and the humour that is more fattie and digest tourneth into matter of fruite.

Also Aristotle saith, that though some trées be full of prickes, that commeth not of the intention of kinde, that gendereth the substaunce of the trée: but it happeneth of thinnesse of the trée, whereby the colde humour, that is but little sod, and issuing out by ẏ thinnesse of ẏ trée, is gathered into a pricke or a thorne by heate of the Sunne, and is great by the stalke or stocke, and sharpe at the end: for subtill humour, that is the humour materiall of thornes and prickes, passeth from the trée some and some, and stretcheth in length and in sharpnesse, and so doe all such trées, that be with parts shapen in maner of a top. Also generally all trées be greene without, and white within: for the matter of the inner parts draweth to white couloure, and the vtter parts draw to greene couloure. For the matter that is drawen inwarde, and is driuen outwarde into the barke, is somwhat digested & turned into greene, for greene is the middle colour betweene red, that commeth of the action and working of the perfect and complete heate: & betweene white, that commeth of imperfect.

Also Aristotle saith, that trées be diuers in figure & shape: for some stretch vpward, and some downward, and some aside, and some holde the meane: & those that haue small and thinne humour in their pith, the which humour is moued and drawen vpward by heate, be shapen or haue the forme of light of fire, that moueth in common vertue of fire. And such that haue in their pith thicke vertue of humour and watrye, growe downeward and be small: and so those parts moue downward by their owne heauinesse, and be great and lowe by the ground. In those that haue meane humour and are temperate betweene thicke and thin, some moue vpward, & is cause of mouing vp of the trée, and some moue downward, & is cause of greatnesse therof: and so as that humour is more or lesse digested in the rote and in the pith, the trée is more or lesse in figure & shape, for the first digestion is nedefull in the rote to the growing of the trée, and the second digestion is nedefull in the pith, for perfection, riping, dilatation, and conseruation. This double digestion, sufficeth the perfection of trées and of herbs, and the third is found onely in beastes, as Aristotle saith, and as Albumasar expounded.

Also trées be diuers in boughes, & in leaues, as the humour is more or lesse: and as strength of heat is more or lesse: for if the heate be strong with much humour, then spring manye boughes and leaues, and againward: and if the humour be small and thin, and able to be wasted and forediyed, than the boughes doe wither and the leaues fall, & the trée abideth all bare without any leaues: & the contrarye falleth in the contrarye cause.

Also Aristotle saith, that not alonely thornes and prickes in trées, be shapen in manner of topwise, but also the shape is found in fruit and in leaues: for if the wayes in a trée be first wide and large, and full thin in the beginning of the humour, and afterward be made narrowre by coldnesse and drinesse: then the fruit and leaues be great and large in the nether ende, and small and sharpe in the ouer ende, and that is for drawing of the more light part of the humour to the ouer ende by strength of heate, and putting of the heauie humour towarde the nether ende. Wel full ofte it happeneth, that fruite and leaues be sharpe in the endes, and shapen in manner of a toppe, when by the vertue of heate and by the thin and small humour the ouer part is

made

mane light, and the nether end is made sharpe, the humour in the middle stretching and spreading: and so the substance of the fruite and leaues be made small and sharpe at each of the ends by mistrie of his vertue: and great & large in the middle, after the manner of a top with two sharpe ends. Also Aristotle saith there, that some trees and herbes blome, and the blossome commeth out of small humour, and partly pure, that is in the pith: and is not all hardned nor digested, and disposed into the last perfection of fruite: but it is disposed to bring forth fruite. And for grevnie humor some trees haue no blossomes because of fatnesse, that humour may not be made smal and thin to spred out blossomes, as appeareth in the figge tree, that hath no blossome, for the cause aforesaid: and some haue no blossomes, for the humour is to thin, and may not be made thicke, as it needeth to the substaunce of blossomes, as it fareth in plants, and in other such, as Aristotle saith.

And so as the matter is diuers in the which heate worketh, so colours are diuers as well in floures, as in herbes & trees: but it belongeth not to this matter to pursue all this: and for noyance I holde it good to cease off at this time. Nevertheless, Aristotle putteth to diuers properties in the ende of the second booke, and I holde them not to be despised, there he saith, that a tree that hath great barke, is full high and broad, and that is by reason of stretching of humor and for putting of heate, for the thicke rinde, that receiueth and taketh the humour, suffereth it not to shed: and also the thicknesse of the rinde suffereth not the heate to open the pores to passe out, and so the tree must nedes stretch and spread, as it fareth in the Pine-apple, & in the Walme and in other such, as Aristotle saith.

Also there he saith, that trees with milke haue great fatnesse, & strong heate in the barke, and therefore the humours are resolued, and commeth to the vtter parts of the tree, and bredeth gum sometime thin flowing, and sometime congealed and fastned with colde also without, and sometime hard as stones or shelles, like that commeth sometime of the tree that falleneth the pruning together, and sometime as gum that moisteth and cohabiteth and wasteth the softe parties, and bindeth together the great pithes, as Aristotle saith.

Also Albumasar saith, some trees changen as the time of the yeare changeth: for they be grene in Summer, & pale in Winter, and yet their leaues fall not, for they haue strong heate inwardly within, and for the heate draweth into the inner parts of the tree, and of the leaues and vnnethe driueth the rude aire of the Winter: and therefore the vtter parties be pale and yealow: but the leaues fall not for drinking humours, and for strong heate. Also there it is said, that trees beare first bitter fruite, when they be newe set: and then bitternesse hath maistrie in their fruite or bitter sowrenes: and the cause is, for the first digestion is queer, for the humour that is drawen in, is thicke and earthie for scarsitie & feblenesse of the heate that worketh digestion. Therefore such fruite is gendered vnholsome & wastefull, for their humor abideth raw & vndigested, but afterward when the heate is stronger, & the humor is augmented & mored more pure, then the heate worketh and maketh the humour sweet and sauoury. For as Aristoteleth, thatta thing waxeth sweete in the fire: and that is, as Albumasar sayeth, for the changing that it hadeth of the fire, that maketh the digestion. And there it is said, that in some places, colde, and drye, sometime groweth sweete fruit, for kind heat cometh into the sowre humour and is cold therein, and is holpen by the heat of the Sun, and defieth the sowrenesse, & tourneth it into sweetnesse. And fruit is sweet though the leaues be sowre: and so it fareth in other parties, in the which is not so greate digestion, and working of heate, as it is in the fruite. But sometime it happeneth, that for superfluitie of great heat & comming thereto, and also for burning, that such fruite, as was before sweete, tourneth into bitternesse, by reason of superfluitie: and ouer

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much heate, and frō it ioyned the other humour, and there it is sayde, that in certaine temperate places, fruits ripeth (swift lyke) for springing time, and that is for sufficient heate and temperature without.

Also there it is sayd, that some trées beare first swéete fruite, & be afterwards bitter and sower, as trées of Mirabolanes, and the canfis, as it is sayde there, for the fruite of such trées is full thin in the houre of digestion, & when the vaines are great and large, there is sufficient heate, that disposeth the humour materiall to fruite, and ripeth the fruite: and so in the beginning of digestion the fruit is swéet: but afterwarde the heate passeth out & wasteth the humour in the veynes and pores, and bredeth drinesse, that maketh the vaynes and pores straight & narrowe, so that neither heate nor humour may come to the place of fruite: & colde and drinesse ouercommeth the heate, and the humour before the fruite chaungeth and is sower, for all passage of kinde heat and the humor be let by straight vaines, that be made straight by drinesse, and so colde hath maistrie in the fruite, for default of heate, and then is great sowernesse, for maistrie of drinesse and of colde. But at the last, heate is holpen and areared to the place of fruite, and strengthened by heate of the Sunne, and so heate ouercommeth againe colonesse, and generereth strong heate and drinesse, and so the fruite is bitter.

Also trées be diuers in setting and in planting: for trées that be set right in the full of the Moone, or in the newe, or in the changing, they thriue full euill, if they thriue, their fruite is full little, & is full of wormes, & fruite of such trées, rotteth full soone: and trées that are set in such time be soone fret with wormes, and waxe not long, as Isidore saith. Anke the cause before lib. 8. de Effectibus Lunæ.

Also betweene the trée and his fruite, is a stalke, whereby the fruite cleaueth and hangeth on the trée, as the childe to the naueli cleueth to the mother, as Isi. saith, & the stalk is first feeble & lethie, & that is for default of hard humor. Therefore in ỳ time fruite falleth with little shaking, as wt a strong blast or puffe of winde. But afterward heate hardeneth that humor by little & little, & the vertue setteth fast & falleth not so soone: but at the last when the fruite is ripe and full growen, that stalke forderieth or rotteth, and the fruite falleth soone, and the more deepe the rute is in the ground, the more humour it wateth, & if it beareth fruit, it beareth the more plentie of boughes, of leaues and of fruite. If winter boughes and superfluitie be pared off, the trée beareth the better and the more fruite, for then the humour passeth into fruite, that should els passe into superfluitie. And this of kinde and properties of trées in generall, shall suffice at this time.

## Of an Almond Tree. Chap. 3.

AN Almond trée is called Amigdalus, and is a trée that bloometh timely. And the Tree is called Hec Amigdalus, and the fruit is called Hic Amigdalus. And so one sayth in this manner. Sunt matura mora, pira, ficus, amigdala mora. That is to say, Meriss, Peares, Figges, and Almonds be soone ripe: But in some place of holy writ, Hec Amigdala, le, is taken for the fruit. Num. 17. For (as S. Hierome sayth) The latine and the Gospell may not be subiect to the rules of Grammer. And as Isid. sayth, li. 17. Amigdala is Greeke, and is to say, a long Nut. And some call it Nucida, as it were the lesse nut. Therefore Virgil speaketh in this maner, when many nuts in trées be cloied with blossome. This Tree bloometh first of all trees, and beareth fruite before other Trees. Hoc vsque Isidorus, in libr. de Plantis. Aristotle sayeth, that Almond Trees need much tilling, and namely when they be olde. And if they be bored with nailes, Gum commeth out of them, and humour is pured in the pith ỳ is ỳ matter of fruit. Therefore if they be well tilled, Almonds trees beare more fruit, when they be old, then when they be young. And an Almonde Tree beareth double fruite, sweete, and bitter, as it is said in Plat.

Hot and dye.

Almonds doth kill the Foxe.

The gum of the Almond.

*Additiõ.

*Additiõ.

Sweete Almonds be good to meate, and bitter Almonds to medicine, for they be hot and dry. And Dioscorides saith that the sweete Almond helpeth the stomack if it be eaten new with the skinne, but it grieueth ỳ head, & noyseth dimnes, & kindleth the seruice of Venus, and breedeth slepe, and letteth dronkennesse. Also he saith there, that if a Foxe eateth Almonds, he shall dye. Ofte ỳ thing that is wholesome and good for men, is poyson to other beasts, and againtward. Also he saith, that nigh all the tree that beareth bitter Almonds is medicinable: for the rote therof sod and brayed, cleansety the face and doth awaye speckles, & abateth head ach if it be layd to the forehead, and cleanseth and helpeth rotted woundes, if it be medled with honie. Also the barke and leaues cleanseth and healeth: and oyle of Almondes slaieth long wormes in the wombe, and exciteth and purgeth menstruall blood, and helpeth effectually against deafenesse, and cleanseth and purgeth matter of ỳ eares, if it be luke hot dropped therein, as Dioscor. saith. Also floures therof sod in oyle, awaketh them that haue the Litargie, the sleping euill, and the floures therof brayed with hony, healeth biting of hounds and botches. Gumme of Almonde trees, mingled with a drinke, helpeth him that casteth blood, and so little or nought is in the Almond tree, that accordeth not to medicine, as Dioscor. saith.

(*The eating of fire or eight bitter Almonds fasting, is sayd to saue a man frõ dronkennesse that day. Dodoneus.)

## ¶Of Firre. cap. 4.

Firre is a tree and is called Abies, and hath that name of Eundo, going or passing, for it passeth more farther, and stretcheth more high than other trees, as Isid. saith lib. 17. The kinde therof hath no earthly humour, and therefore it is able and light timber, and other things that be made of this tree, be called Abiegna, and he that maketh any thing therof, is called Abietarius, as Isi. saith. Arist. saith that Firre is a tree, ỳ stretcheth in length vpward, and hath much rarenesse in substaunce, and small and thin moysture, and therefore kind heate therof with helpe of heate of the Sun, reareth and beareth vpwarde that moysture, and turneth it into substaunce of trees, and so maketh the tree growe full high. This tree is wonderfull high, and little or nought crooked, and that is, for dryenesse of heate, and euennesse of humor that is obedient to the working of heat. Therefore it stretcheth vpright without any crookednesse: and though the tree be gendred and commeth of light humour and subtill, yet kinde dryueth the superfluitie of that humour outwarde, and bringeth it betweene the Tree and the rinde, and there by heate of the Sunne it is made clammye, and turned into kinde of sweet smelling Rosen.

Also for gleamie fatnesse ỳ is incorporate to this tree, this tree Abies kindleth full fone & burneth light. Also this Tree Abies helpeth to diuers manner buildings, and namely for euennesse & length & shape that is steplewise, more smal vpward then downward, therof is good ship timber made and shapen.

(*Abies, is the Firre tree, whose fruit is smaller and longer then of the Pine tree, with the Timber is made Palls for ships, and the bordes and rest timber is reserued for many dies, the wood is light and well smelling. The olde Firre tree yeldeth a white Gumme, ỳ is solde for Frankensence: but that which runneth forth of the young trees is called Terebinthina Veneta, and is solde for the right Turpentine, which we call Turpentine of Venice. Dodoneus.)

## Of Aloa. chap. 5.

Aloes is a Tree with good sauour, and breedeth in Inde, as Papias sayeth, And it is a Tree with most sweete smell. And sometime a parte therof was set a fire on the Alter in the stead of Insence, and hath the name therefore, as it is supposed. Of the Tree of Aloes it is layde in Platearius, that it is an hot Tree and drye, and is founde in the greate riuer of Babylon, that ioyneth with a Riuer of

Para-

Paradise. Therfore many men suppose, that the foresaide Tree groweth among the trees of Paradise, and commeth out of Paradise by some hap or drifte into the riuer of Inde. Men that dwell by that riuer, take this tree out of the water with nets, and kepe it to the vse of medicine, for it is a good medicinall tree. There be three manner kinds of the tree Aloes, as Const. saith in lib. gradiorum. The first is full beanie with knots, and that is with good smell, and with some deale bitter sauour, and browne red colour, & letteth not chewing: and he saith, when it is chewed, anone a good sauour goeth out of the braine, & filleth it some deale. The second is lesse beanie, & smelleth not so well, neither is it so bitter. The third kinde is some deale white & full light, and hath no sauour nor smell, but little, except it be arayed with other things.

The tree of Aloes is fained, with a tree that is like thereto in waight and in knots, and some deale in smell, and some men account the Tree of Aloes siluestris, as it were a wilde tree. This tree is froted with lead to chaunge ỳ colour, & eare waxe is put thereto, to make it some deale bitter and red. Then it is put into licour that the best Aloes was sod in, with dulle to make it haue good smell: and is so made, that vneth it is knowen from the best, but yet it is knowen, for it is full hard and maye in no wise be chewed, and whiles men champ thereon, the bitter sauour within is not felt. The tree of Aloes comforteth the stomacke, and maketh good digestion, & helpeth against feblenesse of the heart, & the braine, and against sowning, and namely against the Cardiacle passion. And when Aloes is sod in wine, it helpeth against all euills and passions of the heart, and feblenesse of the heart, ỳ commeth of colde: but it maketh the wine bitter, he should doe but little therin, & for delicate men temper the wine with rose water, and such wine may be kept long time, for it is much amended by ỳ tree. The smoake therof taken in at the nose, heateth the braine if it be cold, and comforteth it, if it be feble.

And for to conclude the praising thereof in short wordes, it helpeth and succoureth in all feblenesse of the bodie, if one can vse it in due manner. Huc vsque Platea.

Of three sortes of the tree of Aloes, forth of the 20. chapt. of L. Vertomannus nauigations.

YOu shall vnderstand, that there is no great plentie of true Aloes or Lasercipium brought vnto vs, because it is brought higher from the farthest partes of the world. Vnderstand furthermore, there are three kindes or sortes of Aloes, greatly differing in goodnesse. The first they call Calampat, that growes not in the Ile Sumatra, but is brought from the Citie of Sarnau. There is another kind of Aloes named Iuba or Lube. The third kinde is named Bochor. Prouided, that none of the Aloe Calampat, is brought vnto vs, because it commeth from the kingdomes of Cathay, Chini, Macym, Sarnau and Granay, Countreyes much richer than ours, haue much greater abundaunce of golde, and kings of greater power and riches than are ours, and also that the said kings take great pleasure in such kinde of swéte sauours, & vse them much more than our Princes doe. So that by this meanes, the true kinde of Aloes, is worth in the Citie of Sarnau, ten crownes the pound waight.

## ¶Of Aloe. chap. 6.

ALoe is the fruite of a certaine hearb, that is called Aloe.

Aloe is a lowe tree, of whose gum very seldome commeth anye into this part of the world.

This hearbe is found in Indie and Persia, and in many other places. The iuyce therof is wrong out and sod on the fire, and afterward dried in the Sun as Platea sayth. Also of Aloe be three kindes, Citrinum, Epaticum, and Caballinum, as Plat. sayth. And these three maner kindes be diuers in goodnesse: For Caballinum, is good, Epaticum is better, and Citrinum is best.

And

And they be knowen by citrine colour, and some deale reddish, and namely if it be broken, the powder thereof, semeth as it were powder of Saffron, and the substance thereof is most clere, when it is broken into little peces, and that that is broken into little peces, is lesse stinking, & lesse bitter. The Aloe ꝑ is called Epaticum, is like to the lyuer in colour, and is browne reddish, as the lyuer is, and hath holes as it were mouthes of beynes, and is dimme, and not clere, & is more bitter than is Citrinum. The Aloe that is called Caballinū, is blacke, dimme and drastie, and most bitter in sauour, and most horrible in smell. This Aloe Caballinum, if it be distinguished with powder of Saffron and vineger, & if it be ten times plunged therein, and dryed, then it taketh new disposition, and changeth colour & smell, so that it semeth Epaticum or Citrinum, but yet this is knowen: for if it be broken, and froted with fingers, anon it is found most stinking and most bitter, and so fareth not Epaticum nor Citrinum. All maner of Aloe, the lesse stinking it is, and the lesse bitter, the better it is. Though Aloe be bitter by kind, yet it is wonderful profitable and wholesome: for it purgeth flewme cholar and melancholy, and comforteth sinewy members, and clenseth and purgeth the stomack of gleymie humors and noysull, & releueth head ache, when fumositie of ꝑ stomacke greueth ꝑ head, and maketh it ake. Aloe cleanseth the sight, and vnstoppeth the splene and the lyuer, and prouoketh menstruall bloud, and maketh good colour in a body that is discoloured & keepeth from the dropsie, and cureth the Dropsie at the beginning. Powder thereof taken with hony, slayeth long wormes in the wombe, and maketh haire abide and not fall, and helpeth goutie men, and healeth botches of the priuie members, and easeth itching of eyen, and cleanseth rotting and matter of the gums, & of the mouth, and healeth, solderth, clenseth & dryeth greene wounds, & is bitter to ꝑ mouth, & swete to ꝑ stomach: for it cōforteth ꝑ cold stomach & feble, & helpeth digestion. All this is taken of Dios. of Plac. and of Auic.

(*Aloe the iuice of an hearbe concealed like a gum, and is vsed commonly in purgatiue medicines, because it is cōfortable to the stomacke.) *Additiō.

## ¶Of a rede. chap. 7.

A Rede is called Arundo, & is meane betweene a tre and an hearbe, and more brittle and feble than a tre, and more hard and boystous than an hearb, and is smoth without and hollow within, and is norished in marreys, and waggeth with the winde, & hurteth ꝑ hande sone with splinters. Isid. li. 16. speaketh of the rede and saith, it is called Arundo, and hath that name of Arcēdo, warning, for it dryeth sone. In parties of Inde groweth a rede, and out of the rutes thereof they wring full swete sauour and licour, which they drinke. Therefore Varro saith, ꝑ a rede of Inde groweth to a small tre, and humor is wrong out of the rote thereof, and no swete honey hony shrine with that wose & licour.

(*There are diuers sorts or kinds of rede, the long poale rede or cane in the Ilands of Canarie: of the which the people vse as staues and speares, for their strength and hardnesse. There is also the Sugar rede, verye long, within the which groweth that iuice, whereof commeth Sugar. The common great reedes growe in marish grounds, as do ꝑ small, with the which are made quilles for Weauers, fishing rods, &c.) *Additiō.

## ¶Of Amomo. cap. 8.

AMomum hath that name for it smelleth as Carnell worth, that is called Cinnamum, as Isidore saith lib. 17. Amomum groweth in Siria, and in Armenia. The tre thereof sepeth in clusters cleauing togethers, & hath a white flower like to the violet, & leaues like to Bridre, and maketh swete sepes with the good smell thereof. Amomum is an hearbe with good sauour, as Dioscorides sayeth, and is some deale redde with leaues ioyned, and with much sede, and with white flowers, as the Violet.

Of Amomum be thre maner of kinds, for one is of Armenia, and is called Armenicum, and that is best of all, and is reddish, & best of smell, and most of vertue and of valew. Another kinde groweth in moyst places and watrye, and is softe to handling, and hath good sauour. The third is called Ponticum, and is red and not long. The best is that that is new and white and full of sed spred vpon red braunches most sauouring and heauie in waight, and biteth the tongue with a manner of sharpnesse when it is chewed, and hath colour not diuers, as Auicen sayth and Dioscorides also. These Authors meane, that all manner Amomum hath vertue to heate and to dry, and to heale smiting of Scorpions: and the water that it is sod in, comforteth the eyen, and releeueth them of sore ache. And Amomum hath vertue to asswage wombe ache, and to destroy ventositie, and to excite menstruall bloud, & the lycour that it is sod in, helpeth and succoureth frentike men & Epatike, that be sicke in the liuer, and them that haue Podagre also. Also in all good receipts & medicines, Amomum is oft put, though some men vse vste to take in stede of that, another hearbe, that is called, Amonides, and is like thereto in colour and hiew, and is all vnlike thereto in vertue and in smell, as Auicen sayth.

*Additiõ. (*Amomum a little shrub growing in Armenia, round together like a cluster of Grapes, hauing a flower lyke a white Violet, and leaues lyke Wythwinde, or white Vine: some ignorannt Apotheraries, vse Petroselium Macedonicum, and call it Amomum, which is the verye true parseley of Macedonye, whereas it groweth most plentifullye. D. Rembert Dodoneus. fo. 608.)

## ¶Of Aneto. cap. 9.

ANetum is an hearde, and the sed of it may be kept three yeare in great vertue, as Dioscorides sayth: but it is better that it be renewed euery yeare. The rote thereof is somwhat worth while it is greene, and of no valewe, when it is drye, as he sayth.

And hath vertue to heate and to temper hard matter, and to make it softe and open, and to diuide and depart, and to destroy ventositie and swellyng, and to abate ache and gnawing of the guts, & of the wombe, and to breake the stone, to excite menstruall bloud, and to open the vrine veynes, and to abate the yere, that commeth of fulnesse, to make one slepe well, and to temper hard gathring in the body if it be sod with oyle, and layd thereto in plaister wise: and the flower thereof sodde with Wine doeth away head ache, if the head be baulmed therewith: and ashes thereof layd to the dropping priuie chose of a woman, dryeth it, and staunccheth the dropping: and Anetum sod with oyle, releaseth shrinking and stonieng of sinewes, and helpeth in many other passions, as he affirmeth and sayth.

*Additiõ. (*Anetum is hot and dry in ỳ thirde degre, it cureth the bloudie flire, mixed with the cups of Akornes, and so dronk in ale or wine, the waight of halfe an vnce with halfe a pint. It is called, Dill.)

## ¶Of Anise. cap. 10.

ANise hath the same vertue that Anetum hath, and is more swet in sauor, & the sed therof is more small & round, & many men call it Dulcinium, as it is said in Plat. And hath vertue to temper & to make soft, to consume and to wast & destroy ventositie, & to comfort digestion, and to open the stopping of the liuer, and of ỳ splene, & to break the stone, and to excite menstruall bloud, and to open and to amend all the inner wayes, and so though the sed be small in quantitie, yet it is full good and profitable in vertue, and full healthfull and wholsome.

*Additiõ. (*Anisum, Anise sed is ỳ only vitall to Aqua vitæ, it is good, ỳ pouder dronk in wine against poyson.)

## ¶Of Allio. chap. 11.

GArlike is called Allium, and hath that name of Olendo smelling, for it smelleth strongly, as Isid. saith li. 16.

The smell thereof is so strong, ꝑ it passeth and ouercommeth all other strong smells: and therefore men ꝑ must nedes passe by stinking places, or make cleane vncleanly rotten places, arme and defend themselues with strong sauce of Garlike, as Dioscor. saith. Garlike hath many vertues and properties both good and euill: for it is compounded of diuers vertues, as he saith. Garlike disturbeth the wombe and the stomacke, and breedeth thirst, and bredeth wheales ꝕ woundes in the body, if it be layd thereto: and if cholaricke men eate too much thereof, it maketh the body too hot, ꝕ breedeth Lepra, and is cause of madnes and of frensie, and grieueth the sight and maketh it dimme. Therefore it noyeth cholaricke men by kinde, for it breedeth red cholar, and increaseth burnt cholar, and helpeth well flemmaticke men and colde. Of Garlike is double maner of kinde, wilde and tame. The wilde is called scordeon, among Phisitions. The floure thereof shalt be gathered ꝕ put in medicines, and it worketh not violentlye, as tame Garlike doth. Of tame Garlike we vse most the heades. In the kinde thereof be many manner vertues found, for therin is vertue to dissolue, and to temper, to consume and waste, to put out venyme, and all venimous things. Therefore it was not without cause called Triacle of churles, among Authours in old time, as Dioscor. saith. It helpeth best against the biting and venime of a mad dogge, if it be eaten with salt and nuts, ꝕ with rew: stampe these foure together, and giue ofte thereof to the Patient, in the quantitie of a great nut, and that with wine, and laye the same confection to the fore without, for it helpeth the wound, and draweth out venime and wasteth it, and kepeth and sauoth and deliuereth of peril, as effectually as Triacle. And Garlike hath vertue to open, and to temper, and to binde and to depart, to cut and waste great humours and thicke, ꝕ therfore it helpeth them that haue the stone, and them that may not well pisse, and ereciteth menstruall bloud, and cleanseth the wombe, and slayeth long wormes, ꝕ other wormes in the wombe, if it be taken as it were sauce with pepper ꝕ iuice of mint and vineger: and Garlike abateth the ache of the guts ꝕ of the reynes also, if it be cleansed and stamped, ꝕ sod with oyle, and layd as a plaister to the fore place, and it helpeth also against the Morphea, that is the Leprosie of ꝑ skin, if the place of the Morphea be garsed ꝕ frotted with Garlyke, and stamped therto as a plaister should. Also it helpeth against the biting of an Adder, if it be stamped and layd thereto with Oyle of Bay, as Dioscor. saith. Also it helpeth them that haue the dropsie, for it wasteth and dryeth the humour betweene the skinne and the flesh, and swageth swellyng, ꝕ cleanseth and healeth great and foule bloudie woundes, and soundeth them, if powder of Garlike burned be laid therto: and Garlicke sodde with Well water, doth away all sore and ach of the place, and swelling also, but it nedeth to beware, that it be not taken in meates, for it grieueth the eyen, and so meane these verses.

Allia, Vina, Venus, Puluis, Ventus, Faba, Fumus:
Ista nocent oculis, sed vigilare magis.

Garlike is almost hot & dry in ꝑ forth degree.

The meaning is this, Garlike, Wine, and Venus, Powder, Winde, ꝕ Beanes, and smoke, grieue the eyen, but waking doth more. In lib. de plant. Arist. sayth, that Garlike is like to the Lily, ꝕ accordeth therwith in disposition of the head, and in the cloues hath vertue seminall, in the cloues of ꝑ rote, ꝕ is the greines of the top of the stalke: and of ꝑ cloue of the nether head of the garlike, commeth a plant of garlyke, and so doth likewise of the seede that groweth in ꝑ top of the stalke, and of a cloue of the ouer head commeth also both plant and seede. And therefore a cloue of Garlike, set in the earth, bringeth forth a plant, and so likewise doth the seede, and hath manye pilles and leaues simple wise, and a hollow pores stalke. Also garlike as the Lily, first hath seede on his stalke, the greines clustered together within a small thin leafe: but the Onyon doeth not cluster his greynes together, but norisheth and sendeth them out on small sete.

And Garlike hath hairie rotes, lyke as a Lily, and Saffron and other such: But in this the rots of Garlike & Lilies differ, for the rote of Garlike spreadeth not in boughes, as the Lily doth: and as the Garlike reneweth his leaues, so it reneweth his rotes, and serueth but once in the second yeare after that it is sowen. Therefore garlike hath many cloues spreading, that those cloues may be feeding and nourishing to the second rotes, and to the second leaues, and to the stalk thereof. For when the seconde leaues grow and the stalk, then the cloues therof vanisheth away in the earth: and so it fareth in Onions. In this Garlike & Onions be diuers, for of euery clone of Garlike set commeth a plant, and so it fareth of the Lily, that of a clone planted in the earth, sendeth out a stalk, and that commeth, for in euerie clone of the Lily and of Garlike is seminall vertue. And it fareth not so in the Onion, for there commeth not of euery clone of the Onion, an Onion, though it be set, but of the whole head springeth a plant, if it be set: for the seminall vertue is not in euery clone of the Onion, but in the whole head. And Garlike and the Lily be diuers, for the stalke in ꝑ spire of garlike springeth out of the one ende of the clone, & the spire of ꝑ Lily springeth out of the side of the clone, & not of the end. Huc vsq; Arist. de plan. secund. nouam translationem.

*Additiõ. (There be 3. sorts of Garlike, Allium satiuum, Garden garlike, Crow garlike, and Beare garlyke, called Ramsons.)

## ¶Of Wormwood, chap. 12.

ABscynthium, Wormwood, is a full sharpe hearbe, hot and dry, full sowrish and bitter, as Dioscorides saith, therof is two manner kindes, that one is greene in coulour, and sower and bitter in sauour, that other is some deale hoarishe, and lesse bitter, and lesse vertuous, and is gathered in the end of springing time, and dried in shadow, and kept all a yeare in great might & vertue, and hath contrary vertues, as Plate. saith, for it fareth and bindeth: it bindeth by thicke substance and sowrnes, & fareth by heate and bitternes, & so when it is taken into the body, if it find thick matter and hard, by sowrenes and thicknesse of his substance, maketh it the more thicke and hard, & so it is cause of more binding: and if the matter be able and digested, it tempreth and softneth it with heate, and beareth it downe with sowrenesse, and putteth it out of the body: and strop made of wormwood helpeth the lyuer, and comforteth the stomacke, & exciteth appetite, and withstandeth dronkennesse, and healeth the iaundes, & amendeth and chaungeth the colour. The iuice thereof with ponder sod, vnstoppeth the splene, and soluеth and abateth ache of the stomacke, and wombe ache, that commeth of ventositie: and iuyce thereof dropped into ꝑ eares, drieth vp moysture that runneth from the eares. Wormewood stamped with a Bulls lyuer, and put into the eares, distroyeth tinckling, and ringing that is therein, and comforteth and amendeth the hearing. Juyce thereof swageth head ache that commeth of fumositie of ꝑ stomacke. Wormwood with ponder of Commin and hony doth away moles and speckles, and ache that commeth of smiting, if it be layd therto in a playster wise. Juice therof slayeth long wormes of the wombe, & wormes of the eares, if it be dropped therein. Juice thereof dronke, clereth the sight, & doth away rednesse and webs of eyen, if it be ofte put therein. And Wormwood keepeth and saueth bookes and cloathes from fretting of mice and of wormes, if it be layd therewith in chestes or Cofers, as Macrobius saith, and helpeth against biting of Wesells & of Dragons, and healeth it if it be dronke, and the licour that it is sodde in, swageth ventositie and swellyng of the wombe, if it be dronke, as Dioscorides saith. And hath ouer these vertues, some conditions & properties that be not full good: for it infecteth the talt with sowrenesse and bitternesse, & grieueth the smel with strong odour, & maketh milke and wine bitter, and al other swet thing, that it is medled with.

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Therefore Bees ꝑ vſe flowre of wormwode, make the hony bitter, as Dioſco. ſayth. Plinius ſaith, that wormwod ſhal not be giuen to them that haue feauers. Wormwod letteth wambling in ꝑ ſea, if it be firſt dronke, and exciteth ſlæpe, if it be laid vnwittingly vnder the head, and withſtandeth mothes and wormes, if it be layd among clothes, and maketh blacke haire, if ꝑ haire be anoynted with oyntment made of the iuice thereof, and oyle of roſes.

*Additiõ. (*There are thræ ſorts of Wormewod, the firſt Abſynthium Latifolium, common wormwod: the ſecond Seriphium ſea wormwod: the third Ponticum, wormwod gentle or Romane. It is ſaid in Dodoneus, that there are fire kindes. Inke being made with the iuice of wormwod, kæpeth writings long frõ being eaten with mice or rats.)

## ¶Of Apio. chap. 13.

Merch is called Apium, & is a common hearb, knowen nigh to all men: and hath that name, for ſomtime victors had garlands of it, as Iſid. ſaith libro. 17 Hercules made him firſt garlandes of this hearbe. Rootes thereof withſtandeth mightely venime, as Iſi. ſayth, but of Apium is many maner of kinds as he ſaieth. One is called Petroſum, & hath that name, for it is moſt lyke to Apium in leaues, and Apium of the Grækes is called Silenum, and groweth in ſtonye places, and in mountaines, and rockes: and therefore Latines call Petrocilium Perſeley, Petrapium, as Iſid. ſaith. Of Merch and Apium, is another manner kinde, as Dioſcorid. ſaith, as Apium of frogs, Apium of laughing, Apium of Emeroydes: Apium of frogs hath that name, for it is ofte founde in watry places, where frogs be in, and if this Apium be ſod with wine, & layd in a playſter wiſe to the wombe, and if it be laid to the reynes, it helpeth and abateth the ache thereof. Apium riſus of laughing, hath the name of working and doing: for it purgeth melancholike humour, for of ſuperfluitie of ſuch humour commeth eleungneſſe and diſcomfort: and he teleth, that if it be eaten or dronke in great quantitie, it ſlayeth a man with laughing, and helpeth alſo againſt the ſtone, & againſt difficultie of piſſing, if men piſſe often and little, and exciteth menſtruall bloud, if it be ſod in water or in wine, & the nether parts of the body waſhed and bathed therewith.

Marſh paſcle or Smallach

Apium of Emeroydes hath ꝑ name, for pouder therof laid thereto fordrieth the blæding. Commune Apium, cõmon Merch, vnſtoppeth & openeth ꝑ ſplene, & breaketh the ſtone, and deſtroyeth the Jaundes, and helpeth againſt the dropſie, & againſt frenſie, if ꝑ Patients head, be ofte anoynted with the iuyce thereof medled with oyle of roſes, and with vineger. The roote thereof ſuccoureth againſt venymous biting, and withſtandeth venime, as Dioſc. ſayth. And all Apium grieueth & noyeth them that haue the falling euill, for it diſſolueth and ſofteneth the matter, and moueth vpward, and it grieueth children alſo, becauſe of much moiſture and feblenеſſe of vertue, & ſtraightneſſe of members, & of waies, that age is diſpoſed to that euill. Therfore a nourice that fedeth a child, ſhall ſpare Apium, leaſt the childe take that euill, as Dioſc. ſayth, and Plat. alſo.

## ¶Of Ariſtologia. cap. 14.

Ariſtologia is a full medicinable hearb though it be bitter, & thereof is two manner of kindes, long and round, and either is holte and dryе, and the roote is more medicinable, than the leaues, and ſhall be gathered in Haruеſt, and is kept two yeare, & hath vertue to diſſolue and put out, and to waſt venyme, and maketh good breath, and ſofteneth the hard ſplene, and openeth the ſtopping thereof, & doth away ache of the wombe and of the ſide, & helpeth them that haue the Podagre and the falling euill, and men with lims and ſinewes ſhronken. Powder therof with the iuyce of mints helpeth againſt venemous biting, and pouder thereof fretteth dead fleſh, eaſely and ſoftly in feſter and the wound. The roote of this hearbe putteth a dead child out of ꝑ wombe, if it be ſod with wine. Hactenus Dioſcorides de Ariſtologia.

Plinius saith, and Isid. li. 17. That it is best for women with child: for if it be dronke with pepper and wine, it cleanseth the filth of them ỳ trauayle of child, and purgeth the mother, and exciteth and purgeth menstruall blond.

*Additiõ. (*Aristolochia longa, Rotunda, Clematitis, Pistolochia, Saracenica. These foure kindes are set forth in Dodoneus, called in English, Aristologia, and of some Birthwort, and Hartwort. The second is called rounde Aristologia. The third is called braunched. The fourth, long Aristologia: an herbe good against poyson, and against the stinging and biting of venemous beasts. Aristolochia rotunda, doth beautifie, cleanse, and fasten the teeth, if they be often froted or rubbed with the ponder thereof.

## ¶Of Agno Casto. chap. 15.

AGnus Castus is an herbe hot ⁊ drie, and hath vertue to kepe men ⁊ women chast, as Plin. saith. Therefore the women of Rome, vsed to beare with them the fruite of this herbe in Dirige and seruice of dead men, when they must nedes lyue chast, for common honestie. This herbe is alway grene, as Dioscor. saith, and Plat. also: and the flower thereof is called Agnus castus, for with smell ⁊ vse thereof, it maketh men chast as a Lambe. And Dioscorides sayth and Plat. also, that it maketh chast, opening the pores, and drawing out, and wasting the humour and moysture seminall: and he saith, that the broath thereof helpeth against colde and white dropsie, if it be sod with fenel seede, and a lyttle of Esula. And there it is sayd, that the broth of that herbe foredrieth superfluityes of the mother, and maketh the mouth therof narrow ⁊ straight, and exciteth menstruall blond, and doth away Litargia, the sleping euill, if it be sod in salt water with Apium and Sage, and the hinder part of ỳ head strongly washed therwith, as Dioscor. saith.

*Additiõ. (*Agnus castus is a singular remedie, for such as would lyue chast: for it withstandeth all vncleanneste, or the filthie desire to lecherie: it consumeth and drieth vp ỳ seede of generation, in whatsoeuer it be taken, whether in ponder, or in decoction, or the leaues alone laide on the bed to slepe vppon, and therefore it was called Castus, that is to saye, chast, cleane and pure.)

## ¶Of Artemisia. chap. 16.

ARtemisia, is called mother of herbs, and was sometime hallowed by men of nations to the Goddesse Diana, that was called Arthemis in Greke, as Isi. saith. li. 17. And is an hot herb and dry, and the rotes ⁊ leaues thereof accord to medicine, ⁊ is good namely against barrennesse, that commeth of moysture, and is nought worthie in hot cause and dry, as Dioscor. saith. It exciteth menstruall blond, and cleanseth and comforteth the Mother, and abateth head ache, if it be sod in wine or in water: and bringeth out a dead childe, and the bagge that it is in, and breaketh the stone of ỳ reynes and of the bladder, and driueth alwaye fiends, as Plin. sayeth, and withstandeth euill thoughts, and abateth sate ach that commeth of trauell of going, and thereof is many manner kinde, and it said, that the Goddesse Diana, founde out the vertues thereof, and taught them to mankinde, as Plinius saith and Dioscorides also. And Auicen telleth other vertues thereof.

Artemisia Mugwort or Foutevvede, Damasonium.

*Additiõ. (*This herbe is called, Mater herbarum, and Mugwort, where of are foure kindes, especially in a idle hus wife, and brawling wife, a proud dame, and a dishonest woman.)

## ¶Of Oates. chap. 17.

AVena an Oate, is an herbe, and the seede thereof accordeth to the profite of men and of horses, and hath that name Auena, for that it commeth and groweth sone after that it is sowen, as Isidore saith, and hath vertue to relaxe, and against swelling, and to relaxe noysfull hardnesse, and to cleanse off vncleannesse of the face, as it is sayde in Platearius.

(*In

*Additiõ (*In the spire of the Date is a rare secret, which being put into water, turneth straungely, so that it be vnderstode the manner of the setting: Dat bread is not agreeable for mankinde.)

## Of Balsamo, chap. 18.

BAlsamum is a tree or a shrub, that neuer groweth passing the height and quantitie of two cubites, as Isido. sayth, and is lyke to a vine, & lyke in leaues to Rue: But the leaues bee more white, & chaunge alway, & fall neuer. And the tree is called Balsamum, and the stocke Dzilo Balsamum, and the fruit or the sede Carpobalsamum, and the iuyce Opobalsamum. For if the rinde of the stocke be smitten with yron combs, then droppeth thereof noble Opobalsamum. The iuyce thereof droppeth out of the hoales of the rinde, as it were out of dens. A denne in English, in Greeke is called Opo, and it faineth droppes by meddeling of Cypres or of honie. But such as is feined by honie is knowen, for if a drop therof be put in milke, it renneth as cruddes, and if it be meddeled with water, it fleeteth aboue the water as it were Dile, ỹ is feined with Dile. And if it is feined and put in fresh water, anon it sinketh to ỹ ground, and defileth not a cleane cloth that it toucheth. Pure and very Balme or Balsamum may not bee suffered in ỹ hand, if the Sunne commeth thereto. Huc vsque Isidorus. Plinius libr. 12. cap. 17. saieth in this manner: Balsamum is set before all other smells, and was sometime graunted but to one lande among all lands, that is to wit, Iudea. And was not had nor found but in two gardeins of the Kings. The greater Gardein was of twentye dayes earth or earing: But afterwarde when the Romanes were Lordes, those fields of Balsamum spred into many mountaines and hilles. This tree is more lyke to a vine then to Mirtus, and filleth the mountains and spreadeth as a Vine, without railing and vndersetting of boughes. For the boughes thereof beareth themselues; and the height thereof is within two cubites. It needeth beware that the Tree bee not cut within with yron, and so it needeth that caruing with yron passe not the rind inwarde into the Tree. For if the Tree be hurt within, then all is lost. The Tree is all medicinable. The chiefe grace thereof and first, is in the iuyce, the second in the sede, the third in the rinde, and the last in the stock. The best of this is sweetest smell, in the greatest sede and most beanie, biting in tast, and feruent in the mouth, and redde in coulour. Huc vsque Plinius. lib. 12. cap. 27. Dioscorides sayeth, that there is a manner kinde of Balsamum that groweth about Babylonia, where the seauen wells bee, and if that manner Balsamum be set in another place, then it beareth neither flowre nor fruit. In Summer time the boughes bee softly cut with a knife of boane, or with sheeres that be not sharpe, least the Tree were hurt within, and so perish. Vnder the rinde that is thirled bee set violls of glasse to gather therein ỹ drops that fall. If one drop be done to the rouse of the mouth, it heateth the braine that it seemeth on fire. It hath vertue to dissolue & temper, and to consume & waste, and keepe and saue dead bodies without rotting, forasmuch as it dissolueth and wasteth, as it is saide in plateario. And ereciteth menstruall bloud, and bringeth a dead childe out of the wombe, and the Mola out of the Mother, and out of the wombe: and breaketh the stone in ỹ bladder and in the reines, and doth awaye the Illiaca passion, and all euills of the head, if it be taken in due manner: And helpeth in feauers quotidian & quartane, and withstandeth venimous biting, and hath these vertues, and many other noble vertues: ỹ were full long to recken them heere all arow: But these shall suffice for this time.

(*Balsamita, an hearbe of length and bignesse of a Lilly, with a leafe lyke rue, growing onelye in Iudea and Aegypt, of whose iuyce commeth the precious Balme Oyntment.) *Additiõ.

## Of Bidellio, chap. 19.

AS Plinius saith, lib.12.capitulo.10. Bidellium is a Tree most named Couth,and is a blacke tree,most lyke to the Olyue in leaues and in might. The gumme thereof is most found in vse of medicine. For the gum thereof is bright and bitter in tast,and wel smelling. And smelleth the more if it be wet in Wine. Also in the Glose Super Genesis.2. it is sayd, that there Bidellium is found,and the stone Onichenus. It groweth(as Plinius saith)in ẏ countries of the East, as in Arabia, India, and Chaldea. Libr.17. Isidore sayth, that Bidellium is a Tree of Inde,and of Arabia,and the Gumme of the tree of Arabia is best, & smelleth well,and is bright,somewhat white and light,not heauie. And is fat and lyke to ware,and is sone made softe,and is bitter with good sauour, and not meddeled with tree,nor with earth. And the Gum of the tree is foule and blacke,and counterfeited with Gumme, which is not so bitter in tast,from whence so euer it commeth. The substaunce thereof is gleesmie,and stoppeth and drawyeth. Therfore as Dioscorides sayth, & Plat.also. It is contrary to the bloudie flure,which commeth of sharpe matter,& is good for them that haue the flure,which is ingendered and commeth because of strong drougs. And also is good against Postumes within and without: if they be anointed duely therwith: and breaketh the stone,and abateth the rough, and withstandeth venim of creping wormes and beastes,and easeth ach of the guts, as Platea.sayth: And healeth them at the best, that bee limme broken,so that the guts falleth in the bagge of the Genitours,and soudreth well the inner partes. With Gumme of Bidellio,accordeth Vernix,which is called Vernix also. And ẏ is called a maner Gum: and men saye, that it is Gum of a tree hauing vertue to souder,to clarifie and to saue. Therfore Painters occupye it most,for it bindeth,as Bidellium doth: but it is of another kinde: For it is cold and dry in the seconde degree: and Bidellium is hot and moist,as it is said in Platearius.

(*Bdellium. Pli. A Tree growing in Arabia:also the Gum of the same tree,lyke to Ware,swet of sauour,and in tast bitter. D.Cooper.)

## Of Buxo, chap.20.

BOxe is called Buxus,and is a name of Greeke,somwhat corrupt among Latines,as Isidore saith,lib.17. For among the Greeks it is called Pixos. And this tree is alway greene:and for smothnesse of matter it is able to receiue writing of letters and figures to be made on. For a Table of Boxe which is wel planed receiueth white colour, & therupon diuerse letters, and diuerse figures and shapes be written and made, & afterward maye be put away easily and sone,as Isidore sayth. All the vtter Tree is called Hec Buxus,and the inner stock, Hoc Buxum. Therefore one said on this manner.

Hec buxus crescit, hoc buxum crescere nescit. It appeareth that he woulde meane, that this tree is called Buxus, while it groweth, and is called Buxum, when it groweth not. And is a Tree of sad matter and fast. And the nutrimentall humour thereof is full gleamie,and cleauing togethers,as Albumasar sayeth in lib. Vegil. Therefore the stocke therof is hard,sad,and heauie, & sinketh in water,as Hebenus doth,and that is because of sadnesse & fastnesse of the stock, which hath no pores where aire might enter, by the which entering it might fleete aboue the water, as Albumasar sayeth. And therefore the leaues therof be long, greene, & fall not sone, but some & some. And when one falleth,another commeth in his steed. And hath many smal leaues and thicke,and little fruit or none. The shaving of Boxe,for it is colde and drie, staunceth the Flure, if it be sod in pit water,as Dioscorides saith. And dyeth haire, ẏ is oft washed in the broth therof. The sauour therof is bitter,as Plinius saith,lib.17.cap.17. The smell is heauie, & though it grieue the tast with sauour, yet it comforteth the sight. For it is alway greene, & namely in Summer. In Winter ẏ leaues therof ware some deale pale,but they fall not,as Albumasar saieth. And the cause is of gleamy humour,

that

that is therein, and much fleeting may there that is in the rote, and therefore the leaues fall not. When heat commeth the humour is driuen outward, & then by working of heat the leaues be greene. And when colde cometh, the humour is smitten inward, and then is great dryenesse & the couloure is changed or pale. And Mose groweth in hot places & stony, and is therefore hard and lapy inwardly: but the tree within is smooth, & couenable to be planed. And beareth long time flowres and figures, which be made therein: & the therof be made large & stronge and long during. Also of Mose be borne ordeined and made to keepe in Spike, & other manner of spicery, and is good to many maner of other vses, and necessities, which were ouer noyous and greatly letting of time to rehearse them here all at once: But such as we haue rehearsed be now sufficient, as for this time.

*Additiō. (*The leaues of Mose is hot and dry, and not very to medicine, and is verye hurtfull for the braine.)

## Of Balaustia. chap. 21.

BAlaustia is the flowre that falleth of the Pomegranard, for when the Tree shal beare fruit, the flowres cleaue together in a cluster, & fall off the tree longe time. And Phisitions take and occupye them to the vses of medicines: and they may be kept and preserued in great vertue all the winter long. And Dioscorides sayth, this flowre Balaustia is colde and dryer, and hath vertue to binde & to stanche humours. Wherefore it helpeth & is medicinable against the bloudy flure, & helpeth also against menstruall bloud, and hath also vertue to staunch spuing and vomiting, if it be sodden in Wine & dronke, and layde with a sponge to the priuie pit. Also ponder thereof healeth and cleareth and soudeth wounds, and Ponder thereof healeth the gums, and cleanseth and doth away the rotting therof, & fasteneth and maketh stedfast the roots of the teeth, & also healeth sores of the lips. And Punica, the rind of the same tree, doth all the same things, and namely the fruit & apple of the same tree: and the apple shall be taken when it is ripe.

*Additiō. (*Balaustium, the flowre of a Pomegranard, very astringent and binding.)

## Of Beta. chap. 22.

BEta is a common hearb of gardeins, as Dioscorides saith, and therof is double kind, blacke & white, & of either the iuyce dropped into the eares, purgeth the head, & abateth ach of the eares: and amendeth & doth away nits, & other vnclennesse of the head, & speckles & moles of the face, and restoreth & saueth haire: and the leaues therof shaue & laid to, quencheth the euill, which is called Sacer ignis, the holy fire, & healeth greene wounds, & nourisheth euill humours, if it be oft vsed, as Dioscorides saith. Aristotle speaketh of Beta & sayeth, that men may graffe on a Bete stocke, as men doth on a Caulstocke, & then the Bete stock taketh strength, & turneth into a tree, as it is saide before, de natura plantarum.

*Additiō. (*Beta candida, Beta nigra, Bete nigra Romana. Beetes are hot & drie, & abstersiue, especially the white Bete, which is of a more cleansing nature.)

## Of Ceder. chap. 23.

CEdrus is a Tree, and the Greekes call it Cedros, as it were Ceomones Drioticon, that is to vnderstand, humour of a burning tree. The leaues therof are liuerwerth to Iyhenelle of Cipressus, as Isidore sayth, li. 17. And he sayth ther, that Ceder is a Tree with merrye smell, and indureth and abideth long time, and is neuer destroyed with mought, neyther with Teredo, that is the Tree worme. And for the Ceder indureth always, therof his Rafters and other Timber made, belonging to places of kings, and to Temples also. The Gumme of this Tree is called Cedrinos, and is most necessarye, and keepeth and saueth Bookes. For Bookes which be vernished with that Gumme, be not fret with Wormes, neither age in time.

This tree groweth in Affrica, and in

Siria,

Siria, & namely in mount Libany. Then the Ceder trée is a moll high trée, Lady and quéne of all other Trées, as Rabanus sayth super Psalt. and is moll fayre in sight, & alway gréne with gud smell, & the smell of it driueth away Serpents and al manner of venimous wormes, as he saith: and it is moll swéte in fruite. And the Apples of Ceder be great & long, and bée of citrine or elle of pesolowe colour, with a wonderfull smell and moll pleasaunt sauour, and hath thrée manner of sauoures: for in the middle about the graines, the Apples be citrine and sowre, and without swéte by the rinde, and meane betwene swéte and sowre in the pith of the fruit within. Then the Ceder is of many diuerse and great doing and vertues, and also full medicinable & wholsome. For the gum therof is shaped somewhat in manner like to a top, and is sharp and feruent. And it burneth and drieth, as Dioscorides saith: and it wipeth and cleanseth away dimnesse of the eien. And it slaieth & destroieth þ wormes of the eares, and it helpeth agaynst the ach of the teth, and it helpeth against the biting of Serpents. And also it doth alwaye tingling and ringing in the eares, with the iuyce of Hisop. And swageth & abateth the swelling in the iawes, & healeth certeine wounds in the lungs. And kepeth & saueth lost flesh from rotting. The Ceder tre anointed with his owne gumme, kepeth and saueth dead bodyes from rotting that be laide therein. Also the sade of Ceder abateth the cough, and exciteth menstruall blood, and bringeth out Secundine, bagges that children be wrapped in, in the mothers wombe: and cleanseth and purgeth the Mother, and softeneth and slaketh sinewes that be shrunke with the Crampe, and maketh one to pisse, and cleanseth awaie the grauell in the reines and in the bladder: And Dioscorides setteth many other vertues of Ceder, and of the iuyce and fruit therof. And Plinius speaketh of a maner Ceder in this wise: A certeine trée is called Medies, & is first brought out of þ lande of Medes, and the Grekes call that Trée Agedia or Cedromilla. And hath þ name, for it semeth, that the apples therof follow the vertue of Ceder, and the sauour also, as Isidore saith, lib. 17. And Apples of the same Trée be contrary to venim, as Plinius sayth, and he sayth, that this Tree is full of fruite nigh alwayes: And some fruit therof is ripe, and some greene and sowre, and some in blossome. And that is seldome seene in other trees. And many men call this tree Assyria, as he sayth.

(*There are two sorts of Ceder, great and small. The small fruit is also of two sortes, the one with sharp prickly leaues like Iuniper, the other are not prickly at all. The Ceder is hot and dry in the third degree. Read Dodoneus.) *Additio.

## Of Cipresso, cap. 24.

Cipressus is called Cyparissus in Greeke, as Isidorus saith, lib. 17. For the head therof ariseth round and sharpe vpwarde as a toppe, or a Pineapple with the point vpward. And such a point is called Conon, as it were another roundnesse. And the fruite therof is of such a manner disposition, and hath this name therefore, and is called Conus. And so Cipresses are named and called Conifere. This foresaid Cipres tre hath vertue much like vnto the Ceder tree, And is formable and necessarye to edifying and building of Towres and Temples, and for other greate and pompeous edifices. And for because it may not rot, it sodeinly never, but abideth and dureth and lasteth alwayes in the first estate and condition: and hath a right good sauour & moll swéte smelling. Therefore in olde time men vsed for to make fire and fume of the braunches and twigges therof, for to destroye and put alwaye the stench and loathsome sauoure of dead carrions, and other daungerous and contagious ayres. Hucusque Isidorus.

The Cipres Tree is hot in the first degree, and it is also drie in the seconde degree. The Apples of þ sayd Tree, and þ flocke and leaues, be accordyng and right necessary to medicine, as Platearius sayth. For they be sowre and healing, and sodereth and fastneth. Therefore they

be

be reserued for to helpe against ꝑ flumes of the hemrods, which commeth for default of the vertue retentiue, if it be made in poulder, and then receiued in meat or in drinke: and is medicinable, and helpeth against the stinesse, & the passion Iliaca: and helpeth against the disease and ach of the loynes, if it be prepared and sodden in pit water. And Wine watered with the foresaid water & leaues of Cipres, cleanseth, purgeth, and putteth away the corruption and filth of new woundes, and cureth and healeth the euill, which is called Sacer ignis, called on English, the holy fire: and purgeth and cleanseth inueterate vlcers. And doth away the stench, and staunch eth bleeding. The seed of the sayd Cipres tred with drie figges, tempereth the hardnesse of the Reume, & staunch eth the flure: and helpeth against the venimous and deadly Dodrume, that is called Antrax, and beareth downe the matter thereof, & letteth the spreading thereof, and withstandeth venimous biting. Dioscorides rehearseth al these vertues of Cypres and many moe. Plinius lib. 17. cap. 33. sayeth, that the Cypres is a tree with many boughs, and hath woode knappes in stede of fruit, and hath bitter leaues, and a violent smell, and gracious shadow. Of Cipres is double manner kind, male and female. The female is barren and faire in sight, ꝑ boughs thereof be thicke at the top, and wound together. The boughs of the male bee more thin, and if they be cut, they burgen againe.

(*The fruit of Cypres taken into the body, stoppeth the laske and bloudy fluxe: it is good against the spitting of bloud, the decoction made with water hath the same vertue.)

*Additiõ.

## Of Cipres. cap. 25.

OF Cipres it is written Can. 4. Cipricum nardo, Ecclesiast. ca. 24. Plinius saith, ꝑ the Cipre is a tree in Aegypt like to Olive in leaues, but the leaues bee more greene and more fatte, with blacke flowres and white seede, sweete smelling. And if the seede be sod or confect with Oile, out therof is wrong an ointment for kings, which smelleth best, and is most delicious, and is called Ciprus. Also Isidore, lib. 17. & the Glose super Can. and Plinius meaneth, that the best of the kinde of this Tree groweth in Aegypt vpon the riuer Nilus, in the region of Canopia: and the second in Ascalone, and the third in Cipres. And therof the smell is wonderfully sweete. And as he sayeth, to this Tree another Tree is like, which is called Aspalatos, and is like to the Rose in flowre. And of the rot & flowre thereof is made a notable ointment. Also he saith, that in euery schrub, where the Rainebowe shineth straight thereon, is the same swetnesse of sauour and smell, all the while that the Bowe shineth there, and if the bowe shineth on the same Tree, it maketh the smell & fairenesse of it increase more then we may tell, & is like to a white thorne and hauing the colour of fire, or is redde, & smelleth some deale as Castorium: and some men call it Elizeus Sceptre, as he saith there. Hereto Dioscorides saith, that Cipres is a medicinable Tree, of conuenable and giuing vertue. The leaues thereof chewed abateth swelling of the mouth. The broth thereof slaieth wormes of the head, & infecteth the haire, if it be washed therewith. The flowre thereof sod with vineger, doth away head ach, as he saith. Cipres is a tree ꝑ is called Lentiscus by another name. Loke the vertue thereof in litera L.

(*Cuparisos, saith of the Lentisk tree, commeth the excellent gum or Rosen called Mastick, it is in smal grains, as big as wheat cornes, & it is brought from ꝑ Ile Cyo, it is fayre, cleere, white, brittle, and of a sweet sauour.)

*Additiõ.

## Of Cinamomo. chap. 26.

CAnel is called cinamum, therof it is written Ecc. 1. and Exod. 30. And as the Glose saith there, it is a shrubbe that groweth in Inde, & in Aethiopia, & passeth not two cubits in quantity, & is called Cinamum, for it hath small stalkes brended with colour of ashes or of blacke colour: and of them when they be broke, commeth breath that is sweete. The more

sub-

subtill and small canell is, the more dere it is, and the more greate it is, the lesse worth it is held. And lib. 9. Isido meaneth, that Canell hath that name Cinamom, for the rinde thereof is small and round, as a Cane, & groweth on a short stocke with small braunches, and when it is broke, thereof commeth a breath as it were a mist smelling most swetly. Super Ecc. 5. cap. 24. the Glose sayth, þ Canell is a short tree with good smell and white, with colour of Ashes: and is twice so good in medicine as the Pipe. Also lib. 12. ca. 22. Plinius speaketh of Canell, and sayth, That of Canel of Cassia men tolde Fables in olde time, that it is found in Birds neasts, and specially in the Phœnix neast. And may not be founde, but what falleth by his owne weight, or is smitten downe with Lead Arrowes: But these men doe feigne to make things dere and of greate price: but as the truth meaneth, Canell groweth among the Troglodites in the lytle Aethiopia, and commeth by long space of the sea in Ships to the haven of Gellenites: And is a short Tree of two cubites long at the most, and a span long at the least, and hath a stocke of foure or fyre inches greate, and smelleth not but when it dryeth. For dryenesse is lyking thereto, & is most fructuous in Winter, contrary to the kinde of other trees. And groweth among briers & most thick bushes, therefore it is not gathered without great trauel and difficultie. And no man hath leave to gather thereof before þ Sunne rising, nor after the Sunne going downe. And when it is gathered, the Priest by measure dealeth the braunches, & taketh thereof a parte, and so by space of time merchaunts buye that other deale. The chiefe goodnesse thereof is in the most thickest and smallest braunch, & that that is in the middle of the stocke, is of little value or of nothing, for there is but lytle of the rinde. In the rinde is the most vertue and grace of Canell. Therefore the tops and the other partes be best of goodnesse. For in them is much rinde. The Tree within is little or naught worth in comparison to the rinde, Huc vsque Plinius. li. 12. Dioscorides and Pla. meane, that Canell is hoter in the third degree, and dry in the second degree. And of Canell is double maner kind, that is to wit, smal and great. The great is lesse worth then the small, and is put in domitive medicines. And the small is better and more needfull in other medicines. The best is thinne and small, with sharpe biting sauour, meded with sweetnesse, with some deale red colour, and with much good smell. And the Canell that is some deale white, is lesse worth. The good smell Canel hath vertue to comfort the braine, and hath vertuosly fastnesse of parts to souder and to fasten. Canell hath manye manner vertues, as Dioscori. sayth. For it abateth the cough, that commeth of thicke moisture. Powder thereof medled with vineger, doth away scabs, and dryeth moisture of the eien meddeled with Colirium, an ointment of the eien. And swageth the swelling of the reines, and cureth the dropsie, and healeth biting of creping Wormes, and comforteth the appetite, & arreteth menstruall blood, and openeth stopping, and defieth meate and drinke, and vnbindeth, vndoeth, and destroyeth Postumes. And Canell dronke with Wine, bringeth out Secundines, bagges that children be in, in the mothers woombe. And wipeth away dimnesse of eyen, and succoureth and helpeth in sounding, and in the Cardiacle passion.

(*The Tree of Cinamon is not much vnlyke a Bay tree, especially the leaues, it beareth Berries as doth the Baye tree, but lesse, and white. It is doubtlesse therefore, none other then the barke of a Tree, and is gathered in this manner. Euery third yeare they cut the branches of the tree, of this is great plentie in the Iland of Zaylon. When it is first gathered, it is not yet so sweete, but a moneth after when it waxeth drie. The Barke is the onelye spice, and the wood is lyke Firre tree very light.)

* Addiñ.

## Of Cassia. chap. 27.

Of Cassia is mention made in Exod. 30. And is a certeine kinde of spicery, with good smell and noble, and growe-

uth in Arabia, as Isidore saieth. And is a rod with a strong rinde and red Purple leaues, as the rinde of Pepper, and is lyke to Canell in vertue, but not so mighty in effect and vse. Therof in medicines double weight is taken in stede of Canell, as Isidore sayth. The Glose super Exod. 30 meaneth, that Casia groweth in watrye places, and groweth strongly, and giueth good smell. Lib. 12. ca. 21. Plinius speaketh of Casia, and sayth, that the tree of Casia groweth like vnto Cinamum in fields, and is three cubites long, and his braunch is greater then the braunch of Canell, and hath three colours. For the first is white, and then redde, and then blacke, and that parte is best, and the white is litle worth, for it is sone eaten with wormes and holed, and that for it is soft in substaunce, and for litle bitternesse and vertue of the rinde. Casia is proued when it is new, by smelling, sauour, and colour. For the noble Casia is some deale sweete and biting, sharpe of sauour, and sweete and merrye of smell, and browne as Pepper of colour, and heauye of weight. And that Casia is best that breaketh not sone, but bendeth and foldeth. And another manner of kinde of Casia is like to Balsamus of Iudea in smell, but it is bitter. And therefore the first, that is blacke, with some deale sweete and biting in sauour, and with good smell, is more praysed among Phisitions. Hucusque Plinius, ibidem.

Plinius and Dioscorides meane and speake of two manner Casia. The one is called Casia fistula, and the other Casia lignea, that is the rinde of a lytle tree, that groweth nigh the marches of Babylonia. And thereof is diuers manner of kinde. One is like to Canell, and is some deale rude and rounde, and tasteth in substaunce, and soluyth not when it is broken or beaten, but withstandeth, and hath a sharpe sauour, and some deale sweete. And vnneth Phisitions vse this manner kinde. The other manner kinde is some deale bitter, with some deale diuerse colours, & Phisitions vse this manner kinde.

And that is best that breaketh not sone, but bendeth and soluyth, and hath sharpe sauour meddled with sweetnesse with good smell, and paly when it is broken somwhat white coulours purpuralles within, and red medled among. And is sometime feined with meddling of the rinde of Capar, but is knowen, for it is some deale bitter of sauour, & hath vertue diuisitiue of his subtil substaunce. Also Casia hath a vertue to temper, to diuide & depart, and hath of his owne qualities vertue to coldsome and to wast. And hath by good smell vertue of comforte, and cureth the rumes and colde causes, and helpeth them that haue the falling euill, and comforteth the braine, and purgeth the reines and the bladder, and ripeth & healeth Postumes, and vnstoppeth the liuer and the splene, and the reines, and hideth and doth alwaye the stinke of the mouth, if it be thereto, and exciteth menstruall bloud, and comforteth and helpeth against sowning and falling of the heart, if a stroppe be made of the pouder thereof, and of roses, and of the bone of ye Hart. Hucusque Dioscorides & plat.

(*Casia, a litle shrub or pearbe, bearing a spice like Cynamon.) *Addition.

## Of Casia fistula. cap. 25.

Casia fistula is the fruit of a certeine Tree, that beareth long fruit, that wareth in passing of time greate and thicke without, by working of heate of the Sonne, and the tuyte within is black and moist and swart, and is medled with certeine white graines within, & diuided with smale holes, as it were in the holes of a hony combe.

The best is the greatest & most heauy, for therein is moste moisture. And that that is light, and maketh noise when it is moued, shal be forsaken. For that betokeneth corrocion & corruptnesse. Casia fistula hath vertue to make slipper and soft, and to clense and to abate wonderfully the feruor of bloode, and to clense and purge Cholera and bloud, and to defoule and destroye postumes of the bodye, and is good for the guttes, and profitable and helpeth against euills of the breast, and bringeth forth olde infernal bloud, that

commeth of fat humour, & doth alway the smelling of the ropes and guts, if it be ydonke. Huc vsq; Dios. And though men vse to write, & to sound Casia with double S. yet it should be written & founded with one single S, & so it should be written and founded Casia, and not Cassia, as Authors tell.

*Additiõ. ¶ Casia fistularis, the common Derivation.

And to meaneth Ouidius, 15. Methamo.

Quo simul ac Casias & Nardi lenis aristas, &c.

And to saith Plinius, vbi; & other also.

## Of Calamo. cap. 29.

Kalamos Aromatikos, Calamus aloratus

A Certaine cane is called Calamus Aromaticus, thereof it is written, Exo. 30. & hath ỹ for likenes of common cane, as Isidore sayth, lib. 17. and groweth in Inde, with knots in many places, with swete smell, and smelleth wonderfully swete. And if it be brake or cut in many parts, it is like to Casia in sauour, with a little sharpe biting sauour, as Isidore saith. Papias meaneth that it hath a feruent vertue. In Glosa super Exod. 30. it is sayde, that Calamus Aromaticus is a manner of kinde of spicerie ỹ groweth beside mount Libani, but where so euer it groweth, it is a manner kinde of spicery, that is hot and dry in the second degree, as Dioscorides, Plin. and Plinius meane, and is the rut of a certaine small tree or bushe, verye like to a cane, and hath a great smell, and is hollowe within, as a cane, and in the hole wonne a stick is found that should be taken out, for it is of no value, but sometime, it is left therin for to haue the more weight. And the same Authors meane & speak of double manner of kindes of such Canes. The one is of Persia, and is citrine in colour, and the other is of Inde, & is some deale white, and forneth the herte lene to gnaw. when it is broke, & hath a moche full herbe of comforting, and is it comfortable the stomack, & helpeth digestion, namely, if it be tempered with wormwood, and helpeth against the Cardiacle passion, and against fainting and failing of the heart, with water of Roses. And Plinie saith, that the smelling Cane is of Inde, & is best when it is somewhat red, full of knots, and thick, & when it is broken in many parts, that be full dyne, and is medicinable almost as Casia. Of the vertues of them before. It exciteth menstruall bloud. Dios.

*Additiõ. ¶ Calamus is altogether vnknowne in shope, for that which they vse to sell for Calamus Aromaticus, is no rede, nor no rote of a rede, but is the rut of a certein beard like vnto the pesse of Inge, or bastard Acorus, called (Spanish canes.) the which rute is taken for the right Acorus. The Cane rede is hot and dry, the Aromaticall and swete Cane, is also hot and dry in the second degree. Dodoneus.)

## Of Calamo vsuali. cap. 30.

STraw is called Calamus vsualis, as Isidore sayth, and hath that name of Caleo, es, for it heateth sometime when men blow therein. And properly it is the whole stalk of corne betweene the rut & the eare. And in the eare the corne and seede is conteined, & hath another name, and is called Culmus, as Isidore saith, & is hollow within, and round and smooth without, with some knots, strengthened and clothed with many leaues, and hulles, therby the eare profiteth and taketh saving and nourishing. and if this stalke or straw faileth, the eare is destroied and lost with a little blast of winde. This stalke moueth hether & thether, and breaketh full sone if it be moued and bowed: and beareth betowarde, and is ywieth reared as gayre like againe.

*Additiõ. ¶ With the straw of Wheat they thatch houses, and with it within they commonly make straw hats, because it is a tough straw, and will bende pliant.

## Of Calamo scripturali. ca. 31.

A Writing penne is called Calamus scripturalis, thereof it is sayde in psalme, Lingua mea calamus scribæ, Velociter scribentis. My tongue is the Psal. 44.

pen

pen of the writer. And it is called a rēd, for in olde time men vsed to write with rēde, ere vse of feathers were founde. For as Plinius saith, lib. 16. cap. 34. A rēde is good to many manner vses. And among water shrubbes rēde is chiefe, and is needfull in peace and in warre. For in the North Countrie men thetch their houses well with rēde, and hang the rēde in their dens oft to make them faire and gay, and pleasant. In the East Countries men warre and make them dartes of Rēde, and be so long in many Countries that men vse them in stēd of speares. And Rēde hath a quicke rote, and so if the Rēd be cut, then groweth other new, more plentuous. And some Rēd is full of pith within, and some are all hollow within, which are very mēte to make pipes off, but pithie Rēds ỹ are thick & knotty, accord more to warriours and to fighting men. And there is small rēd, that groweth in places that be lesse watrie, and hath thinne stalkes, and be full hard, and they haue no pith in manner within, & are smoth and clēre without, and not full of knottes, & such Rēde is good to write with. And the fore part thereof is cut and sharped, and made able to write, & is somewhat clouen for to giue Inke the better. And the right side of the cleft is somewhat longer then the left side. There is other rēd full of swēt pith, and is shredded small, and sod with softe fire in a Caudron, vntill it be thicke, and first it semeth all tourned to foame and to skumme, but after that it hath rested, the most best and thicke falleth to the grounde, and the foame abideth aboue, & some is feined & is knowen, for the good sprankleth in the mouth, and is full swarte. And the euill doth not so, but vanisheth, as it is saide in Plate.

In Tartarie.

With this common reed they couer houses, & dresse ships.

## Of Capari. cap. 32.

OF Caparis is mention made Eccleiast vltimo, and is a weede that groweth in the East, & the rinde, leaues, and flowres thereof accordeth to medicine, and namely the rinde that is in the rote, as Plinius saith, libro. 13. cap. 23. and the same Isidore saieth. And as Isidore saith, libro. 17. the Grekes call it Capparis, for it hath small rounde heades in the toppe. And Dioscorides speaketh of Capparis and saith, that it is an hearbe or a thornie shrubbe spread on the grounde, and is full of vnction, and helpeth against the hardnesse of the spleene aboue all other medicines, and groweth in harde places and drye, and namely in olde walls, and softneth the wombe: if it be eaten, it exciteth vrine, and spēdeth menstruall blood, and abateth teth ach, and inyce thereof dropped in the Eares, slayeth Wormes thereof, and hath many rotes good for the sayde things. In Platearius it is sayde, that as some men meane, Capparis is an hearbe, that shall be gath^red in the beginning of springing time, and dryed and kept seauen yere in great vertue, and is good and noble, and falleth not to pouder, when it is broken, and is some deale bitter in sauour, & some deale red in colour. The flowres thereof be hot while they bē closed, and of no value when they be spread. They be salted, and so kepte to good vse: and haue vertue to excite appetite, and to defie humour in the mouth of the stomack: and be both mēate and medicine. This wēde helpeth against deafnesse, if it be sod in Oyle, and put in the fore eare. And pouder thereof helpeth against woundes that be festured.

(*Capparis, the fruit Capers, which is vsed in Sallet with Mutton, a kinde of sengrene, colde and dry in the third degree, and not farre different from purselane: a help against grose fleame, but let, that sound and whole bodies fēd therof, for it hindereth generation.)

*Additiō.

## Of Cardamomo. cap. 33.

OF Cardamomum is mention made super Eze. And is the sēde of a certaine trē, that seedeth in springing time, as Dioscorides saieth, and beareth knoppes hanging togethers as it were clusters of vines, and therein the seede is contained. And Cardamomum is double, lesse and more, & the more is called tame,

and the lesse is called wilde. The first is called the better, for it sauoureth better, & the better is some deale red with sharp sauour meyled with swætnesse, and hath vertus to comfort and to wast, & helpeth therefore against the Cardiacle passion, & against wamblings and indignation of the stomacke, and erciteth appetite, and abateth spuing, and comforteth feble braine, as Dioscorides and Platearius say.

*Additiõ. (*Cardamomum, a spice comming out of Inde, in stede whereof Apothecaryes now ble graines. The right Cardamomum is of the colour of graines, but as bigge as Pepper.)

## Of Calamento, cap. 34.

CAlament is an hearbe lyke mint, therof holy men in Glosa make sometime mention, and is double, as Dioscorides sayth and Platearius also. One groweth in mountaines, and is the better of the twaine, and the other is as it were tame, and not so drye as the first. And hath vertue to fasten and to wast, for it is harde and drye in the third degree, as he sayeth, and helpeth against the cough, and against euills of the breast that commeth of colde, as doth Diacalamentum, which is a confection made of flowres and Powder of that hearbe, and of other things, and healeth the euill and ach of the stomacke and of the guttes, and it helpeth against the reume and other colde euills, and healeth biting of creaping wormes & beasts, and draweth outward the venimme. The iuyce therof done in ỳ ears helpeth the sores, and slayeth the Wormes, and it chastiseth lecherie, and helpeth against Lepra, and letteth it, and tarrieth and wasteth, and destroyeth superfluitie and moisture of the mother, as he saieth, and hath manye other vertues, as Artheme sia: but this is sufficient at this time.

*Additiõ. (*There bée thrée sortes of Calamynt, each of them hauing a seuerall name and differente, Cornemint, or wilde Pentriall, Catmynt, & mountaine Calamynte. Read Dodoneus. fol. 247.

## Of Carice, chap. 35.

CArix, Sedge, is an hearbe most harde and sharpe, as it is said, and the stalke therof is thrée cornered, & cutteth and carueth the hand that it holdeth, if it be hard drawen there through. And hath leaues that cutteth in either side, & be long sharpe as a sword, and hurteth neuer man, but he toucheth it. And it groweth in a marreis place & soft, and yet it sheweth that the substance therof is hard & keene, and is accounted among kind of rushes, as Plin. saith, & he calleth it a thrée edged rush, and speaketh therof & sayth, that the rot of a thrée edged rush is of good smell, and of good vertue, as the rot of Calamus Aromaticus, but I vnderstande this is not generall, but speciall, as he maketh mention, lib. 12. Of Carix commeth this name Caretum, the place that sedge groweth in, & the place that Willows grow in is called Salictum, a salice, as Isidore sayth.

*Additiõ. (*Carex, Segges or sheregrasse, wherof is made mats and Hallocks to sit and kneele vpon, with the said Segs is made Hambroughs for the necks of horses, in stead of Lether harnesse, & for other cartage and plough.)

## Of Carduo, chap. 36.

CArduus is Greke, as Isidore sayeth, and is a manner hearbe or weed with prickes. The kinde therof is biting and cruell. Therefore the iuyce therof cureth the falling of the haire. Dioscorides speaketh of this hearbe and sayeth. That the rote therof sode in water, giueth appetite to drinkers, and is most profitable to the mother, and therefore it is no wonder though women desire it. For it helpeth the conception of male children, as he sayth.

Cardus stellatus.

And Carduus is a male hearbe full of prickes, and in the toppe hath heads with prickes in stalkes. In the which heads the seed is contained, that is black without and white within. The pith and the rinde is of vertue of departing, and dealing, and helpeth against

the ſtone both in the bladder and in the reines, and groweth in a deſolate place, and is eaten of Aſſes, and troden of beaſts, as it is ſayde. 3. Regum. 14. capitulo.

Addition Carduus Libani miſit ad Cedrum qui eſt Libano, dicens, Da filiam tuam, filio meo vxorem. Tranſieruntque beſtiæ ſaltus, quæ ſunt in Libano, & conculcauerunt Carduum, &c. A Thiſtle that is in Libanō ſēt to the Ceder tree, that is in Libanus, ſayeng: Giue thy daughter to my ſonne to wife, and the wilde beaſts that was in Libanon, went and trode downe the Thiſtle, &c.

And li. 20. ca. 16. Plinius ſpeaketh of Carduus and ſaieth, that Carduus hath leaues with prickes and pricking heads thereon: and the ſeed and the rot may be eaten. And there is one manner Carduus blometh all the Summer continually, & when one falleth, another ſpringeth, and when the leaues be drie, the pricks leaue to prick and ſting. Ther is another manner Carduus, that is enimy to corne, that groweth in earth, as he ſaieth, and hath much ſeede, and may vnneth therfore be deſtroyed where it once groweth, but the weathers buſily drawe vp the moze and rotes. And in drawing vp of Carduus, mennes fingers be oft greeued with prickes, by theſe properties it ſeemeth, that Cardui be Thiſtles greate and ſmall.

*Additiō. (*Of the kindes of Cardus, Thiſtles, are diuerſe, Carduus Ramptarius, our Ladies Thiſtle, the leaues greene, and the vaines of the leaues white. Spina peregrina, the Gloabe Thiſtle, or the Date Thiſtle. Acanthium, the common fielde Thiſtle or Cotton Thiſtle. Leucacantha Carlina, white carroline Thiſtle. Spina Arabica, the Arabian Thiſtle. Carlina ſyluestra, wilde woode Thiſtle or Saffron baſtard, or Carthamus. Cardus Benedictus, ỹ bleſſed Thiſtle, whoſe operation is hot and drye. Cardus ſyluestris, whereof are three kindes alſo. Laſt of all are two ſortes of Thiſtles, called Artechokes, which being eaten rawe and young doe choake the heart, by breeding rawe iuyce and Cholera, but ſodden, and with Vineger and Pepper ſeaſoned, and a god quantitie of ſwéte Butter, the pith ſo eaten hurteth verye ſeldome thoſe, who being pampered with daintye fare, haue eaten too much alreadie, of ſmall nouriſhment, and yet as ſome write, they ſtirre vp lecherye in women, and diminiſh the ſame in men. Whatſoeuer is elſe written of ỹ Arthichoke of late is fabulous, yet too god for thoſe that regard no truth. Reade D. Turner. Aetius writeth, that the rote of the Arthichocke ſodden in Wine and dronke, driueth forth ſtinking drine. Galen ſayth they haue a naughtye iuyce, and maketh euill iuyce in the bodie. Plinie. Heſyodus, &c. Reade Dodoneus, fol. 523.)

## Of Carica. chap. 37.

CArica is a drye Figge Trée, and hath that name of plentie. For every yeere it beareth fruite three or foure times, as Iſidore ſayeth, while one ripeth, another ſpringeth and commeth in the ſtead, and it is ſayde, that if olde men eate oft ſuch Figs, they doe away theyr riuells, as he ſayeth. Dioſcorides ſayeth, that among fruite drie Figges be ſwéteſt, and be god in meates and in medicines, and nouriſh much, and fatteth and bréd much groſe bloud, and comforteth feeble men, and cleanſeth the breaſt, and abateth the cough, and clereth the voice, and ſwageth the ſwelling of the iawes, and purgeth the reines, the bladder, and the mother, as Phiſick meaneth.

And ſuch Figges ſodde in Wine with Wormewood, cureth the dropſie, and purgeth the itching of the Eares, if they be ſtamped or grounde with *ſeyneuey, but and they be too much vſed in meate, they breede ſwelling ventoſitye, and Lice alſo, as Dioſcorides ſayeth. Looke other vertues heereafter de Ficu.

*That is nowe called Muſtard ſeed

*Additiō. (*Carice is a kinde of Figge which groweth onely in Syria, there is the garden Figge with the wild Figge, whoſe operation are after the ſoile whereon they grow.)

## Of Cimino. chap. 38.

COmin is called Ciminum, and is a ſeede with good ſmell, and with pale coulour, as Dioſcorides and Macrobius ſay, therefore Perſius ſaith in this maner.

Rugoſum piper eſt, pallentis grana cimini.

His meaning is, that Pepper is riueled, and the graine of Comin is pale: and is hot and dryе in the ſecond degrée, and hath vertue to temper, and to depart, and to diſtribute, and to abate thickneſſe of fumoſitie, and to comfort digeſtion, and to abate ventoſitie and ach of the ſtomacke: and to do away ſmelling, and to ſtaunch the flixe of the wombe, if it bée dipped in Vineger, and firſt perched and blowen into the noſethrilles, that it may make a man ſneeſe, and it ſtaunched bleeding at the noſe, and ſwageth and healeth ſwelling and ach of the iawes, and with Bayes of the Laurell trée, it helpeth colde reume, and diſſolueth and doth awaye bloudye reume in the eie, if it be well meddeled with cléere Ware, and layde oft thereto. Ponder thereof well meddeled with Ware, doth awaye wanne coulour, that commeth of ſmiting, or otherwiſe, if it bée layde ofte therto: but by oft vſe thereof, the face ſhall be diſcoloured. Huc vſque Dioſcorides, and Plat.

And Plinius ſayeth nigh the ſame, libro. 20 capitulo. 16. where hée ſayeth, that ſome Comin is tame, and ſome is wilde, and hée ſayth, it accorueth to many medicines and remedyes, and namely of the ſtomacke: for it doth away ſwelling and blowing thereof, and deſtroyeth ach, and gnawing of guttes and roapes.

*Additiõ. (*Cumminum, called Seſeli, as Dioſcorides writeth, is of three ſorts, the firſt is called ſeſeli Maſilience: the ſeconde, Seſeli Aethiopium: the third Seſeli Peloponnenſe. The ſéede and roote are hot and dryе in the ſecond degrée. The ſéede dronke with wine comforteth the heart, helpeth digeſtion, driueth awaye gnawing and griping in the bellye, it prouoketh vrine, expulſeth the dead childe, and ſetteleth the Matrixe, and is ſayde to bée good in curing the falling Euill, ſo that the diſeaſe haue not continued long.)

## Of Coriandro, chap. 39.

OF Coriander is mention made Exodus, verſe. 31. and is a ſmelling ſeed: and the Grékes call it Corion, as Iſidore ſayth, libro. 17. The ſéede thereof taken in ſweete milke, maketh men the more preſt to ſerue Venus. But yet it néedeth to beware. For without doubt, if men take too much thereof, it breedeth wodneſſe and léeſing of wit, and is a venimous hearbe to houndes, for it ſlayeth them, if they eate thereof, as Iſidore ſayeth, and Papias. And he ſayeth farthermore, that Coriander taken in meate, heateth and conſtraineth and hardneth, and breedeth ſleepe. And Authors meane, that it hath compounded vertue. Of the hearb Coriander Macer ſaith in his booke thus.

Frigida vis herbę Coriandri dicitur eſſe,
Auſteręque ſimul quiddam virtutis habere.

That is to ſay: The hearbe Coriander is colde, and hath ſomewhat of cruell vertue.

Galen ſayth, that by this hearbe oft men deſtroy noughts, and putteth long Wormes out of the wombe, if it bée ground and dronke with wine, or medled with vineger. And this hearbe hath a good ſmell in it ſelfe while it is whole and ſounde, and ſtinketh, if it be froted with handes, the ſeede thereof is white and ſmall.

*Additiõ. (*This hearbe of ſome is called Coliander, and is colde dryе, and a daungerous ſeede, if it be eaten raine or vnprepared, it killeth the bodie.)

## Of coloquintida, chap. 40.

OF Coloquintida mention is made 4. Regum quarto, & is a maner hearb, that is moſt bitter, and is called Cucurbita agreſtis, as it were a manner wilde wærde, for the ſpraye thereof bræðeth by the grounde, and is like to the common gourde, & hath round fruite. This hearb ſtretcheth and ſpreadeth in hedges, as a vine doeth, and hath much ſmall fruite and rounde, as Iſidorus ſayeth, libro. 17.

Dioſcor. ſayeth, that Coloquintida, that is called Cucurbita Alexandrina, is ſometime found alone, and then it is deadly and venemous, as is the hearbe that is called squilla, id eſt, Cepamarina and grineth not all thing ſo much, when it is found with many other, and hath pith, rinde and ſæde. The pith is beſt in medicine, and the ſæde is ſecondarie, and the rinde is little or nothing worthe in vertue: and ſo the pith that is white, is good, in which the ſæde is well pight: & of that that maketh much noyſe when it is ſmitten, is little force, and alſo if it fal ſone to ponder. It hath vertue to diſſolue and to waſt, and of his bitternelle, hath alſo vertue to depart and to deale, and to thirle, and by ſubtiltie of his ſubſtaunce, it purgeth ſcume and melancholy, & it is ſaid that it helpeth the quotidian and quartane, and againſt ſcabs, if it be giuen in dus manner to the Patient, and healeth toth ache, and bringeth out wormes of the wombe.

Pouder thereof flaieth wormes of the eares, and openeth the hardneſſe of the ſplene and of the liuer, if the iuyce therof be dronke with Fenell. The broathe thereof, openeth the Emorroydes, and veynes of bloud, and bringeth out menſtruall bloud, and hath theſe vertues, and manye other moe, as Dioſcorides ſayeth, and Platea, and Plinius alſo.

*Additiõ. (Coloquintida, is hot and dry in the thirde degrée. Without diſcrete vſage, it is exceding hurtfull to the heart, the ſtomache and liuer.)

Of coccus the moſt fruitefull tree in Calicut, and of all the worlde.

Addition

COccus groweth in the Weſt India, whoſe fruitefulneſſe and ſweeteneſſe, paſſeth all the trees of the world. It beareth certaine fruites, like vnto great Dates or Nuttes, and generally bringeth forth ten commodities: for it beareth wood moſt apte to kindle fire, and Nuttes very pleaſaunt to be eaten, alſo cordes or ropes, which maye well ſerue for ſaylers. Likewiſe verye fine cloathe is made of a kinde of golſe lyke woll, which when it is coloured, sheweth lyke Silke. The wood is the beſt that maye be founde to make coales. It yeldeth from the ſappe, wine, and odiferous water: forth of the which tree alſo, as a kinde of Turpentine or Gumme, proceedeth a moyſture lyquide as Oyle, and a brittle iuyce, as Sugar hardeneth, and is verie pleaſant. One tree beareth manye of theſe fruites, whereof the greateſt are as bigge as a mans fiſt, ſuppoſed the Nux Indica. The cut braunches will droppe as the Vine, a pleaſaunt drinke. Taking awaye the firſt rinde or barke, they put it in ẏ fire, where it burneth quickly and with great flame. The ſeconde fruite vnder the ſame firſt rine or rime, is much lyke vnto Wombate or Silke; and is not vnlike to beaten or wrought flare. Of the flowers, they make a certaine kinde of cloathe, not vnlyke Silke: of the courſe towe, or refuſe, they make cordes: and of the finer, tackling for ſhippes: ſo that what ſerueth not for cloath, ſerueth for cordes: within the Nut is a lycour ſweete, whitiſh and fattie.

This ſtraunge Tree beareth fruite continually. They are ſo greatly eſteemed that in their greateſt diſcordes or warre, it is not lawfull for anye man to hurte them, euen in the landes of their Enemyes. They lyue but the age of ſixe and twentie yeares.

## ¶Of Croco.cap.41.

OF Saffron is mention made. Eccl.4 & Tren.vlt. And Saffron is called Crocus, and is an hearbe, and hath that name Crocus of the Citie Coricius, for there is most aboundaunce thereof, as Isidore sayeth libro.17. And the hearbe with the Flower, hath that name Crocus, but the flower in the which is the most vertue, is called Crocum. And the freshest and newest is best, ꝑ is with good smell, long & little, somwhat white, whole, and not broken in gobbets & in peces, and smelleth well, and coulloureth the hands that toucheth it, and is lyght and sharp, and if it be not such, it is knowen that it is olde or wet, and is sometime counterfaited with a thing that is called Crocomagina, for to increase the waight with soyle of filner ground, but it is espied, if it be slow to grinding, or if it chaungeth his owne smell, when it is sod. Crocomagina is called the superfluitie of spicerie, of the which Saffron Ointment is made. Huc.vsq; Isid.

Dioscorides meaneth and speaketh of two manner Saffrons. One is called Hortensis, and hath that name of Gardens, for it groweth therein. The other is called Orientalis, and hath also the name of the place that it groweth in, & is best, and shall not be put in vomitiue medicines, and it beareth a purple flower with a head as a violet, & in the middle thereof three flowers or foure, & the best thereof be somwhat red, or all red, and the whitest shall be forsaken. Saffron may be kept ten yeare, and is hot & drye in the first degree, and temperate in his qualitie, and therefore it is comfortatiue, and so it helpeth much against the feblenesse of the stomack, and sayling of heart, and doth away rednesse of eyen, which commeth of blood, or of defluyng, if it be ground with roses and the white of an Egge, and laid to the eye, as Dio. saith and Pla. also.

And Saffron hath another property, that it is grene all the Winter long in leaues, be the Winter never so colde: & in Summer the leaues of it falleth and fadeth, and withereth altogether, & groweth againe after the middle of Harvest, & then the floures breaketh out of small stalkes, and as Arist. sayth in li. vegita. Saffron is much lyke to an Onion, and to Ascolonia in rote, nevertheless it is diuers and variety from either: For the rote of Saffron is continued to the body, and sedeth not as Ascolonia doth, but all the seminall vertue is in ꝑ rote, and all the cloues of Saffron be leane, & the cloues thereof springeth not out at one side, as it fareth in Ascolonia, and in an Onion of Gardeines: but the cloues of Saffron springeth out of the place of generation of veynes of cloues.

And Saffron hath this propertie, as Arist. saith, it hath very rotes, and cleaueth thereby to the earth, and sucketh nourishing and seding, as Onions and Garlike and other such, & when the head of Saffron is great and ripe, it beginneth to be departed and to be deuided, and multiplyed in manye heades, with theyr fell and skins and rotes: and of euerye each groweth a plant, and thereby it is knowen, that in the head or rote is the vertue seminall, and the vertue of multiplication and preseruation of the kind therof. Plin. li.20. sayth, that Saffron is not some tempered with honye nor with swete lycour: but it is tempred sonest with wine or with water, and it is best in medicine: for it destroyeth all swelling and boyling, and sore ache of the eyen, namely if it be medled with wine, and is best for the stomacke and lyuer.

He that drinketh Saffron first shall not be dronken, & garlands thereof letteth dronkennes, & letteth a man ꝑ he may not be dronken, it causeth slepe, & moueth the head, and exciteth Venus. The flower thereof, done to the euill that is called the holy fire, helpeth and cureth it. Of Saffron is made an ointment, that is citrine or yelow, which is called Clogomagon in Greke, and helpeth against running of eyen. The best dieth the teth and the spettle, and pourgeth botches of the head, and abateth swelling: and cureth the biting of serpents and of Spiders, and stinging of Scorpions. Huc vsque Plinius.

(*Crocus

Additio (*Crocus Hortensis, and Crocus Sarracenicus. The English Saffron is most best, both for colour and medicine.)

## ¶ Of Cepa. chap. 42.

AN Onion is called Cepa or Cepe, for it hath an heard, that hath all his vertue, in the rote and in the seede, and is therfore called Cepe, as Isidore saith, for it hath naught but a rote. In libro de plantes Aristotle speaketh of the Onion and sayeth, that the Onion and Ascolonia beareth leaues twise in one yeare, and the Onion hath a stalke and beareth seede thereon, and hath a rote beclypped with many cloues, and hath ther vnder, other rotes, as though it were hayre. And thereby the great rote taketh nourishing and feeding, and radicall humor is sent into all the heard. And in ỹ first yere this heard profiteth not in the rote, but in the second yeare after that it is sowed, nor bredeth commonly before the second yeare, nor beareth seede in one stalke as Garlike doth and other such, but in the top of the stalke the seede springeth & spreadeth on small stalkes.

Of Onions is double kinde, tame & wilde, that Aristotle calleth Canina, as it were an Hounds Onion. This Onion Canina hath white flowers towarde heauen, and somwhat greene toward the earth, and such an onion helpeth against poisonnes. And the tame Onion hath an hollow stalke without knots, and renoweth both ioynts and leaues, as Aristo. saith in libr. predicto. And Dioscorides saith, that the tame Onion is good & profitable both in meate & in medicine, & is gleymie and colde of kinde, and namelye that that is euen long, and the red more than the white, and more the dye than the new, and more rawe than sodde. And doth away griefes of the wombe, and abateth stinch of the mouth, and softneth the wombe and maketh meate sauourie. And the iuyce thereof helpeth them that haue the Litargie that is the sleeping euill, and abateth ofte ache of the eares, if it be with womans milke dropped therein. If it be eaten conenably, it forceketh and departeth gleymie humours, & openeth the mouthes of the veynes, and exciteth vrine and menstruall bloud, and bringeth out venime, and quencheth biting of a mad dog, and helpeth in other venimes by bitings, and clarifieth the skinne and openeth the pores, and exciteth therefore sweate, & maketh it breake out, and giueth to ỹ body no nourishing, when it is eaten rawe: and it grieueth cholerike men, and accordeth to flemmatike men, & bredeth thirst and swelling: & noyeth & griefeth the head with sharpnesse, and to eate too much of them, bredeth madnesse and wodnes, and maketh dreadfull dreames, & namely if men that be newe recouered of sickenesse, eate too much thereof. Onions when ỹ eate them maketh the eien watrye, and grieueth the sight only with sauour. Hucusque Dioscorides.

(*There be diuers sorts of Onions, some white, some red, some rounde, some great, some small, but all of one sauour & propertie, sauing that the one is somewhat stronger in working, then an other, &c.) *Additio.

## Of Sepe Canino. cap. 34.

CEpe caninum, as it were an hounds Onion is called Squilla also, and is found by the sea side. Therefore Platear. calleth it Sepe marina, as it were a sea Onion, and is sometime found alone, and is then venimous if it be eaten, except the venimme thereof be quenched. Then vse to depart it in many partes, and plant them in closed Gardens, and so quench the venimme thereof. And the malice thereof quencheth, if it be done a little space in Wine or in Oyle, and so it is put in medicins. This Onion shall be eat: and the inner part and the vtter shal be throwen away. For the vtter part is venimous for too much heate, and the inner for too much drinesse: but the middle part is full temperate and according to medicine.

Libro. 20. cap. 17. Plinius speaketh of Onions & saith, that among the Greekes is many manner kinde of Onions, & all their smell maketh eien watrie, and the most round are best, and the sharpe and

red

red are more bitter than the white, and more raw than sod, and is both set and sowen, and beareth no sæde before the second yeare when it is sowen. It beareth sæde, and then the head is corrupt & destroyed. The head commeth of corruption of the sæde that is sowen, and sæding is corruption of the sæde that is sowen, & sæding is corruption of the head. Onion sæde will be sowen in land that is dolue and cleansed of rootes and other hearbes: the sæde thereof is cut and gathered when it beginneth to were black or it be all ripe. Onions be best kepte in straw, and to kæp them without rotting, they must be washed with luke warme hot salt water, and so they dure the longer, and be the better to eate: but to set and to sowe, they be better kept in sacks. And many men hang Onions and Garlike in smoke ouer the fire, & be so kept, for they should not spire and grow. Ofte Onions and Garlike spireth, though they be not in earth, but it be let by craft and cunning. Also li. 20. ca. 7. he saith, ỳ wild Onions be not full wholsome nor full good to eate, but they be ful medicinable, and healeth dimnesse with the smell, and exciteth moist with vnction, and healeth botches, and cureth hounds biting, with honie and with wine, and helpeth against biting of Serpents, and healeth tingling of eares and deafnesse, and helpeth ach of the reines, with Owle greace or with honie, and pourgeth and healeth woundes, meddeled with honnie. Hucusque Plinius.

*Additiõ. (*Squilla, the sea Onion, the white field Onion, and Bulbus, which some call Lilies of Alexander: temperate in heat and drinesse.)

## ¶Of cucumere. chap. 44.

CVcumer, cucumeris, is an hearbe of whom Isid. speaketh, lib. 17. & saith, that those hearbes Cucumers haue that name, for they be bitter sometime, & may not growe & wæte, but if ỳ sæd therof be put in & wæte milke medled with honie. And Dioscorides saith, ỳ the kind of this hearbe is colde, and slaketh the wombe, and helpeth the stomacke, and succoureth faint heartes with smell, for leaues therof stamped is medicinable for biting of hounds, & the sæde thereof brused and dronke with & wæte wine helpeth the sore bladder. Lib. 12. cap. 2. & 3. Plinius saith, that some Cucumer is tame, & some wilde, and the rote therof is white and grose, & of the iuice thereof, is made an Electuarie, that is needfull in manye medicines.

(*Cucumbers are colde and moyst, in the second degree.) *Additiõ.

## ¶Of Cucurbita. chap. 45.

CVcurbita is a name of Græke, and the originall thereof is vncertaine to Latines, as Isi. sayth li. 17. and Plin. saith the same, that there be many kinds therof. And some Cucurbita is tame, & some wilde. The tame spreadeth in boughes, and braunches, and leaues, as a vine doeth, and bindeth it selfe with certaine fastenings and bindings as a vine doth. & beareth somewhat white flowers, which spring out thereof: namely against night, it blowmeth and beareth blossom without vndersetting, but the fruite thereof fayleth and rotteth, without that it be reared vp from the ground, & rayled with logs, and rods: as it were a vine. Platea saith: that Cucurbita is colde & moyst of complection, and temperate in qualities, and is most found in hot countries & lands. Of the sæde thereof sowen, commeth an hearbe, and thereof commeth white flowers, and fruite at the last, full of sæde & of pith, and the rinde therof is first soft, and then hard as a tre, when it is ripe. The fruite thereof when it is newe, accordeth to meate, and the sæde to medicine. The sæde thereof hath vertue to depart, and to shed bad matter: for the substaunce thereof is subtill, and helpeth therefore against the stopping of the liuer and reynes and bladder, and is to such, as haue the Feauer ague, both meate & medicine, rosted or fried, for it purgeth the matter by wine, and lareth and abateth the heate, and comforteth the sicke. The sæde thereof is gathered when it is ripe, and washed, & dried in the Sun, that it be not corrupt by superfluitie of

moysture,

moysture, and is kept thre yeare in a drie place. Huc vsq; Plin.

And Plinius saith, that the iuyce of this hearbe, helpeth against the euill that is called the holy fire, & against ỹ swelling of eyen, & abateth ache of the eares, if it be milke hot put therein, and powder of the seede thereof, filleth vp hollowe woundes: and ashes of the rinde helpeth against burning. Li. 20. ca. 4. Plin. saith, there is a wilde Cucurbita, as great as a finger, and groweth in stonie places, & the iuyce thereof helpeth much the stomacke & guts, & the palsie of the loynes & reynes. The pith thereof with wormewood and salt, doth away teth aches: iuyce thereof heat with vineger, fastneth teth that wag. The substaunce thereof without seede, healeth postumes of the face: wine heat therewith, doth away teares of the eyen: leaues thereof sod and stamped, helpeth woundes: seede thereof dronk with wine, ouercommeth venime, & shall not be eaten, for it breedeth swelling. Li. 17. Isid. saith, that wilde Cucurbita is the same ỹ Coloquintida is, a maner wilde winde, a well bitter hearb, and springeth in braunches toward the ground, as Cucurbita doth, and hath great leaues with beame smell, as Cucurbita hath, as Isid. saith there. Looke before De natura coloquintide. It saieth, that the first maner Cucurbita beareth gourds, & that the worst maner cucumer beareth Pinopins.

*Additiõ. (*The Gourd is colde and moyst in the seconde degree, whereof two kindes are called Pompeons.)

## ¶Of Celidonia. cap. 46.

CElidonia is an hearbe with yeolowe flowres, the fruite stauncheth them that it toucheth, and is called Celidonia, for it springeth or bloweth in the camming of Swallowes, as Isid. saith lib. 17. For a Swallow is called Celidon in Greeke. Or els as Isidore saith, it is called Celidonia, because it helpeth Swallowes birdes if their eyen be hurt or blind. And Plinius rehearseth the same, & saith, that by the iuyce of Celidonia, Swallowes eyes turneth againe to the first state, if they be hurt or put out, and hath vertues that he noble and good, and dissolueth, driueth and wasteth, as Dioscorides saith, and abateth ache, and purgeth the head, and menstruall bloude, and cleanseth the Potter, and curethe filter and Canker of the mouth, as Plinius saieth, and Dioscorides, and Platearius also.

*Additiõ. (*Selidonia, Salendine it is called, Fig-wort, and Marsh Marigolde. The two Celandines are hot and drie in the third degree. The Marsh Marigolde is not vsed in Phisicke.)

## ¶Of Centauria. cap. 47.

CEntauria is a right bitter hearbe, hot and drye in the third degree, & is called therfore the gall of the earth, as Isidore saieth: for one that was called Acheronecentaurus found & knewe first the vertue thereof, as Isidore saith, lib. 17. And thereof is two maner kindes, the more & the lesse: the first hath more greater blossomes and flowres, and is of more vertue than the lesse, as it is saide in Platearius.

And Constant. saith there, that it is said, that the rote of the more is hot and drie in the second degree, and hath some bitternesse with swetenesse, & hath therefore vertue of softening together, and of the bitternesse it hath vertue of temping and of dealing, and the leaues & flowres haue more vertue in medicine, than other things thereof. This hearbe abateth wombe ache, and cleereth sight, and binstoppeth the splene and the reines, and cureth the palsy, and slaieth wormes of the wombe, medled with honye, the rote thereof cleaseth and helpeth woundes, as Plinius saith, and Dioscorides, and Platearius also.

*Additiõ. (*Centorie, the hearbe is bitter, and of two kindes, the greate, hot and drie in the third degree, the lesse hot and drie in the second.)

## Of Daphni. cap. 48.

THe Lawrel tree is called Daphnis in Greeke, and Laurus in Latine, as Isidore saith li. 17. and this hath the name

Laurus of Laud, praising: for in great worship and praising Conquerors were sometime crowned with Garlandes of boughes of the Laurell tree. In old time it was called Laudea, but afterward D. was changed into R. and the Tree was called Laurus, as sometime þ vnderwrite, was called Medidies, as Isi. saith. And þ Grekes call this tree Daphnes, for it is alway greene winter & sumer. Therfore Victors were spetially crowned therewith, as Isidore sayth: and saieth therto, that the common fame is, that onelye this tree is not smit with Lightening, therefore it was hallowed to Apollo, by olde time.

Of this tree speaketh the Glatter in history, super illud verbum, Consilust Isaac Dominum, super Gen. 17. and saith: that Rebecca for trembling of Nations that she had fame in them that perished, she laid a manner Laurell tree that she called Tripodem, vnder hir head, & sate hir vpon boughes of an hearbe that was called Agnus castus, for to vse very Revelations and sights, and not fantasies.

Lib. 16. cap. 30. Pliny speaketh of the Laurell tree and saieth, that this Tree is properly hallowed to triumphal worship of Conquerours, and is had in houses of Emperours and of Bishops, for it worshippeth the house, and maketh it faire. And there is two kindes, one is called Delphica, and the other Cyprica. With the Laurell Delphica, the Delphies were first crowned, when they were first Victors. And afterwarde with the Laurell Cyprica the Romanes crowned their victors. And now is manye manner kinde of Laurell tree, but they be diuers in greene colour and in greatnesse of leaves, and in likenesse of Bayes; and is a tree of many manner kinde. And Plin. reckoneth thirteene manner kindes of the same tree, among whom he reckoneth one manner kinde, that was hallowed to the great Iupiter, and to Appollo Delphicus. Therefore the lande that beareth Laurell tree, is safe from lightening both in field and in house. and Appollo died not to give and weres, but in presence of Laurell trees.

And some men supposed, that this tree was according to the seruice and worship of God, and for that cause it was had in worship in Triumphes and victories. And it was not lawful to defile þ Laurell tree in vnhonest and vnlawful deeds, for it should be offered and set vpon Altars to please the Gods therewith.

The Emperour Tiberius Cæsar, in thundering and lightening, died a Garland of Laurell tree on his head, against dread of lightening, as it is sayde. Also ther Plinius telleth a wonderous thing, that the Emperour late by Drucilla the Empresse in a certaine gardeine, and an Eagle threwe from a right high place, a wonderful white Hen into the Empresse lappe whole and sound, and the Hen held in hir bill a bough of Laurell tree full of Bayes, and Diuinors take harde to the Hen, and sowed the Bayes, & kept them wisely, and of them came a Wode, that was called Silua Triumphans, as it were the Wood of worship, for victories & masterie: for afterward the Emperour bare Laurell tree in his hand, and a garlande thereof on his head. And afterward other Emperors in þ same wise shuld be crowned with Laurell tree of the same wood, when they had victory. Hucvsque Plin. And Dioscorides telleth more of the Laurel tree and sayth, that it is a tree of faire shape and of great smell, and is good and of wonderfull vertue, for þ greene leaves thereof, that smell full well, if they be stamped, healeth stinging of Bees and of Waspes, and doth away all swellings, and keepeth bokes and cloathes that it is among, from mothes & other wormes, and saueth them from fretting and gnawing. The fruite of Laurell tree are called Bayes, and be browne or red without, and white within and vnctuous. They be round in shape, hot in complection, and drye in the second degree, with subtill substaunce and vertue of purging and comforting, therfore they be profitable to be put in many medicines. Of Bayes is made precious oyle, that helpeth against many euills & colde passions.

*Addition.

(The Bay tree is of some taken for the Lauriell: notwithstanding they are two seuerall trees, & yet the Lauriell is rather an hearb than a tree. Read Dod.)

Of

## ¶Of Diptanno, chap.49.

DIptannus is a medicinable hearbe, & the rote thereof accordeth most to medicines. And the substaunce thereof shall be whole and not pearsed, and falleth not to pouder when it is broke, and hath vertue to dissolue and temper, to drawe and waste venime, and venemous biting, if it be dronk & laid to the wound, as Dioscorides saith and Platea also. And it is sayd, that it hath the vertue of Triacle in many things, with few things put thereto, & exciteth menstruall blond, and bringeth out the Secundine, the bag that ỳ childe is in, in ỳ mothers womb, and bringeth out a dead childe of ỳ mothers womb, and helpeth them that haue the falling euill & the palsie, with iuyce of rewe, as he saith.

In Pli.li. 26.ca.8 it is said, that a Hinde taught first the vertue of Diptannus, for she eateth this hearb, that she may calue easelyer and sooner: if she be hurte with an arrow, she seeketh this hearbe, and eateth it, which putteth the yron out of the wound, as Basilius saith in Exameron, and Ambrosius, and the Erposito' super ca. where he speaketh of Hinde calues. Isidore saith, that this hearb groweth in manye places, but that that groweth in fat fields, is little worth, and that that groweth in drie places & stonie is best, and a little thereof tasted, heateth the mouth, as he saith. And libr.17. Isidore saith in this manner, Diptannus is a mount in Creta now called Candie, and thereof this hearbe Diptannus hath the name. Virgil sayth, that a Hinde wounded, goeth about in the landes and seeketh this hearbe Diptannus. This hearb is of so great vertue, that it driueth and putteth yron out of the bodye: therefore beasts smitten with arrowes, eate thereof, and driue the yron out of the body, for this hearbe hath a maner might of war, to drive out arrowes, and darts, and quarells, as Isidore sayth.

*Additiõ

(*Dictani of Candie, wherof are three sortes: the right Dictani is hot & drye like Veneroyall, but it is of subtiller partes, the other not so good.)

## ¶Of Draguntea, ca.50.

DRaguntea is an hearbe, and hath that name, for the stalke thereof is speckeled as an Adder, and hath the lykenes of an Adder, or of a Dragon, as Isi. saith, lib.17. Many men call this hearbe Serpentaria or Colubrina, for it hath a red floure departed and shaped as the mouth of a Serpent, & out of the middle thereof springeth as it were an Adders tongue, sharpe, blacke and round, and in the middle of the floure thereof riseth as it were an head with great seede and round, first greene, and then red when it beginneth to ripe. This hearbe hath great vertue & might, as Dioscorides saith, for the rote thereof dried and made to pouder with water of Roses, cleanseth the face, and maketh it cleere and of good colour, & healeth the Fester with French sope, and dryeth it vp, & maketh the mouth thereof so wide, that the bone that is within broken or rotten may be drawen and taken out at the full, and helpeth the Canker with vineger and hot lime. Leaues thereof sod in wine, ripeth Postumes and botches. Iuyce thereof helpeth hearing, that is hurt and grieued by cold, and cleareth the sight, and exciteth menstruall blond, and destroyeth the Emorroides, and drieth the nether veynes that run full of blond. The iuice thereof dronke, maketh a woman haue childe before hir time, & drieth and chaseth away serpents with the smell, and a beast that is baulmed with the iuyce thereof, shall not be hurte of a serpent. Huc vsq; Dioscorides and Platea.

(*Dragons are of three sortes, Maior, Minor, & Palustris. Their rotes and fruite are hot and drye in the thirde degree.) *Additiõ

## Of Draganto, cap.51.

DRagantum as Plat. & Auicen meane, is a manner gum of a certaine tree, of the which tree the kinde humour is hardened by norishing of heat, or by strengthening of cold, & thereof is treble kinde, for some is white, pure, and cleere, & that is best. And some is some deale red and

citrine, & that is not so good as ỳ white, that hath no earth medled therewith. The white accordeth to cold medicines, and the red and the citrine to hot, & may be saued and kept fortie yeare, and hath vertue of cooling, of moysting, & of cleansing, and that it hath of colde & of moysture: and hath vertue of fastning things together, of the vertue of gum, and helpeth against the euills of the breast, in Electuaries and sirops, for it moysteth the drie breast, and restoreth humour that is lost, and abateth the cough, and healeth chipped chins and whelkes of the lyppes and of the mouth, and cleanseth the face, and maketh it white, and helpeth them that haue gowtes, and against the bloudie flure, as it is said in Platearius.

## ¶Of Ebeno, chap. 52.

EBenus is a trée growing in Aethiopia, with blacke colour, & is a plaine trée, and smoth in groping and handling, and is hard and heauie, and so for straitnesse of pores, it sinketh anone in water downe to the ground, as it is said in lib. Vegitabilium, & is somwhat sower and biting in sauour, and taketh fire anone, if it commeth nigh therto, & maketh a soft & sweet smoke and smel, and sheweth redde colour, if it be froted on the rinde, & hath vertue to purge, and to comfort, and therfore it is put in Collirijs, as Plin. sayth & Dioſc. also. Collirium is an oyntment, that helpeth eyen. Lib. 17. Isi. speaketh of this trée Ebenus and saith, that it groweth in Inde and in Aethiopia, and tourneth into stone, if it be long beaten. And the trée thereof is blacke, and the rinde is smoth, as the rinde of a Laurell trée, with diuers speckes: but that that hath no speckes is best, if it be light & smoth as an horne. It is oft set by cradles, for blacke sights should not feare the children, as Isid. and Virgil say. Plini. praiseth this trée Ebenus li. 12. ca. 5. and saith, that Hebenus is the most precious trée, and therefore the Aethiopes offered this trée Ebenus, with golde & yuorie to Emperors, in stéd of tribute: & so it is read, that ỳ Quéene of Saba, gaue such things to Salomon the King. 3. Reg. 10.

(*Hebenus a trée, whereof the woode is blacke as ieate within, and beareth neither leaues nor fruite. First booke of kings, and tenth chapter, after Geneua translation.) *Addiſio.

## ¶Of Edera, chap. 53.

Hedera.

IVie is called Edera, and hath that name, for it cleaueth to trées, as Isi. saith: or it hath the name of Edus, a Kid, for it multiplieth milke in Goates, that eate thereof, & with that milke Kids be fed and nourished. The rote thereof pearceth things that be full hard, and is colde of kinde, and betokeneth, that the ground is of colde kinde, that it groweth in, and is long grene, and hath sower & biting sauour. And 16. li. ca. 33. Plin. meaneth, that of Iuie is double kinde, white and blacke, male and female. The male is harder in leaues, and more fat & greater. The white Iuie hath white fruite, & the blacke hath blacke.

Ofte Poets are crowned with Iuie, in token of noble wit and sharpe, for the Iuie is alwaye grene. And they went crowned with Iuie, that serued in the temple of Liber pater, that is called Bacchus also, and so this trée was hallowed to Bacchus God of wine, and to Mars. Also therfore the great Alexander crowned his Knights with Iuie, when they had the victory of Inde, as Plinius sayth, by ensample of Liber pater, that dressed the Waines of his men, with stalkes of Iuie. And is a trée that stretcheth much vpward, while it findeth a trée or Wall, wheron it may crepe vpward, and hath boughs and braunches and berries, but they be bitter. The shadow therof is notfull and grieuous, and strong enemie to cold, & most loued of serpents, & breaketh walls & graues: therfore wonder it is, ỳ it was in worship amõg men in old time. The leaues thereof be clone xõ corners, & heauy smell, plaine & bitter, & wormes lurke vnder ỳ shadow therof. Also ca. 34. the kinde of Iuie is full wonderfull in knowledge and assaieng of wine: for it is certain, ỳ if wine medled with water, be in a vessel of Iuie, ỳ wine stéreth ouer ỳ brink, & the water abideth. Huc vsq; Pli.

Dioſco-

Dioscorides saith, Iuie is medicinable, though it be bitter, and is straynyng, and healeth the bloudie flix. Iuyce of it dropped in the nose, purgeth the head and abateth the ache of it. Iuyce thereof heat with oyle put in ỹ eares, helpeth against deafenesse. Also Iuie is compounded of contraries, and worketh in contrarie causes: And therefore, it hath vertue of riping, of drawing and of cleansing and of easing: and therefore oft the leaues thereof be layed to sores. The Gumme therof dissolueth and tempreth, and helpeth against the stone. A Goate bucke fed with Iuie leaues, maketh the more sharpe bloud to breake the stone in the bladder and in the reines. And ther is a manner Iuie, and heaw falleth on the leaues thereof, and wereth gleymie, & turneth to glewe: the vertue thereof is great, and allayed by Phisicke, for smoke thereof exciteth menstruall bloud, and bringeth out the Secundines, the bag that the childe is in, in the Mother, and abateth the reume, and comforteth the head and the spit, and helpeth agaynst the Cough & against the fire of the wombe, and is profitable to be put in medicines.

*Additiõ. (Iuie is medicinable for manye causes. The gumme of Iuie killeth lice and nits, and being layd on, it taketh alwaye haire. It is unwholesome to sleape under the Iuie, or in an Iuie bush. It maketh the head light and dizzie.)

## Of Elitropio. cap. 54.

Heliotropium. ELitropium is a dyze hearbe, & hath that name, for it blameth in the sitting of the Sunne in Summer, when the daye is longest: or els for it beareth and turneth the leafe about with the moning of the Sunne. This is the Marigold, and is called Solsequium in latin, as Isidore saith lib. 17. For the flower thereof encloseth when the Sunne ariseth, and closeth againe when the Sunne goeth downe. And this hearbe is called Verrucã, for it destroyeth and doth away warres, if it be dronke or laide vnder a plaister boile, as Isi. saith. And Plac. saith, that this hearbe Solsequium, is called the Maydes spouse, and is a colde hearb and moyst in the second degree, and the iuice thereof dronke, helpeth against venime that is eaten or dronken, & helpeth also against biting of hounde and other venimous biting, if it be brused and laied to the wound. Also it helpeth much against chafing and stopping of the liuer.

*Additiõ. (There are of two sorts, the great & the lesse, called Mozesol; hot & dry in the third degree, both kindes of great operation. Dodoneus.)

## ¶Of Eleboro. cap. 55.

Helleborus. ELeborus hath the name of the River Eleborus, for there groweth much thereof, as Isi. sayeth. And the Romanes call this hearbe Veratrum, for it bringeth wit that is moued, into good disposition and health, if it be eaten or dronke: and thereof is two maner kindes, white and black, and is called white Eleborus, for it hath white rotes, & cleanseth and pourgeth white and flematick humours: & the blacke hath black rotes, and cleanseth blacke and melancholike humours. Dioscorides and other Authours meane, that it is a full violent hearbe, and shall be taken readely and warely, for it greeueth sore and slayeth some, if it be vnreadely taken of any person, and helpeth neuerthelesse against manye euills, if it be taken in due manner, as Dioscori. saith. For it destroieth the feaver quartane, & slaieth wormes of the eares, & els where, and power thereof helpeth them ỹ haue the falling euill, & them that haue the Letargie, the sleeping euill, if it be medeled with bread, and slayeth mice if they eate thereof, as Dios. saith and Plac. also. Of the five maner kinds of this hearb, the white Eleborus is the better, & is hot and dry of complection in the fourth degree, and groweth in mountaines & in moyst places, & hath leaues like to the leaues of plantaine, but they be more long & more sharpe in the ende, and the stalke is a cubite long or more, and the rote thereof leyeth both vpward & downwards. And we shall neuer vse Eleborus, but ỹ matter be digested and made readye before hand, & yet then full wisely. Therefore Hippocrates saith, if thou wilt take Ele-

borus, moue thy body, least that thou ouer slepe: and hath vertue to resolue moyst matter, and to tourne it to ventositie, and thereof commeth stopping of spirites, and death, as Dioscor. saith, and Platea also. And the blacke Eleborus, is much more perillous.

*Additiõ. (*Read Fuchsius, Mattheolus, Turnar, or Dodoneus. This is a daũgerous hearbe, to cause a deadly slepe, whereof are two kindes, blacke and white.)

¶Of Esula. chap. 56.

Esula. ESula is a tre that is hot in the third degre, as Philitions meane, and dry also, as Dioscor. saith, and the rote thereof is best in medicine, and of this hearbe is many manner kindes. And the vertue thereof is now in milke, and now in humour, now in seede, and now in the rote. Thereof it is sayd, Lac Anabula parit, Cacaputia semine gaudet: that is to say, Anabula bringeth forth milke, and Cataputia seede: and Esula helpeth by the rinde of the rote. And so the vertue of the first is in milke, and the second in the seede, and of the third in the rinde of the rote. This rote Esula hath plain leaues, and of this hearbe commeth humor that fretteth and gnaweth, & maketh wholke arise in the flesh and skinne, and pourgeth flumatike humours, and helpeth against the Dropsie, and other passions & euills that come of flemmatike humors.

*Additiõ. (*Pityusa Maior, great Ezula, Spurge Giant, and Pine spurge, of two kindes.)

¶Of Eruca. chap. 57.

ERuca is a white hearb, somtime tame, and somtime wilde, hot & moyst, and softning and opening, and comforteth the reynes, and cureth and healeth the Palsie, and prouoketh vrine, & purgeth the bladder and reynes, and is good in meats and in medicine: and doth loseth and beautifieth the flowres thereof, as Plin. saith.

*Additiõ. (*Of this hearbe, is found 2. kindes: the one tame, which is ỹ common Rocket most vsed, the other wilde.)

¶Of Enula. chap. 58.

ENula is an hearbe, and is oft called Enula Campana, and thereof is double kinde, the one groweth in gardens, & the other in fields, and hath more vertue in the rote, for the rote shall be gathered in the beginning of Summer, and dryed in the Sunne, that it be not corrupt with moysture, and hath vertue to plaine and smoth, and to cleanse and purge, and to comfort the sinewes, and to consume and moyst grosse humour, & helpeth wonderfully against colde cough that is called, and against colde passions and euills of the spirituall members. Thereof it is written in Macers booke:

Enula Campana reddit precordia sana.

The meaning is, that this hearb maketh ỹ breast & spirituall membes whole and sound. *Additiõ.

(*Inula, and Enula Campana, of some Elecampane, Scabwort, & Horse-heale.)

¶Of Epithimo. ca. 59.

EPithimum is the floure of Thime, that is a hearbe, and all the vertue thereof is in the floure: for only the the floure thereof is put in medicines, as Dioscorides sayth, and Platearius also. And hath vertue to purge flumatike humour and melancholike passions, and helpeth against the Quartane and Quotidian, & also against difficultie of pissing, as Constantine sayth, and against Stranguria, that is a lyttle pissing and ofte, and agaynst stopping of the liuer, and of the splene.

*Additiõ. (Thime is named of the auncient Grekes and Arabians, Epithymum, Time.)

¶Of Ebulo. cap. 60.

EBulo is a Herbe, most lyke to Eleros Tre, both in leaues, and in stalkes, rotes and rindes, in flowers and braunches, and are good in medicines, and haue vertue to temper and dissolue, to consume & lowst great flegme, thicke and grosse humoures. And the iuyce of Ebulus helpeth against gowtes, and shrinking of sinewes of feete and handes, and agaynst the Dropsie that commeth of flemmatike cause, & of colde.

And

And helpeth also against swellyngs and gatherings of euill humors betweene the skinne and the flesh in euerye place of the boodye, whereof and in what place it be gathered. And Ebulus helpeth best against ache and sores, that commeth of stroakes, beating and fallyng: for if the patient be oft washed with broth therof, it abateth both ach and swelling, and giueth might and vertue to the sinewes, & ioynts of boanes. This hearbe Ebulus stinketh in smell, & is not kind in sauor, but in working and in vertue. In medicine, it was accounted best among men of olde time, as Dioscorides, Plinius, and Plates meane.

*Additiõ. (*This hearbe is called Wallwort, or Dane wort, and is verye lyke vnto the Elder træ toppes: of some called, Dane wæde.)

## ¶Of Ficu. cap. 61.

THE Figge træ is called Ficus, and hath that name of fruitefulnesse, for it is more fruitful, than other trees, for it beareth fruite thræ or foure times in one yeare, & while one ripeth, another springeth anone or sone. And a Figge træ of Aegypt is more fructuous holden, and the stocke therof done in water, sinketh anone to the ground, and riseth and commeth vp aboue the water, after that it hath lyen in the mudde, against the common course of kinde, for when it is wet, it should by waight of the moysture, abide vnder the water. Before Pithagoras time, Hawkes were fed with figges, and after he brought them to the vse of flesh, that is the stronger meate. It is said, that figs doe away the shriueling of the skinne of the face, or wrinckles on the hands of olde men, if they eate therof among theyr meate: and telleth that full cruell Bulls become milde anone, if they be tied to a fig træ. And he telleth that the figge træ may be made to beare well fruite, by remedy of a træ, that is called Caprificus, huc vsq; Isido. lib. 7. cap. 7.

In libro vegitab. Arist. saith, that the humour of the rinde of a træ, that is as it were bloud in beastes, is white, & milkie in some træ, as in a fig træ, and in a Mulbery træ, that is called Morus, but the milke of the figge træ hath vertue of running together, to make chese, as the floure of Cordes caseatis. The humour therof is full vnctuous, therefore the fig træ beareth much fruite, for what is vnctuous tourneth into fruite, and what is thin and watrye, tourneth into leaues, which be broad, and clouen, and sharp in the endes. It is sayd that if the genitals be bathed with the iuyce thereof, they be moued to lecherie. And such meaning is spoken of in the Glose sup. Gen. 3. Ibi. Fecerunt sibi de foliis ficus perizomata. Arist. saith, that it happeneth that the fig træ weareth barren sometime for default of humour, and sometime for superfluitie of humour: and in either case needeth medicine. In default of humour, ỳ Gardeiner doth thereto conenable dounge & fresh water. And if it be for superfluitie of humour, then he pearceth ỳ træ with nailes, & voydeth the superfluitie of humour, as it is sayd before, De arborum medicina lib. 14. ca. 8. Plinius speaketh al that is before rehearsed of Isid. and saith, that ỳ fig træ of Aegypt beareth most, and is like the træ Morus in quantitie, in leaues, and in sight: and beareth fruit foure times in the Summer, but the first springeth and is not ripe: and vnto the fig træ of Cipris is like, and burgeneth and bringeth fruite foure times, but the burgening therof ripeth not, except they be first carued and cut, that the superfluitie of milke may passe out therof. And knops therof commeth forth without leaues in the ende of boughs, and is like to Popular in the rote, and to Olive in leaues, and lyke thereto in greatnesse of the træ. And the fig træ is a tender træ, & feeble, and is therefore sone grieued with strength of colde, & namely when it beginneth to burgen or spring.

Also libr. 12. ca. 6. Plin. saith the same: and he saith, that there is a figge træ of Inde, that beareth certaine small apples, and hath many boughs and thicke, that bend so to ỳ groũd by their own weight, that they sticke in the ground, & of them spring new branches about ỳ old stock, and maketh so great a shadowe, that

heards come and abide there vnder for succour against heate, winde, and weather. And the outermost boughes of this tree, stretch vpward full high, & the side boughes spread wide about the olde tree, as it were growen, and make a great shadow, and the leaues thereof are full broad, and shaped somewhat lyke to a shield, and beareth many apples, but they be small, & passe vnneth the bignesse of a Beane, & be so riped among the leaues with heate of the Sunne, that they are so sweete, that it is accounted a miracle. Hereto lib. 15. cap. 19. Plin. saith: That there is a tree, that is called a wilde fig tree, and hath another name, and is called Caprificus, & ripeth neuer, but it giueth to other, that that it hath not of it selfe: for often Gardeiners make clifts in the rinde and rote of a fig tree, & graffe theron graffes of the Caprificus, and by conenable grafting thereof, the rote is disposed, and receiueth new aire, and gode humour, and also might and vertue and greene colour. And so white humor, that is matter of figs, passeth into nourishing thereof, as it is rehearsed before, in ỳ tretise De causa fructificationis arborum & herbarum. Also he saith, that some trees shall be set nigh Trees that beare well fruit, that blasts of winde may be borne therefrom to the figge tree: and thereto the Southerne winde is better than the Northerne winde, for the Northerne winde grieueth the fig tree more than the Southerne winde. Therefore fig trees thriue the lesse in the Northy Countrey: for the white humor thereof is some wasted and removed, where such wind hath the masterie. Of the effect and doing of the fig tree, touching the rotes, leaues, & rinde, and fruite: looke before In tractatu de Carica, in litera C. There it is openly contained.

*Additiõ. (*Ficus satiua, and Ficus Siluestris. Figges pound with Salt, Rue, and Nutmegs, withstandeth all poyson, and corruption of the aire: and this was a secret Preseruatiue, which Mithridates King of Pontus, vsed against all venime and poyson.)

¶Of Fraxino, ca. 62.

THe Ash is called Fraxinus, and is a tree that groweth in rough places & in mountaines, as Isid. saith, and thereof be made shaftes, and speares. Therefore Ouidius saith, Et Fraxinus vtilis hastis, that is to say: Ash is good for shaftes & speares. Lib. 16. ca. 13. Pliny saith, that among trees, kinde hath gendered the Ash right profitable, and is a high tree, round and euen, and sharpe vpward in leafe, & is made noble by praising of Homerus, and the speare of Achilles, and is in some place so lyke to the Cedar tree, that it beguileth the buyers, if the rinde be away. The leaues thereof helpeth against venime, and the iuyce thereof wrong and dronke, helpeth best against Serpentes. And Ash hath so great vertue, that Serpents come not in shadow thereof in the morning nor at euen: and if a Serpent be set betweene a fire and Ash leaues, he will flye into the fire sooner than into the leaues. In Greece ỳ leaues therof is poison to beasts, & grieueth not other beasts that chewe their cudde, and grieueth not beasts in Italy. It bloweth first or twigs spring therof, and leaueth not the leaues or it beare flowers. And thereof is double kinde, as the Grekes tell: the one is long and not knottie, the other is more in leaues, and more harde, and lyke to a Laurell tree. Other men put difference of the Ash, by diuers place that it groweth in. That Ash that groweth in fields, hath more crispe leaues: and Ash that groweth in mountaines hath more thick leaues, and of the leaues some be better than some. Huc vsque Plinius. And Platea saith, that Ashe is a tree hot and dry in the second degree. The rinde & leaues thereof, with Anise and Mushrumpes that groweth thereon, accordeth to medicine, for it staunceth the flixe of the wombe and spewing also, if they be sod in raine water and vineger, and layd to the stomacke.

(*The lye that is made with ỳ ashes of the barke of the Ash tree, cureth the white scurffe: seth in the saide lye, the Bramble leaues. *Additiõ.

¶Of Fago, chap. 63.

Beech maſt is good for Deere & hogges.

A Bæch is called Fagus, and is a tre, & the matter therof is needful in many things. And lib. 17. Iſidore ſayth, that the Bæch is a Tree that beareth maſt, and hath that name Fagus, for ſometime men liued by the fruit thereof, and toke meate thereof. For Fage is Greke, and that is to ſay eate, as Iſidore ſaith, libro 17, cap. 7. And he ſayeth, that the maſt of the Bæch is cornered, cloſed in a ſmoth ſkin, and is lyke to a Nut kernell, but the rind is more ſoft. The marrow therof is dereſt to miſe, and fatteth Glires, that ſerueth Piſe, and be ſomewhat more in quantitie. And this fruit accordeth with Culuours and Turtles, and fedeth and nouriſheth them. The rind of this tre is full profitable, and namelye among the northy Picts, for therof is made veſſel, ſerning to diuerſe vſes and doing, as he ſaith, cap. 10. Alſo there it is ſayde, that maſt therof is ful ſwet, and nouriſhing, and feding. And fleſh of beaſts that be fedde therewith is full profitable, and may be ſodde and is light. The Tre is not full ſadde and faſt in ſubſtaunce, but porye and full of hoales, and dureth therefore not ful long, as he ſaith, nevertheles the ſubſtaunce therof accordeth to many things, as to make ſhingles, and other things that belongeth to building. And ſubſtance of Bæch that is cleane & pure, & not eaten with wormes, is moſt needful to Glaſiers craft, for of aſhes therof with other things, & with blaſt of fire, glaſſe is craftely arayed, and lyttle fuell is founde that accordeth ſo wel in euery maner to ſo wonderfull a work. The tre is fraeth with many pores, & is ſone eaten with wormes, and rotteth ſone. And is ſone clone and ſet on fire, as Plinius meaneth. And Bæch beareth ſome flowres, as the Tre Tilia doth, but not ſo well ſmelling. Nevertheleſſe Bées haunt the flowres therof, & gather wilde honnie in hollowneſſe of trees.

(*Men doe not gather theſe Nuts of the Bæch for mans vſe, yet Bæch is ſwete and good for to eat, and almoſt as good in medicine, as is the kernell of the Pine apple.)

*Addition

## Of Faba. chap. 64.

The Beane is called Faba, & hath that name of Ethimology of Greke, as Iſid. ſaith, lib. 17. And is a manner Coduare, & ſerueth to Potage, & in olde time men vſed to eat therof. And herof is double kind. One is called a Beane of Aegypt, & the other is the common Beane, which is ſometime called Freſa, for men gren oft when they grind and breake it, as he ſaith. And Diof. ſaith, ỳ Beanes be ſowen both in gardens & in fieldes. The ſtalke therof ariſeth with edges and corners, & is great and hollow with knots, with a leafe or leanes in euery knop: and the leanes be broad & plaine, & ſound, and narrow in the endes: and Beanes beare white flowres, with red or black ſpecks aboue in the ends, with good ſmell. And Bées haunt much the flowres of beanes. And in the ſtalke be many coddes, that be thick and long, and diſtinguiſhed with in, as it were many dens and chambers, in which the beanes be ſet in theyr own place, departed each from other: And the coddes be firſt greene without, and white within and ſofte, and hardneth little and little by heate of the Sunne, and is blacke at the laſt, and that is taken of ripeneſſe.

Dioſcorides and Platearius meane, that the Beane is colde and dry, except it be greene, and is then moyſt in the firſt degre, and nouriſheth but lyttle, if it be eaten greene, and bredeth thick humours and ſwelling in the ouer parte of the wombe, & greeueth therefore the ſtomacke, & bredeth thicke blond & melancholike, & alſo thick ſmoak, & greeueth the braine therwith. And beanes cauſe vaine dreames and dreadfull. By ſething and roaſting thereof, ſwelling ventoſitye is abated, but not all deſtroied.

He ỳ eateth Beanes continually, hath ach and gnawing in the guttes and in the roapes. Beanes ſtop the ſplene, and make harde the wombe. Beanes eaten with the huiles be harde to deſie, and bred much ſwelling, but the cleane beane when the hull is away cleanſeth, and ſo the cleanſing therof purgeth the face, and

cleanseth the lungs if it dronke, and healeth postumes of the teates and pappes, & doth away wormes and blearinesse of eien medled with roses, & stencheth humours that fall and come to the eien, if it be chewed & layd to the Temples, and stancheth the blood that runneth, if it be slit and laide to a veine that is cut, and stancheth milke that runneth out of breasts, and helpeth them that haue the Podagre and Goutes, if it be sod with sheps Tallowe, and laid to the sore, and smiteth against swellinges and gatherings and Postumes, if it be sodde in Wineger, and layde thereto in the beginning.

Libro. 18. cap. 12. Plinius speaketh of the property and kind of the Beane, and sayth, that among pouise that groweth in coddes, Beanes is called the best. And many meddle Beanes with bread corne, to make ỳ bread ỳ more heanie. Beanes be dampned by Pithagoras sentence: for it is sayd, that by oft vse therof, the wits be dulled, and cause many dreames. Or elles as other men meane, for dead mens soules be therein. Therefore Varro sayeth, that the Bishoppe shoulde not eate Beanes. Among corne onely the Beane springeth with leanes, and is full in washing of the Spone. And is not sod in sea water, nor in other salt water: & is sowen before the going downe of the seauen stars, that be called Pliades, and is ripe & gathered before winter. And loueth moist water while it blometh, and drought when it is blossomed, and amendeth the land ỳ it groweth in, in stéd of doung. Therefore in Thessalia fields ỳ Beanes grow in, be eared when the Beanes blome. In many places Beanes growe without trauaile of tilling, and namely, in Mauritania, and in the landes of the North Ocean: but they be so hard, that vnneth they may be sod. Beanes growe in Aegypt with sharpe prickes, therfore Crocodiles flye from them, and dreade least their eyen should be hurt with the sharp prickes of them. Such a Beane is 5. cubites long, with a head as a Popie, and therein Beanes be closed, and that head is red as a Rose: and those Beanes growe not on stalks nor in coddes. The Geniculatus and stalke therof hath branches and large leaues. And the fruit is somewhat bitter. The rot therof is eaten rawe and sod. And is like in quantity to the rotes of the Reed. Huc vsque Plinius, lib. 18. cap. 12. And he saith the same chap. 17.

Virgilius inquit, intro et amurca fabam profundentibus, grandescere eam promittit.

And one sayth, that Beanes growe the sooner, and thriue the better if they be watred in pisse three daies, ere they be sowen. Huc vsque Plin.

(*Grene Beanes before they be ripe, are colde and moist: but when they be drie they haue power to binde. The wild field Beane serueth to no vse for man, that is wholesome, nor scarce good prouender for a horse, except with Wheate bran well baked and hard.) *Addiñ.

## Of Frumento. chap. 65.

Wheate is called Frumentum, & hath that name of Fruendo, vsing in eating: and thereof corne hath his name Fruges, as Isidore sayth. And so the ouer part of the rote is called Frumen, and the sauour of the meate is principally knowen. It is a propertie of Wheate to haue eyles on high in the eare, & graines and corne in hollowe hoales. For in all manner Wheate the stalke springeth out of the rote, and the eare of the stalke inuironed with small holes, in the which the graines of corne be closed. And about the eare groweth small eyles and sharpe, as it were dartes, and thereof the eare hath his name Spica, for dartes be called Spicula. And these eyles defend the eare, as it were dartes, for small Birds shoulde not bite the eare, and take awaie the graines of Wheate, nor other small beasts. And the stalke is compassed with leanes, and hulles succoured therewith, for it should not bend to the grounde by weight & heauinesse of the corne in the eare. The stalke is called Stipula, as it were Vstipula, and hath that name of Vsto, burnt. For when it is gathered, some of the strawe is burnt to helpe & to amende the lande. And some is kepte to

fodder

fodder of beasts, and is called Pales: for it is the first meate ꝑ is laid before beasts, namely in some countreies, as in Tuscan. And the kinde thereof is colde, that it suffereth not snowe that falleth to shedde, and is so hot that it compelleth Apples for to ripe. Huc vsque Isidorus, lib. 17.

Many manner corne is called Frumentum, as Isidore sayth, and Ph. also lib. 18. as Wheate, Barly, Rye, & Speale, and other such, of whome it shall be spoken afterward, each in his owne place: But in all corne that is called Frumentum, generally men shall take hed of the ground that it is sowen in, and of the qualitie of the grounde: for some corne thriueth in one ground, and faileth in another, and forderyeth, as Plinius sayeth. And so it is to be understande, of other corne and lande. Also manner and time of sowing must be regarded. For some corne is some sowen, and some late, for Winter sede is some sowen, and Summer sede is late sowen. And some is sowen vnder forrow, and some aboue. And some Wheat is sowen in certaine manner, and in time certaine: and Barly in other manner and time, and so is Speale and Commin, as Hieronimus saieth expresly super Esay. And men take most hede of conuenable time, both in sowing and in gathering of Corne. For Plinius sayth, libro. 18. That it is done better in one time then in another, for Corne gathered in the full of the Mone is saued from corruption. Also of fayre weather and time. Sowe, is Serere in latine, and commeth of sereno cœlo, as Isidore sayeth. And Serenum cœlum is clere Skye: in this manner speach. And then men shall sowe, and not in greate Raine and Stormes, as Virgil sayeth. And Plinius sayeth there, capo. 3. If the winde be to strong, corne is apayred, and that in three times, and state of the corne. When Corne bloweth, and when the blossome falleth, and when it ripeth. By ayre euill blast the eare fadeth and is destroyed, and loseth the fruit and corne. Also to much raine greeueth: for then all is lost by colde humour, or else it turneth vnkindly into other hearbs and superfluitie of leaues.

Also sodeine and immoderate heate greeueth, that is closed in a Clowde, for while the humour is drawen into the inner parts of the rote by strong heat, then of hot humour and gleamie, Wormes breede about the rote. And by fretting & gnawing of such wormes, the substance of the corne is wasted. Also in Corne and graines wormes breed about the leaues, and destroye the graines of the Corne, when the eares in rainye weather after passing heate bee corrupt and rotten. Also in passing drimelle Corne lacketh humour, and is so lost for defaute of nourishing and feeding, or else greene Flyes breede therein, that be called Cantharides, and fret all the thrift of the Corne: And sometime many long Flies more & lesse breed therein, & destroy euery deale. Also in the sede corne nedeth cleannesse and pureyelle. For as Plinius saith ther, capo. 17. If the sede be touched with Mallowes, or with greese, it is spilte and lost. Also in Corne that groweth, nedeth busily bul bandrie, for it nedeth ꝑ Corne be cleane weeded & cleansed of superfluitie of euill weeds. For as he saith there, among the best Wheate sometime growe euill weeds and venimous, as Cocle and Rey, & other such there commeth for corruption and malice of the humour that is drawen, or of might of the heate that worketh not sufficiently in all the matter. Also there it is said, of corrupt seine, that cleaueth to the leaues, commeth corruption in corne, and maketh it as it were red or russie. And among all manner corne, wheat beareth the price, & to mankinde nothing is more friendly, nothing more nourishing. But hereof seke in litera s. and sicke de Messe & segete.

Cantharides, are lõg flies, ꝑ be variable coloured, & very venimous, in operatiõ & do also sting.

(The first and best kinde of wheate, after the opinion of Columella, is rede wheat: the seconde is the fayre wheate, & the third is called ꝑ mold wheat, or Sommer wheat. Raine wheat chewed in the mouth is good for to be laid to, against ꝑ biting of a mad dog. Wheat is most nourishing sede for man.)

Addidi.

## Of Farre. cap. 66.

FAr is a manner corne, and hath that name, for sometime it was broken in

a morter, before men had the vse & craft of Mills. Of that commeth Farrago, as Isidore sayth, and is an hearde that is of Barly kind, yet greene, and the fruit therof breaketh not to ripping.

*Additiõ. (*Zea, far, Spelt is of two sortes, the one hath commonly two cornes or seedes ioyned togethers, whereof each graine is in his owne skinne, or chaffe couering. The other is single, and hath but one graine. Spelt is of nature lyke to wheat, but somewhat colder, drawing nere to the nature of Barly, and somewhat drying. The bread thereof is not much inferiour to that is made of Wheate, but it nourisheth lesse. Of this graine is none vsed in England, but in Almaine and Germanie, fol. 131. Turner.)

## Of Farina, chap. 67.

Meale is called Farina, and is the matter of bread, and hath that name Farina, of Far. For of Far or corne broken betweene Mill stones commeth meale. Or else that name commeth of Farciendo, filling: for whē meale is made in bread it filleth ỹ womb. Or else meale is properly called Farina, when the corne is well ground betweene Mill stones, & flowre and bran meddled and not departed. And the flowre of the meale when it is boulted and departed from the bran is called Simila, & Simulago. Also it hath another name, & is called Pollen, & Polis, and thereof commeth Hæc Polenta, and Hoc pulmentum commeth of Pultes, as Isidore sayth, libr. 20. cap. 7. But some men meane that Polenta is a manner Potage made of the most bell and purest flowre, and hath that name Polenta of Pollire, that is delicate meale, that sifteth from the mill stone ỹ mill. And is called Amolum by another name, for it is throwne from ỹ mill stone for the lightnesse therof, as the flowre is that is called Simila, that without greatnesse or weight: but Polenta hath other significations, as it is said in Glosa super Iosue. 5. They shall eate polenta of the same yeare. And Hæc polenta is corne sod, pilled, and hulled, and shalled with froting of handes, as though it were pilled, hulled, and shalled, with beating and stamping in a Morter. And it is called Polenta, as it were Polenta, pilled & shalled in a Morter: but what name so ever it hath, meale is good both in meate and in medicines. Thereof bread is made by meddeling of water and baking of fire. Sometime thereof is meate made for seruaunts, and is called Cibarius, and is not full delicate meate, and sometime sowre bread medled with sowre dough, and some bake vnder ashes, and some is baked, and turned and wend at the fire, and is called Focacius, a Cake: and some is baked in an Ouen, and is called Clibanarius. In this manner of wise ỹ many other by baking crafte, bread is made of meale, as Isidore sayth, li. 20. And all this manner bread comforteth and nourisheth, and pleaseth mans heart, and restoreth that that is lost, and giueth vertue and strength to them that trauaile: but passing all other, fresh bread and cleane made of wheat, is most friend and accordable to kinde: as Constantine sayth in Dietis. Meale is ground at a Mill, and sifted with a Sine, and medled with hot water with sowre dough, & to haue ỹ better sauour, and kneed and mould to shape of loues, & baked afterwarde. And at last after many trauailes mans lyfe is fedde and sustained therewith. Also meale is good in medicines when it is medled in due manner with other things, that are according: for meale medled with hony, healeth and cleanseth the face of scabs and of whelkes, as Dioscorides sayeth. Also meale of Wheate or of Rie sodde with Wine & with grease laid to breasts and teats, healeth and softneth the hardnesse that commeth in of running of milke, as he sayth, and ripeth postumes and gathering of euill humours, and slaketh sinewes which be ouercome, & split as it were with the cramps, or shrunke, as he sayth.

Thickned in milke, & called pap for young children.

Frumẽtie

(*Many wayes serueth the vse of flowre, for Waters, Egg-pies, Flawnes or Custards, for the Summerlet thicke Whitpot, and the Lentish Pudding, for Pancakes and Fritters, and the daintye Tartes of Portingale, Suger plate, Wiflets, Comfits, and Carawes, and last of *Additiõ.

all,

all, the moſt euilly beſtowed in making ſtarch to blaſe ruffes for fondlings to flie withall, many wayes beſides ſerueth the vſe of flowre neceſſull and profitable.)

## Of Fermento. cap. 68.

SOwre dough is called Fermentum, for it maketh paaſt ferment, & maketh it alſo ariſe, as Iſidore ſayth, libro. 20. cap. 1. Sowre dough is compounded of diuerſe vertues, and hath ſubſtaunce and vertue lyke, therefore it hath vertue to beaue paaſt and bread, and to change and amende the ſauour thereof, and to turne into his lykeneſſe all matter that it is meddeled with, and hath vertue to drawe ſome euill humours out of the bodie, as Dioſcorides ſayth, and to ripe and to open Poſtumes and Botches, if it be meddeled with Salt: and openeth the pores of the body by his ſubtilty, and diſſolueth & tempereth humours, & is called Fermentum in Latine, & Zima in Greek. And ſo paaſt made onely of meale and of water is called Aſima, as it were Sima, without ſowre dough, and Sima, ſowre dough reareth paaſt and bread that is meddeled therewith, and chaungeth the ſauour, and thirleth & diſtributeth partes thereof, as it is ſayde ſuper Epiſtolam 1. Cor. 5.

*Additiõ. (*With Bran alſo called Cargings, and the dragges of Ale is made the famous potage in Denen-ſhere, called Drouſon.)

## Of Fumo terre, cap. 69.

FVmus terre is an hearbe hot and dry in the firſt degree, & hath that name, for it ſpringeth and groweth out of the earth in great quantitie, as ſmoak doth, or fumoſitie that commeth of the earth, as it is ſayd in Plateari. And the more greene the hearbe is, the better it is. And is of no vertue when it is dry: and is an hearb with horrible ſauour & heauy ſmel, and is neuertheleſſe moſt of vertue: for it cleanſeth & purgeth Melancholia, fleme, and Cholera, and helpeth againſt ỳ ſcabs and dropſie that commeth of colde cauſe, and helpeth them that haue the Podagre, and ſtopping of the liuer and of the ſpleene: But this hearbe hath a vice, for it breedeth ſwelling and ventoſitie, therfore the ventoſitie thereof ſhall bee abated with Fenell, that it breede not fretting and gnawing, as Platearius ſayeth.

*Additiõ. (*Capnos fumaria, Fumeterre, is of two ſortes, & of the common ſort it is called Femitorye, hot and dry almoſt in the ſecond degree.)

## Of Feniculo. cap. 70.

FEnel is a common hearb, & is of great vertue and might, and is hot and drie in the ſeconde degree, and hath vertue to temper and to ſhed, & to open, & to carue and to cut. And that by ſubtill cauſe and qualities thereof, as it is ſaid in Pla. The ſeede, rote, and leaues thereof accorde to medicine. Therof Iſidore ſpeaketh, lib. 17 cap. vlt. and ſayth, that Latines call Fenell, Feniculum: for the iuyce of the ſtalk & of the rote thereof ſharpeth the ſight: and it is ſaid, that Serpents taſt thereof, and doth away the age of their yeares: and ỳ Greeks cal this hearbe Marathrum. Iſidore taketh this for certeine ſpech of Plinius. li. 20. cap. 14. Serpents (he ſaith) maketh the Fenell noble, and they do away age by taſt thereof, and reſtore the ſight, and maketh it ſharpe with iuyce thereof, and ſayth, that vnderſtanding of inwit is arraied therwith, and dimneſſe put off. And of the iuyce thereof full good Collirium is made againſt dimneſſe of eyen. Of Fenell is double manner kinde, wilde and tame. The ſeede therof dronke with wine, helpeth againſt biting of ſerpents, and ſtinging of Scorpions. The iuyce thereof dropped into the eares, ſlayeth Wormes. And the iuyce thereof comforteth and ſtrengtheneth, and hardneth the ſtomack, & abateth wambeling, and breketh the ſtone, and multiplieth milke in the breſts. The rote thereof purgeth the reines, and helpeth the dropſie, if it be ſodde in Wine, and healeth biting of hounds. Tame Fenell doth all this, but Ipomaratum, wilde Fenell

wo:keth mo:e stronglye, and doth all those fo:esayde things, as Dioscorides sayeth.

*Additiõ. (*Fenell is a most wholesome hearbe, the iuyce mired with honnye clarified, vnstoppeth the lungs, and cleansteth the liuer, &c.)

## Of Ferula, chap. 71.

FErula is an hearb, and the iuyce ther-of is called Galbanum, as Isidore sayeth, libro. 17. Thereof is mention made Eccle. 24. where is mention made of Storax and Galbanum. There the Glose sayth, that Plini. sayth, that Galbanum groweth in Syria, in a certein hill, where plentie is of Ferula. And out therof Galbanum runneth, as it were Rosen. And libro. 20. cap. 24. Plinius saith, that the sæde of Ferula is lyke to Annet, and the leaues and the boughes thereof sodde in Dyle and eaten with honnie, acco:deth to the stomacke: but it maketh the head ake if men eate thereof to much. And a pennie weight of the rote thereof dronk in two Cyates of Wine, helpeth against the biting of Serpents. Iuyce thereof dronke in ẏ quantitie of a Beane, lareth the wombe. The græne pith thereof doth away filth of the face. The sæde thereof dronken in Wine staunceth bloud, and helpeth them which haue the falling euill. And the iuyce thereof helpeth clærenesse of the eyen. Huc vsque Platearius.

*Additiõ (*Of this Ferula, read Dodoneus, 2. bo. cap. 110. fol. 301.)

## Of Feno. chap. 72.

HEye is called Fenum, and hath that name, so:it is fedde and nourished with flowres. A flowre is called Flamma in some manner language, as Isid. saith, lib. 17. All hearbes and grasse which bæ ripe, o:mowed and dried, may be called Fenum: and namely if it acco:de to sæde young beasts o:olde beasts, so:Heye is properly and right conuenient meate to beasts. The Glose super Esay. 40. speaketh of heye and sayeth, that in growing hey is græne and faire, and then beareth flowres: and afterwarde is dryed with heate of the Sunne, and brought to pouder at last, and so lykewise man loseth fairnesse by passing and drawing toward age, and after drawyeth to his death, and tourneth at last into pouder. For heye while it is græne and springeth, clotheth and maketh faire, downes and medowes, and maketh men and beasts haue liking to loke thereon: and comforteth the eien with græne grasse and hearbes, and with flowers: and for tender substance therof, the moysture is sone wasted in the hot Sunne. And the hearbe, which seemed as it laughed while it bare flowres, is at ẏ last spoiled and depriued of fairenesse and liking: For it sayleth & dryeth as it wer sodeinly, for hey that springeth & groweth this daye, and is græne, is the nert morrowe dead and dry, and put into an Ouen, as it is sayde in lykenesse of the wicked man in Psalmo. Bæ he as heye that groweth vpon a house. Where the Glose saith. The more higher hey groweth, the lesse dæper bæ the mores and rotes, and groweth the lesse, and the sooner dryeth and sayleth. And so heye is mowed, when it is full growen, & is put in the Sunne to dry the better, and is oft raised, tourned, and wended with pikes, forks, & rakes, for it should not by superfluity of moisture appaire by the ground. And is then laden, gathered, and made of heapes into cockes, and at last lead home in cartes and in waines, and brought into Barnes for diuerse vses and nædes: And hey that groweth in somwhat high places, and meanely drye, smelleth best, and is more better to beasts then other heye that groweth in low medowes, in marreis, and in watrye places, as Plinius sayeth. For in such high places and drye, the humour that nourisheth is more digested then in lowe places and watrye.

## Of Flagello. chap. 73.

THe highest parts of Trees bæ called Flagella, & haue that name, for they suffer oft blasts and windes, as Isidore saith, li. 17. And some men call the leaues there of Trees haire, and some call them

Folia, as it were Fila, threds; for Folium in Greke is Filum in Latine, and thred in English. And thereof because in leaues is some heines, standing out in their substance as it were threds, therefore among Latines leaues be called Folia, as it were in likenesse of threds. And the knots out of the which leaues & braunches be called Oculi, as it were eyen, for there humour and fruit, that but little and little is drawen & eaten, by meane from the rote up to the boughes & breaketh out in diuers places in sharpnesse therof. And commeth as it were out at so many eyen. And is ther by working of the inner heat & of the aire without, tourned into substaunce of leaues, as it is said in Comento super librum Vegetabilium Aristotelis.

And after the quality of the humour, that hath & weldeth the might for feblenesse of heate inward maketh in the humour leaues be diuers in diuers manner wise, as it is said before hereof in the same booke. Vbi agitur de diuersitate quoad figuram variam foliorum, whe before in the same booke, in letter A.

Leaues make faire the tree, and they defend the tender blossome, flowres, and fruit, that it taketh no iniury of strong blastes and stormes of windes of mens eyen, flowres of raine. Leaues receiue the perels of hete and blaste, and cheuing of wind & showres, and strokes of raine, as it were a shilde, and defendeth the blossomes and fruit. And leaues waxe about with a little wilnde, for they be light and thinne. But they fall not soone for plenteo of gleamie humour till the fruit be wax that is vnder the leaues. Therefore leaues spring and be grene in springing time & in Summer, and fade and wither in harnest time, and fall some and some against winter time, and rot on the grounde at last.

Also leaues accord to medicines, and be medle to many heales, as Ivye leaues, which Kinges and Queenes eate most gladly, as Isidore saith. Seek other properties of leaues before in the same booke, chap. 16.

Flowres (as Isidore saith, lib. 18.) be called Flores, as it were flowres flowting and falling, for they fall some, and be some trodden and consumed. Neuertheles flowres be many manner vertues and graces of smell of fauour, of colour, of pleasaunce, of vertue and of vsage, for they please and comfort the spirites with smell, and the taste with sauour, and the sight with colour, and the hearing and tongue with softnesse and smoothnesse. And beene many manner vertues, for they cure many manner euilles, and dryen with western wind, and fede in the Southerne winde, as Isidore saith. Flowres beautifie trees, hearbes, fields, gardens, and medes, with fayre smell, and make them pleasing, and likening with sweetnesse that they conceiue of the dew of heauen. Therefore bees that gather honie, visite and haunt flowres because of gathering of hony: when flowres spring, then pepken, chaunge of time, and make men haue hope of fruite that shall growth thereafter. For flowres come rising before the fruite, & are wont to beare before them a hope, that fruite shall follow; flowres come and spring and breake out of pure cleane vnctuous humour of the stalke of the yard, and defileth not the yard, but beautifieth it, and maketh it wonderfully faire. Also oft flowres open themselues in the sunne rising, & close themselues in the sunne going downe. Many flowres for scarce and thin humour fall & wither by strong heat that wasteth the moisture therein. Also flowres sometime turne toward the sunne, and open themselues, & spread more & more as the sunne riseth higher & higher, as it fareth in the hearbe Heliotropia, & is called Solsequium also, or Turnsole. And many call it Cycorie, as it is said afore C. And flowres & spring too late and in vntime, bode & token failing of fruit that should come there after. For such flowres be some corrupt by sodeine cold or with corrupt aire, or if they spring to nigh winter or harnest, then they ripe not for defect of due heate, as Plinius saith, libro 22. ca. 5. And among flowres be set forth the Lily, Rose, and Violet, before other, to beautifie creatures of noble vertues of whom it shal be shewed hereafter. Flos campi, is a speciall flowre, hath that name, for

Succorie.

Rose campion.

it groweth by it selfe in places that be not tilled neither eared with a spade, nor dunged with dore. Any is a little bitter with a small smak, & the leaues to reuel blood. Commonly in y mouze be conteined & distinguished the leaues, neither mo nor lesse: the bertue vertue is like to the bertue of Centaure, but it is not so bitter of complexion. And though it be lesse in leaues & smal then Centaure, yet was it be lesse of wile men in old time, no lesse wozthy in medicine then Centaurea. Centaure is a full bitter herbe, is therefoze called serene. Also therof is double kinde, the more and the lesse, and hary & woolnelle in the rote, with a manner bitternelle. The lupre thereof is medled with honnie, clereth the dym, and darcneth & welking, and gendzeth bentanous pieting, and helpeth against the beauyes Bolume, that is called Alterax, and beateth downe the mames of the bertue thereof, and letteth the wolonelle of the matter, that it may not palle and spzead into the inner parties of the most noble members. Hucusque Plinius, vel Ruffus.

## De Fructu. cha. 745

Fruit is called Fructus, & hath y name of Frumen, as Isidore saith. For Frumen is the ouer part of the zyde, and there through made pulley when it is chewed, as Isidore sayth. lib. 7. And therof commeth this name Fruges. Some y fruit of trees and of herbs that we dze & eate, is properly called Fructus, though we speake unproperly sometime, and call the brode of the beastes, fruit. Also it is generally knowen, that the most noble & bertuous part of trees and bearbes, both in pith and in rut, is often blindy beaten by heat, that blolsomes and flowres may passe out and spzing in their time, and ouerpois the spzinging of fruit, that matter of fruit may be gendzed of the zyde & y noble part, that is to drawen out of the pith and rote, and that the matter may be nourished and fed with goodnelle of humour and of heate, and defended with couering of leaues, and be made perfect by heat of the Sun, and influence of the bertue of heauen, that fze fruit may be taken to y dle of meat, when it is ripe at full. Greene fruit and rawe is not digested, giueth bapes and make them sure, and hardly passeth of. Rotted & of ranke sonne, and drede in the bowle long wozmes, & other wozmes also. Also noyeth and hath euill humours and corrupt, and appaire kinde tast and sauour, as it dzeth in women with child, that wile shoot greene fruit that is not ripe, as Plinius sayth. But good fruite and ripe is fze the body to meate and to medicine, so that euery wholsome fruit be taken in due maner & zoning, & drink be taken therafter in couenable and due time, as it is more plainly taught in li. Dietarum. Euery fruit is full greene & unripe, & sour & bitter, but y utter heat comforteth the inner heate, & maketh digestion in y lower humour, & dissolueth it, & the earthy matter therof. And the nerer ripe the fruit is, y more sweet sauour & pleasing it taketh. And fruite that groweth most high in the tops of boughs, and that is most drawen aboze the Sunne, ripeth most hastely. Token of ripenes is changing of greene colour & tartous into pale colour, red, & yellow, and changing of bitter sauour & sower into sweet & pleasing sauour, and liking to the tast. Fruit, fruit lyzingeth greene, & when it ripeth, heat hath maistry therein, and then fruite chaungeth both colour and sauour. And y more hardnelle of earthy matter is darked & softened by might & bertue of heat, and the more mastry and nature of water & of aire hath therin, y nerer ripe is y fruit. Therfoze ripenelle of fruit is taken, not onely by sight and colour, nor by tast and sauour, but by groping & dzaling, if the finger benely in therto, and findeth it soft, as Isaac sayth in Dietis. And fruit of trees that growe in mountaines be more pure, more wholsome, and more wholsome for fruit of trees y grow in valleys & in low places. And that is fze more sweete and more pure, & more temperate feeding & nourishing, that is in mountaines, then in valleys, as Aristotle sayth. Luke before de diuersitate arborum quoad fructus circa finem. And some fruit is full sweet and sauoury, and al-

ter-

Centurie.

terward bitter and sowre, as Mirabolani, as Aristotle saith. Though such fruit be not of himselfe good to eate, yet with other they be good and medicinable. And swæte fruit, as Isaac sayth, is most temperate in foure qualityes, and be more temperate, and more moist and hot and more softning then other. And colde fruit that is sowre and hard, stoppeth and constraineth. Neuertheles it comforteth the stomacke, and exciteth the appetite, specially if it be eaten fasting: but if it be eaten after meat, it comforteth ỹ mouth of the stomacke, and thrusteth togethers & shoueth downward the meat, and laxeth and maketh soft the wombe. And if the fruit be sowre and compounded of watry matter and of earthie, then it quencheth sharpnesse of Cholera, and comforteth ỹ stomack, and vnlooseth & departeth thick humours and colde, and sharpeth swæt humours, and giueth to them vertue and might to thirle and to passe into all the body. Vnsauery fruite, in which watrye moisture hath maistry, is lesse worth then other fruit, and helpeth not the stomack, but brædeth abhomination & wambling. And if fruite be perfect ripe, it hath good sauour and merrie smell, if it be not rotten, neither wormе eaten, nor infected with euill humours, nor with corrupt aire. And such fruit is best kepte, and dureth longest in a cleane place and dry, & namely in hey or straw. And rotteth soone in a moist place or lowe by the ground. Also ripe fruite falleth sooner then the graine, and sooner by night then by daie: for they be more heauie when they be wet with the night dew, and fall the sooner. Of speaking of fruit this sufficeth at this time, for much is shewed of fruit before in ỹ same booke, in tractatu de arboribus in generali. Looke there in A.

## Of Germine. chap. 75.

BUdding is call Germen, and Germen is taken for a budding graffe, as Isidore sayth, and hath that name Germen, of Gerundo, bearing, and thereof commeth Germinacio, for in budding brædeth the humour of nourishing, and the humour and the vertue seminall. And also kinde heate thriueth and worketh therein, and is of most vertue and might in effect and working, though it be of little qualitye in substaunce. For the vertue of the rote is drawen, and passeth and turneth into the substaunce of budding. Therefore hearbes accordeth best to medicine, while they budde and springe, and haue plenty of humour that commeth from the rote. And so budding is called that that first braideth out of the rote of an hearbe, or of a Tree. For when kinde heate is comforted, that is closed in the pith of the rote, then the rote draweth to it selfe humour, that is needfull therto, and that is reared and borne vpwarde by heate that is closed therin, and dried by aire that is without, and turned into the matter of budding. And for drawing ceaseth not in the rote, increasing and springing ceaseth not in budding, before there be due perfection, and complement therin. Also heat of heauen thirleth and commeth to the pith of the rot, and draweth to it selfe the parts of the pith that be most clære and thin, and most vnctuous and pure, and fasteneth them together, and bringeth them in by prime pores of the earth, & ceaseth not to turne them into substance of budding, as the Commentour sayth super librum Vegie. And budding taketh and draweth grene colour, that is meane betweene red and blacke by maistry of euen partes that be firie and earthie, for springing & budding of earthie humour and thicke & vncleane, but by medling of parts of aire and of fire, the colour thereof is grene, ỹ is accounted meane colour betweene red & blacke. Of budding commeth the stalk, blossome, flowres, and fruit. First spring many flowres, twigs, & braunches, clipped togethers, and kinde maketh them to kepe and saue kinde heate and the substaunce of budding, for the tender substaunce thereof might soone be hurt and grieued, but it were defended and succoured from outward noyances by twigs & spraies. It is soone grieued with cold aire, as hayle, raine, and with euill infectiue dewe. And so against such grieles it is defended & succoured with many leaues and spraies knit together, as it wer with

many garments. And this beginning of buddings is fairenesse of earth, for all greene things, ꝑ spring of the earth come of budding, and is signe & token of changing of time, & of comming of noueltye of springing time, and warneth that winter goeth, & Summer commeth with noueltie of fairenesse. And sometime budding of buds be gnawen & fret with flies great and small, and with other worms, and then is no hope of fruit.

## Of Gramine, cap. 76.

GRamen is a field hearbe, and hath that name, for it buddeth, as Isid. saith, all hearbs be gendered of humour of ꝑ earth by goodnesse of heate, for the heat of heauen commeth within the earth, & gathereth the most subtill parts thereof, & turneth them into kind of rots, which pight in the ground, closet, heate within themselues, and draweth by vertue therof humour of the ground about to increasing & nourishing of the same rote, and turneth what is like thereto into kind of it selfe, & soweth the superfluitie to generation of leaues & of branches. And for rots be many fold, that come of the humour, that is drawne by reason of moisture of the matter, therefore many hearbs & diuers spring of the budding, & grow together, & heale all the ground about, and aray it with greene colour, & with flowres. And the deper the rotes of hearbes be in the ground, the wider about stalks & leaues of hearbes spring and spread. In the beginning of springing of hearbes, they multiply themselues right fast, if they be not pared and kropt, and helde lowe: and if they be suffered in the beginning to grow too fast, then they spire and seed too soone, and lose too soone their fairenesse & greene colour, as Plinius sayeth. And hearbes take diuers qualitie and vertues of the grounde that they growe in, and of qualitie of the humour that they be fed and nourished with, as Plinius, Isaac, and other Authors meane. Therefore of humours with contrarye complections, sometime hearbes and grasse and all that springeth of the earth taketh varieng and diuerse working and vertue, as Plinius, Const. Isaac, and others Authors meane. Therefore as the same Authors meane, hearbes of mountaynes and of high places, be thinner and shorter then hearbes of Valleys and of Medes, but these be good and according to shape, for they be swete and wholesome, and meanely drye. And those that growe in marreys, and in mores be more fat and large. But hearbes that growe in mountaines and high places be best of all. For as Isaac and Constantine saye, hearbes of mores and marreys feed and nourish not best, for they drawe watry blood, and dissolue themselues some from the members, and drawe swelling and gnawing and curling in the guts: But in contraryes be contrary doings. It is a rule as Isaac saith, ꝑ rule is this. Among hearbs if the rote nourisheth, the sede therof nourisheth not. And if the sede of an hearbe nourisheth, the rote thereof nourisheth not. And grasse commeth of the graine, and is pleasing in sight, and liking to beasts in pasture and meate, & comforteth the sicke in doing, for as in rots, so in hearbes and grasse be many manner vertues, as Palla, saith. Hearbes & grasse lone sterne wether, raine, & great showrs, for heate and colour of hearbs need much moisture. Hearbs & grasse grow & spread in wilde places, & fade without in strong cold, & in North wind, and forthy & faile, as Beda saith. And Dioscorides sayeth, a certaine hearb, and specially that that is called Gramen, hath knots and braunches spreading on the ground, and broad leaues, and some deale sharp, and the rote thereof is knottie and swete. Oxen and other beasts eate gladly of the hearb, and the vertue thereof bindeth, and also healeth and closeth wounds, and bindeth and stoppeth the wombe, and healeth sores of the bladder and reines, and abateth ach of the spleene. Hounds know this hearb, and eate it to purge themselues, but they doe it so priuely, that vneth men spie it.

(*Gramen Arundinaceum, the reede grasse. Gramen Marinum, our Ladyes quishion, Gramen Parnassi, grasse of Parnassus. Read Dodoneus. fol. 510.) *Addit.

## Of Galbano. cap. 77.

GAlbanus is an hearbe, and the iuyce thereof is called Galbanum, and is like in braunches to ꝑ hearb Ferula: and as Varro sayth, Galbanus is the iuyce of ꝑ hearb Ferula, as Isid. saith, li. 18. This hearb is cut in Summer, & iuyce cleaueth out thereof, ꝑ is gathered & dried. Also ꝑ best Galbanum is most cleane with many drops, & is like to Thus in colour, wt smooth graines, & the graines therof is not to dry, as Pli. & Dioſc. meane, & is dried in Sumer about ꝑ Calk. The vertue therof is fiery & hot in the third degree, & moist in the first degree. And is seined with powder of Colophonie, that is called Pitis in Greke, & with Beanes shalles & broken, & the shalles throwen away, & then that powder & the Beanes medled with ꝑ best Galbanum is softned and tempred. Very Galbanum and pure may be kept long time, & hath vertue to dissolue & temper, to swage, to digest, to make smooth, and to lay. Smoake thereof awaketh them that haue the slapping euill, and helpeth ach & stopping of the spleene with vineger, & bringeth a dead child out of ꝑ mothers wombe, & cleanseth & purgeth the mother, with hony the powder of Galbanum slaieth long wormes in the womb, smoake therof constraineth menstruall bloud, and driueth away Serpents & venimous beasts, & wormes, & abateth toth ach, as Dioſc. & Plini. meane, & Plat. also. And there it is sayde, that if Galbanum shall be put into medicine, it shall first be purged of superfluitie, & shal first be molt in a shell on the fire, and then put in water, then the pure Galbanum shall sinke aboue, and the filth, as rind & grauell shall sinke to the bottome. But Dioscorides saith, that Galbanum shall be put in scalding hot water, & what sinketh shall be gathered, & what swimmeth shal be throwne away.

*Additiõ. (*Galbanum is also a gum or liquor drawen forth of a kind of Fevula in Syria, called Metopium, grisly or tripe, not moist, nor sowre. Galbanum groweth vpon the mountaine Amanus in Syria.

## Of Gutta. cap. 78.

GVtta right as Galbanum, is the dropping of a certain tree or hearb, & hath another name, and is called Armoniacum. Twigges and braunches of this tree or hearbe, men of the country cut in Summer time, and the dropping therof is called Gutta, and Armoniacum also among Phisitions, as Isidore sayth, and Plinius also, the best kinde of this Gutta is most cleane & pure, without medling of earthie matter, and shall be white and fat as Thus, and farneth if it be broke, shining within and gummie, as Dioſc. & Plin. meane, & smelleth like Castorium. Bitter & sowre Gutta is hot in the third degree, and drye in the second degree, and hath vertue to dissolue, temper, & to lay, as it is said in Plat. A scruple of it drunk with Oximel, healeth euils of the spleene, and abateth and purgeth smarting, vncleanneſſe, and filth of the eien, & slayeth long wormes of the wombe medled with iuyce of wormwood, & helpeth againe the gouts medled with hard pitch, & exciteth pisse, and purgeth menstruall bloud, and abateth all swelling and bolning, as the Glose saith ſuper illum locum, Mirra & gutta, &c.

## Of Gariophilo. cap. 79.

CLoues be called Gariophili, and be perfect fruit with sharpe sauour, and somewhat blacke in colour, hot and dry in working, and moyst inwardly in bowing, & be lesse strong then other in their qualities, & be the fruit of a certeine tree in Inde, gathered in Summer time whē they be ripe, & be kept thus yere in great vertue and might: and they shall be kept in a place that is neither to dry, neither to moist, for they rot in a place that is to moist, & sowre in a place that is to dry, and be somewhat plaine without, with sharpe sauour and swete smell, and wosh some moysture, if ꝑ nayle be thrust therein. And some be seyned with powder of good Cloues, medled with vineger and Wine with good smell, and thereof they take moysture, and be

vnneth knowen, for they be more sharpe without then the other be, therefore that sharpnesse is more without then within. But these ỳ be seined may not bee kept passing 20. daies. Good cloues haue vertue to comfort by the good sauour of thẽ, & to temper and to wast by the qualities of them, & they comfort the braine & the vertue of feeling, and helpeth against failing of the heart, and comfort well the spirituall vertue, and helpe also agaynst indignation and ach of the stomacke, that commeth of colde ventositie, for they helpe the naturall vertue. Huc vsq; Dioscorides.

*Additiõ. (*Cloues hath vertue to comfort the sinewes, also to consume and dissolue superfluous humours, they be hot and drie in the third degrée: sodden with milke, it comforteth the debilitie of nature. Sir T. Eliot. 2. boo. cha. 17. Gariopillus is the cloue Gilowflowre, and Gariophyllata is Hearbe Bennet, whose rote smelleth as the Cloue.)

## Of Genesta. chap. 80.

GEnesta, Brome, hath that name of bitternesse, for it is full bitter to mans taste, & is a shrub that groweth in a place that is forsaken, stony, & vntilled. Presence therof is witnesse, ỳ the ground is barren and drie, that it groweth in. And hath many braunches knottye and hard, that be grene in Winter, and yeolow flowres in Summer, thick wrapped with heauie smell and bitter sauour, and be neuertheless most of vertue, as Dioscorides sayth. For the broth of ỳ leaues thereof abateth swelling of the spleene, and helpeth against the toth ach, & straineth menstruall bloud, and stauncheth the bloudie flixe. And the iuyce thereof slayeth lice and nits, and the séede thereof is bitter and blacke, and is in long cods and blacke growen, as it were cods of Fetches or Pesen, and is good to the foresaid things.

*Additiõ. (*Genista, Brome, whereof Besomes are made to sweepe houses: Brome flowers mixed with Swines grease, swageth the paine of the gout, being applied thereto.)

## Of Grano. chap. 81.

A Graine is the least parte both of the séede and of the Tree, dealed and departed and distinguished in substaunce. In euery graine is both pith and rinde, in the which pith abideth the cause and reason seminall, that a plant may spring thereof, to multiply things of that kinde, and to saue them in kinde being. And so a graine is full lyttle of substaunce, of pith, and rinde, and is neuertheless long and mightie in effect and vertue seminal. And as graines be diuerse in kinde, so they be diuerse in figure & shape, in place and disposition. Hereof Aristo. speaketh libro primo de Plantis, and sayeth, That some graine and séede is gendered in plants or cods, as it fareth in Annes séed, and in Fenell séede, or other such. And some is gendered in cods and hulles: as it fareth in Beanes, and in other cod ware. And some beare séede in hard shalls, and in cappes without aboue the shalles, as Nuts and Oliues. And some graines be ordeined in hard cores within the fruite, as it fareth in Apples and in Peares. Graines ỳ be ordeined in cods & in hulls be diuerse in many manner wise in place, for some be multiplyed in coddes, as it fareth in Celidonye, which is a good hearbe for the eien, & some séede is inclosed in the cod and hull, as the Beane and the Peasse. And some in hull not closed, as Wheate and other such. And some graine is neither in cod neither in hull, as Barly, but the graine is conteined to the Strawe. And some is double without Interclose, as it fareth in Celidonie, and some is double with Interclose, as the graine of Nasturcium, Cresses, or towne Cars. And some is double or treble in diuers cells in the cod, as it fareth in Mirtus. In the fruit thereof bée three celles, and in euery cell three graynes or foure ioyned without Interclose, and thicke betwéene the graines, as in Casia fistula, and sometime thicke and softe Interclose, as in Cucumer, & Cucurbita. And sometime graines haue the Interclose of diuerse substaunce, and of diuers kinde, as in Pomegranardes. Therein

betweene

betweene the greynes, there is some intercloſe ſad and thicke, and some ſmall & thin. But as greynes be diuers in ſubſtaunce, ſo they be diuers in figure and ſhape: for some be round, and some ſhapen topwiſe, and some euenlong, and thre cornered with many ſides, as it fareth in Ciceris, Cherries. The euen-long greynes ſeemeth as though they were cloue in one ſide, as it fareth in wheate, and in other ſuch like. Greynes be warded and ſuccoured with rindes, ſkinnes, or hulls and cods, for to ſaue the inner pith, and kinde heate. Huc vſq; Ariſt.

## ¶Of Gith. chap. 82.

Melanthium. Nigella, or blacke Poppie.

GIth is a manner pulſe much lyke to commin, and is put in bread to make it ſwete, and is of blacke colour, as the Glose ſaith ſuper Eſa. 28. And Platea Ariſtotle, and Dioſcorid. meane, that Gith is an hearbe hot and dry in the ſeconde degree, and groweth among corne, with ſmall ſeede, and blacke, as it were thre cornered. And the ſeed is tempering and ſoftening, and ſome deale bitter, and hath vertue to diſſolue and conſume, to waſte and to open the ſtopping of the ſpiene, & to ſwage ventoſitie, and to abate the ſwelling of Emeroydes, and to ſtaunche the bleeding thereof, and to ſlaye long wormes of the wombe with honie. And ſome meane, that this hearb is Nigella, & the broth thereof ſlaieth wormes of ỹ eares, if it be luke warme hot dropped therein, if it be ſod in vineger, & breketh poſtumes if it be ſod in wine, bran, and line ſeede, and Culuer doung, and ſo layd therto in a plaiſter wiſe: and is accounted good againſt Lepra, if it be laid to with Radiſh ſod in wine, and a litle ſalt, and exciteth menſtruall blood, and procureth ſuche bearing of childe, if the woman be ſmoaked therewith. If Nigella lye in wine all night, that wine dronke, helpeth againſt the euill Stranguria, that is ſmall pilling, and ofte againſt the paſſion Illiaca, and ſhall not be ſoon, leaſt it be too violent: for as Conſtantine ſayth, Nigella ſlayeth, if it be taken in great quantitie.

*Additiõ. (*Some learned men, ſuppoſe this Nigella, to be wilde Commin, it is hot and dry, in the third degree, take heed of this hearbe, if ye goe beyond meaſure, it breedeth death.) D. Turner.

## ¶Of Ilice. cap. 83.

ILex, Ilicis, is a manner Oke, a tre that beareth maſte, & hath that name of Eligo, gis, to chooſe. For as Iſid. ſaith lib. 24. Firſt men found & chooſe the fruits of this tree to their meate and foode, before vſe of corne, men lined by ſuch maſt in old time. Among trees that beare maſt, this maner Oke Ilex, is accounted moſt worthy and noble. The fruite therof feedeth many Nations, as Plin. ſaith li. 16. And Ilex is a tree with a great roote & deepe in the ground, and moſt ſureſt and ſaddeſt ſtocke, and hath moſt hardeſt and thickeſt rinde, with ſome manner rinels, and with many boughes and braunches, and by reaſon of many faire leaues and broad, it cauſeth pleaſaunt ſhadow, and beareth great plentie of fruite and of maſte. The tree thereof is durable and ſtrong, & nigh vnable to rote, for ſtockes thereof layd vnder water, turneth as it were to hardnes of ſtone, and the longer time they be in ſuch moyſtie places, the more hard they be. Therefore ſuch timber is able to buylding of Temples of Gods, and of Palaices of kings. And ſo for hard and durable matter and kinde of ſuch tree miſbeleeued men, made therof Images and mawmets of falſe Gods, as Plinius ſaith.

*Additiõ. (*Ilex, a tree called of ſome Holme One kinde of it beareth the graine, of Apothecaries called Kirmes.)

## ¶Of Iunipero. chap. 84.

IVniperus is a tree, as Iſidore ſayth, & hath that name among the Greekes, for it groweth broad and wide beneath, and narrow aboue, as fire ariſeth. For if it take fire, it keepeth and holdeth it long time, ſo that if coales be raked in the aſhes therof, it quencheth not within a yeare, as it is ſayd. Fire is called Pir, in greek, therfore this tree is called Iuniper*

as it were brēding fire. And some Iuniperus is great, and some is little & small, as Isidor. speaketh lib. 17. And either is a rough trē with prickes, and many small leaues and sharpe: and either beareth, but the lesse beareth more fruite than the more, and beareth many graynes small & round, and be first grēne, and after purple, or as it were some deale redde, when they be ripe at full. Vnneth this trē leseth grēne colour, either fruite or leaues, and is hot and drye in the thirde degrē, as Dioscorides saith.

The fruit therof is gathered in springing time, and is kept two yeare, & hath vertue to dissolue, to consume & to waste. The broath thereof if it be sod in rayne water, helpeth against the fire ỹ cōmeth of sharpnes and strength of medicine, if the patient be bathed therein. Of Iuniperus is made, Oleum Iuniperū, which is most effectiue against the Quartane, if the patient take euery daye thereof, the waight of a dram in meat or otherwise, and helpeth against the passion Illiaca, if the place be anoynted therewith, and helpeth them that haue the falling euil, and breaketh the stone, if it be put into the bladder, with an instrument, that is called Siringa. Siringa is a smal pipe, by the which the medicine is put into the bladder.

Wine in the which fruite of Iuniperus is sod, with drie figges, pourgeth the breast, and doth away the cough. Huc vsque Platearius & Dioscorides. Iuniperus groweth in stonie places, that is not tilled, and in wildernes. Serpents fly the shadow thereof, as Plinius saith. Therfore men suppose that the fruit ther of helpeth against venime.

*Additiō. (*The gum that voideth forth of the Iuniper trē, is called Vernix. The operation hēre of the whole trē, is hot and drye.)

## ¶Of Isope. chap. 85.

Isopus is a lyttle shorte hearbe, and groweth among stoanes, and cleaneth by the rote to the harde stoanes, as Cassiodorus meaneth super Psalmum.

Dioscorides saith that this hearbe is hot and drye in the third degrē. The vertue thereof is in floures and in leaues, more than in the stalke or rote. And in summer when it bereth floures, ye must gather them, and drye them in a cleane place and darke that is not smokie, and they haue vertue to dissolue, to temper, to consume, to waste, and to cleanse the lunges, and cleanseth and purgeth the breast of all maner euils that commeth of colde, if it be sodde in wine with drye figs, and the wine giuen to the Patient to drinke: and doth away ache of the stomacke and of the guts: washing & bathing with the broth and water that it is sod in, purgeth and cleanseth the mother of superfluitie of humours.

This hearbe Isope heated in a shell, and laid on the head, abateth cold rume, Volam cadentem reprimit, and doth away ache that commeth of ventositie, & is called Hæc Isopus, and Hoc Isopum, also. And Authours meane, that ỹ middle sillable thereof is shorte, and some saye, that it is long. It is sayde in Aurora.

Est humilis petræq; suis, radicibus hærens,
Et vitijs Isopus, pectoris herba medens.

These two verses meane, that Isope is a lowe hearbe, & cleaneth to the stone by rotes, and is medicinable for euils of the breast, and who that can scan a verse may know, that the middle sillable standeth for a short sillable in the seconde verse. And in Anticlaudiano, Alanus maketh it long, and is made long in three verses that follow.

Se celum terræ conformat Cedrus Isopo.

And againe another saith.

Pectoris herba cauas rupes incedit Isopus.

Yet followeth another verse.

Ad pulmonis opus confert medicamen Isopus.

So it is long in all these three verses, that be hēre set for ensample therof. And Plinius saith, though that this hearb be little, yet it was of so great authoritie among men in olde time, that they

suppo-

ſuppoſed, that they might not be cleanſed in their Temples without ſprinckling with this hearbe. Alſo among the Hebrewes, they that ſhould be cleanſed and purified, ſhould be purified with a bundel of Iſope, as mention is made Exo. 12. & Leuit. 12. & Num. 15. Alſo the powder thereof helpeth againſt the dropſie, as Dioſcorides ſaith, and cleanſeth the body of wan colour, and cauſeth full faire colour in the face, and abateth toth ache, & tingling of eares, & ſlayeth long wormes in the wombe, as he ſayth.

Leuit. 14 Num. 19 3. Reg. 4. Pſal. 51. Iohn. 19 Heb. 9.

*Additiõ.

(*Hiſſope, is of two kindes, & it is hot & dry in the third degrée. Read Dodoneus.)

## Of Iaceros.

Addition

THere is in Calicut a fruite, which they name Iaceros, the bodye of the trée, is of the bigneſſe of a peare trée: the fruite is of the length of two handfulls, and as bigge as the thigh of a man. The fruite groweth out of the bodie of ỳ trée vnder the braunches, and ſome in the midſt of the trée, and ſome lower. The colour is greene, the fruite not vnlike the Pineapple: but with a more finer order of ſcales: when it is ripe it turneth black. It is gathered in December, it hath the taſt of a ſweete Gourd, and of a peach, & beareth the reliſh of many fruites, as reporteth Lewes Vertomannus in fol. 393 cap. 14. lib. 2.

## ¶Of Iacincto, cap. 86.

IAcinctus is an hearbe with a purple floure, and hath that name of a noble childe that was found dead among purple floures. And the hearbe hath that name of the hap of the dead childe, and is alſo lyke to a Violet in floure and rote, as Iſid. ſaith li. 17. Alſo there is a precious ſtone both of the ſame name and of the ſame coulour, which is accounted among the twelue precious ſtones in the Apocalips. Iacinctus is alſo the name of a man, of a ſtone, and of a flower: The proper coulour thereof is the coulour of aire or of heauen. Purple hath coulour of blood or of fire, and Byſſus of ſnow. With theſe twelue coulours, veſtments of Prieſts were arayed in the olde Teſtament.

## ¶Of Iuſquiamo, cap. 87.

IVſquiamus in Greke, is in Engliſh called Henbane, and Caniculáris in Latine, and hath that name Caniculáris, for in either ſide of the ſtalke thereof groweth as it were Crabs heads, as it faſteth in Pomegranards, as Iſidore ſaith li. 17

Henbane.

The mouthes thereof be departed & clouen, and haue diuers ſéedes lyke to Poppie ſéede. This hearbe is called Inſana, mad, for the vſe thereof is perillous: for if it be eate or dronke, it bréedeth madneſſe, or ſlow lykeneſſe of ſléepe, Therefore this hearb is called commonly Mirilidium, for it taketh awaye wit and reaſon. Iſidore ſayth, that this is a venemous hearbe, and hath blacke ſéede, red or white, as Plinius ſaith and Dioſcorides: the blacke is worſt and venemous, the red is leſſe euill, and the white is leaſt euill. Therefore the vſe thereof accordeth moſt to medicine, & hath vertue to conſtraine and binde, and alſo to bréed ſléepe: and thoſe that haue blacke ſeede, haue blacke leaues, and rough and hard, with Purple floures, with hard leaues, thicke and ſad. Thoſe that haue reddeſt ſeeds, haue white floures, and alſo bitter floures, and leaues ſofter. And thoſe that haue white ſéed, haue white floures & fat leaues & full of iuyce: the hearb is cold in ỳ third degrée, & dry in the ſecond degree. Therfore it abateth ſwelling, & bindeth the wombe, and ſtaunceth blood, and healeth toth ache that commeth of heat, and abateth hot reume. Hucvſq; Dioſc. and Plinius.

And Ariſtotle in libro vegitabilium ſpeaketh of Henbane ſeede and ſayeth, that the ſeede of the Henbane is poyſon, and ſlayeth among the Parthians, and is eaten at Ieruſalem: and ſo by good ground or euill, where it groweth, the malice thereof and venime abateth or increaſeth. Magiſter in hiſtoria ſup. Exodum ſaith, That in the Crowne of the chiefe Biſhop, ſtode a floure lyke to an hearbe that the Greeks call Iuſquiamos. And vnder that floure in the vtter ſide

of

of the Crowne or Miter was a Circle of gold about the forehead, and the noll and the circle was distinguished in treble order, and vpon the circle stode golden flowers like to Plantayne, from the Temple to the Temple. And is in that these hearbes were priuiledged, that the lykenesse of them were worthy to be set in tokening and figure in the crowne and Myter of the chiefe Priest.

*Additio. (*Holcianus, blacke, yeolowe, and white; the blacke is most hurtfull.)

## ¶Of Castanea.cap.88.

CAstanea, the Castayne tre, is a great tre and an high, and is called Castenea among the Grekes as Isidore saith: for the fruite thereof is double in the lykenesse of Cinctall closed in an huske, and be taken out of the shale, as it were by maniere gelding. Therefore such Trees are called Castanie in Greke, and haue that name of Castrando, gelding. If this tre is felde, there springeth as it were a wode in the place all about, as Isidore saith. This tre is full profitable, for the stocke thereof is good to building and fuell, and the rinde and the leaues to medicine. And though the fruite on ẏ tre, be hid in a vile rinde, rough and harde, yet when it is taken out thereof, it is found swete, & namely if it be sod or rosted. Isaac in Dietis saith, that this fruit is hot in the middle of the first degre, & drye in the second, and is swete because of heate, and sourish because of drinesse. But Castaynes brede swelling, if men eate too many thereof, and bredeth also head ach because of fumositie, that is closed therein: but to purge & cleanse this fruite, it must be rosted or sod in water, that the earthy matter may be wasted by the fire, and the fruite made lesse harde, and lesse fast, or els that it maye be tempered with softnesse & moystnesse of the fresh water, and then it nourisheth well, and bringeth good humour, and tempreth drinesse of the body and the breast, and namely if it be eaten with Sugar Acata secundum alium librum. And of cholaricke and flemmaticke men it shal be eaten with hony, and is good by medicine, for it restraineth wambling and spewing, and comforteth the gut that is called Ieronim. Also a Castayne tempered with a lytle honnie, healeth at best biting of a mad dogge, or mans biting. Also this fruite made in a Plaister, with Barley meale and vineger, healeth effectuallye swellyng of breasts and of testes. Also the rindes and leaues burnt and made to powder, tempered with vineger, and layed to a young mans head in a Plaster wise, maketh haire increase, and kepeth haire from fallyng. Hucusque Isaac in dietis.

*Additio. (*Amongst all kinde of wilde fruites, the Chesnut is best, and meetest to be eaten: for they nourish reasonable well, yet they be hard of digestion. Well rost, and dipped in batter, they nourish best.)

Forth of the olde root springeth yoûg sprigges, which growe to trees and beare fruite.

## ¶Of Lauro.chap.89.

THe Laurell tre is called Laurus, and is a tre of victory, and is worthy to be praised in many maner wise. For singular excellencie of grace and of vertue, sometime Conquerours were crowned, with garlands of Laurel tre, when they had the victorie. And the Grekes call the tre Daphnis. Singular properties of this tre we haue set before in this same booke, in litera A. Seke there, and thou shalt finde.

## Of Lentisco.chap.90.

LEntiscus is a lowe and a medicinall tre, and is called Scinus among the Greks and Hebrewes by another name, as the Glose saieth super Dan.13. The iuyce of the leaues thereof healeth lyps, and chinnes and wheikes, as it is sayde there. And is called Lentiscus, for the pricke thereof is blunt and softe and folding, for we vse to call a thing that is softe and pliant Lentus, as Isidore saith lib.17. Of the fruit of this tre commeth Oyle, and of the rinde commeth Resina, that is called Mastick. And the best bredeth in the Iland Chio, as Isidore saith lib.16. Dioscorides, Platea, and Plinius meane, that the leaues of this tre be full hot and drye, and so is all the tre, & haue

Mastike.

vertue

vertue to binde and to glew, and to cicatrize, and perfect therefore against the wind, and all manner vomiting of blood, & of other humour. And the gum thereof that is to say, Mastix, hath such like vertues, and this gumme hath the name of Mastic and of chewing, for with the teeth it is made tough and stretching, and harde as glue among y rest: & chewed, it cleanseth and purgeth the gums of rotted humours, and fastneth waggling and rocking teeth, & maketh them white and cleane, and strengtheneth and comforteth the roots thereof, and cleanseth & amendeth euill breath. This Mastick is gathered in this wise. In the ende of springing time the rindes of this tree Lentiscus be cut and slit, and the ground be made cleane, and rounded or dyed thereon, least the iuyce that falleth downe fall into the ground: and then the iuyce that is faire and cleere, and cleane is best: that that is vile and medled with earth, is naught worth. Mastike cleanseth & purifieth the braine, and easily to spit much, and comforteth the vertue of digestion, & destroyeth ventositie and windes, & sodered and ioyneth together in a wonderfull manner all broken things, as precious stones, and other things that be broken, if it be molten on an hot tile or slate. And Plinius and Dioscor. meane, that Lentiscus is a tree of many prickes, and hath a verye rote in the grounde, and cloven and diuided in many parts. The fruite thereof is like to Myrtus, but the greynes is little, and redde within when it is ripe, and within in a manner rough shell, and the iuyce of that shell, staunched the running and dropping of wounds.

*Addition.

¶ Of the Mastick tree commeth the gumme Mastick, which is in cleare and small greynes, of the quantitie of wheat cornes.

## ¶ Of Lilio. chap. xl.

The Lily is an hearbe with a white flower: and though the leaues of the floure be white: yet within shineth the likenesse of golde. Dioscorides and Plat. speake of the Lily and say, that it is hot and moyst. And some Lily is yellow, and some is tanne, and some beareth a purple flower, yealowe, and some beareth a white floure, and that is most mightie in working.

The vertue of the Lily ripeth botches and sores, and therefore it helpeth against paltunes and botches, if it be stamped with Axungia Graece. Also the vertue thereof, tempereth and softeneth matter. Therefore it helpeth against hardnesse of the splene, if the place of ye splene and the side about the splene be annointed with iuyce of Lilyes well medled and incorporate with olde Oyle. And vertue therefore clenseth, ferly and purgeth, if powder thereof be medled with Roses, & the face washed therewith: and vertue thereof easily sores, therefore leaues sod and laid to a sore that is burnt, healeth the sore, & the rote therof both the same, if it be boyled with oyle, and laid thereto, and vertue thereof tempereth and softeneth hard matter, therefore it bringeth out menstruall purgation: and vertue thereof abateth swellyng, and helpeth against paltunes that come of swellyng of the stie, if the rote thereof be stamped with oyle, and ofte laid thereto. Hucusque Dioscorides. And Plin. saith, that the Lily rote maketh the floure thereof worse and noble in many manner wise: for the rote thereof dronke with wine, healeth biting of serpents, & helpeth against & swelling and bytyme of frogs. And this rote sod in wine, and medled with oyle, helpeth Podagre, and knots of the face, and maketh hayre growe in places that be scalded and burnt. Also this rote sod in wine and medled with honie, helpeth veynes that be cut. Leaues thereof sod in wine, healeth sore wombs: & laid thereof drayed, is layd to the holy fire: and floures and leaues heale sore botches. Hucusque Plin. li. 20. ca. 19. Item in eod. lib. cap. 5. The Lily is next to the Rose in worthines & nobleness, & in a certayne gathering of ointment thereof, is made a noble ointment and oyle, that is called Oleum Liliorum, as Oleum Rosaceum, is ofte made of Roses. Of the rot therof springeth a stalke of three cubits long, & in the top of the stalke hangeth a floure

downe

powinward that is nerest to the stalk, and wereth in breadth wider and wider shaven, as a bell, & the floure hath within as it were small threades that containe the seede. In the middle standeth thiues of saffron, and so nothing is more gracious than the Lily in fairnes of colour, in swetnesse of smell, and in effect of working and vertue. The coulour thereof is treble, white, reede, and purple. Hucusque Plinius libro 20. capitulo 5.

The rote of the Lilye hath many cloues, as the rote of Garlike, as Auic. sayth in lib. vegetab. and in every cloue, is vertue seminall, and of such springeth a plant when it is set alone. Spoke more thereof before, in the same, De Allio in litera A. And thereto Auic. saith that the stalke of the Lily hath many knots, and if the stalke be bended and layd downe, and couered with earth, while the rote is in the grounde, and ere the seed sheath out and vnclose, then within few dayes, thou shalt finde of euerye knot, a small cloue growing, as it were out of the rote, and that is wonder. Also there it is said, that Lilly floures be first greene, and afterward white, and if the stalke be cut all from the rote, for all the kinde humor of the stalke is closed in the pith, the kinde heate that is in the pith, tourneth to the ouer part of the stalke, and maketh putrefaction in the matter of the floure, and then the floure fadeth and is white, when the humour is full dirtied. Therefore it is sayd that Aristotles likened the Lilly to mans wife, that is busie at last in things that euer shall last. And there it is sayd that the Lily hath not the vertue seminall in seed and in rote: and in that the Lily is diuers, & varieth from Leekes and Garlik, and other that haue seminal vertue in diuers places. Thereof loke before, in the chapter of Garlike and Onions in litera A. & C.

Also the Lily stalke with floures newe cut, put in a clodde of claye, keepeth the floures fresh long time. The Lilye flower smelleth full swete, while it is whole and not broken, and stinketh full fowle, if it be broken and troted with handes.

And the Lilye hath onely the floure with the seede in sede of fruite, and all the herbe that the Lily hath in stalk & in rote is thicker as the beam in the floure and in the leaues and the more part of the floure is on the stalke, the more the head bendeth downeward, and the flower thereof is plaine and vnmeth without, and lothe to touch and to handle, round in shape, and liking in sight, with goldish greenes containen within it holownesse of the floure the which greenes dye and colour more than saffron, and these same greenes be bound to with stalkes. And the Lily floure is compounded of vi. fall white leaues that be full nigh together, and is beautified with seauen golden greenes: in the middle thereof is the sede in sede of fruite, it is wonderfully white, & is closed about with beneths of leaues of the floure, that the sede may be kepte and saued from grieuing of the colde aire, that is without.

(*Lilium candidum, there is also the Orenge coulour, and red purple Lilyes, the wilde Lily called Martagon, and Assimilis Hispanorum. Read Matthiolus, &c.) *Addidi.

## ¶ Of Lactuca. ca. 92.

LEttuce is called Lactuca, & hath that name of plentie of humour, as Isidorus saith, or els for it maketh store milke in women, that nourish and fede children. And in men this herb withstandeth moouing of Venus, & therof is double kinde, wilde and tame. The wilde we call Seralia, for the backe thereof hath sharpe prickes and teth as it were a sawe, lyke as Isid. speaketh in his seuententh booke and the last chapter.

Isaac in Dietis speaketh of this herb and saith that this herbe wilde Lettuce, is lyke in shape to the tame, but it hath longer braunches smaller and sharper, & lesse grene for scarsitie of moysture: and therefore it is much more bitter and drier. Therefore many men meane, that it exciteth menstruall blood, and putteth out raine humoures, as Dioscorides saith.

And

And the same Lettuce is cold and moyst, and temperate, that it passeth not measure in neither qualytie. Therefore vse thereof accordeth both to meate and to medicine, and is subtill of substance, and namely when it is fresh, and is therfore sone digested, and abateth gnawing and burning that commeth of Cholera rubea, and coleth heate & boyling of bloud, and cooleth sharpe, and healeth head ach, that commeth of cholaricke humour and fumositie, and multiplyeth milke in women, and Semen in men, and this is by reason of good bloud that it bredeth in perfect quantitie and qualitie: but when it is olde it is hard, and moysture therof withdraweth, and the hearbe is bitter, & then vse thereof bredeth bloud at worst, and appaireth the sight, and maketh it sayle, and slayeth the seeing, for it stil seleth naturall seeing with sowrenesse thereof. Such Lettuce is most grieuous to such as will get childre, for it runneth and consealeth the seminall matter, and namely the seede thereof, if it be often taken in meate or in drinke. Huc vsq; Isa. in Dietis. Lib. 20. cap. 8. Plinius speaketh of Lettuce and sayeth, that a manner kinde of lettuce groweth of it selfe without tilling, and that manner Lettuce is called Caprina, for if it be throwen into the sea, it slayeth all the fish that is nigh thereabout. Milke thereof with vineger, water and wine healeth the Dropsie. The hearbe with the leaues stamped & sprong with salt, healeth sinewes that are forecut.

Another manner Lettuce groweth in fields, and leaues therof stamped healeth botches, if it be laid to them with medle. And among ye Grekes, this maner Lettuce is called Isopum, or Esoperum.

The third manner Lettuce groweth in woodes, and is called Stancio. Leaues thereof grounde with meale and floure, healeth wounds, and staunceth bloud, & healeth rotted woundes. The rote and the leaues abateth the cuill, which is called, the holy fire.

Another manner Lettuce with round leaues & shorte, is called Heracia among many men. Hawkes scrape this hearbe, and take out the iuyce therof, & touche and heale their eyen therewith, and doe away dimnesse and blindnesse when they be olde. The iuyce healeth all the euills of the eyen, and namelye if a womans milke be medled therewith. And it healeth biting of Serpents, and stinging of Scorpions, if the iuyce thereof be dronk in Wine, and the leaues stamped, and layed to the woumde, in a plaister wise, swageth and healeth all manner swelling.

Also the seede of all manner Lettuce, wilde & tame, chaseth in sleepe, dreames of lecherie, and suffereth not the body to be polluted neither defiled, if it be oft taken in meate: but ofte vse thereof, and to much thereof eaten, grieueth ye clearnesse of the eyen. Plinius thereto giueth many other praisings in the same chapter, but this shall suffice at this time.

## ¶Of Lappa. chap. 93.

LAppa, the Clote, is an hearbe with broad leaues, and thicke about the ground, and hath in the tops of the stalke knots with crooked prickes, that oft cleaueth to mans clothes. Lib. 17. Isid. speaketh hereof and saith, that this heard is called Lappa, because it hath great leaues disposed by the ground: & is called Philantropos among the Grekes, for it is rough and cleaueth to mans clothes and groweth by olde walls, & is called Philantropos, as it were loning mankinde, for it cleaueth to mans clothes, by a maner affection and loue, as it seemeth. Thereof is double kinde, sharp & round, disposed to the likenesse of an horse sote, therefore many men call it Vngula Cabalina, an horse howe: and either hath leaues with heauie and mightie sauour and smell, as Dioscorides saith. And li. 20. cap. 22. Plinius saieth, that this name Lappa, is the name of manye manner hearbes, for it is the name of all manner Dockes, and be all medicinable, for they heale smiting of scorpions, nor they smite not a man, that is banned with ye iuice thereof.

The broath thereof helpeth and also comforteth the teeth, if it be take warme hot belde in the mouth. The seede there-

of healeth mightely evils of the ſtomack, and helpeth them which caſt blond, and them alſo that haue the blondie flixe: for the rote thereof with wine bindeth the wombe, but the leaues medled with ſalte lareth the wombe. The ſæde dronke, healeth them which haue the ſtone. All the hearbe ſtamped with Auxungia grece, helpeth againſt the botch in the breaſt. Huc uſq; Plinius.

And Plate. meaneth, ꝑ Lappa, which is called Lappatum alſo, is an hot hearb and a drye, and hath vertue to diſſolue, and to temper and to lare, and to open, & to kindle, and helpeth therefore againſt itching, and alſo againſt ſcabs wet and dry, and againſt the ſhingles, and waſteth the humours betweene the fleſh & the ſkin. And ſoftneth and abateth hardneſſe and ſwelling of Poſtumes, & helpeth againſt the cold dropſie, & againſt ſtopping of the ſplene: and the iuyce therof medled with the iuyce of Rewe, purgeth the braine of ſuperfluitie of fleme, if it be dropped into the noſethrilles in a bath, or in a hot aire.

*Additio. (*Lapathum, there are fiue kindes, Dockes and Sorrell, Patience, as Rumex, Oxilapathum, Satiuum, &c. Reade Dod. fol. 557.

## Of Lappate. cap. 64.

LAppates is a manner meate made, compowned and conſect of certaine hearbs of gardens, as ꝑ gloſe ſaith ſuper Iud. ca. 15. And Alexander Nequam ſpeketh thereof, & ſaith, that Lappates cibus eſt, et olus componet eundem. The mening is, ꝑ Lappates is a meate made of hearbs. And other meaneth ꝑ it is a manner kind of hearbs & of wortes, wt broade leaues, as a Clote, but the leaues of Lappates be ſoft, & fat, & plaine, & wonderfully wralled & lapped, & cleauing together with a ſhort caulſtock, knotty without, & full of pith within. This hearb accordeth to meate & to medicine, & thereof is good meate made, that may be kept long time, if it be buſily compounded and ſod with vineger, ſinapis ſæd, and hony. And ſuch meat is commonly called Compoſitum, and hath a ſingular vertue to withſtand dronkenneſſe, as Plinius ſaith, libro. 20. For if it be eaten before meat, it keepeth from dronkenneſſe: and if it be taken after meate in dronkenneſſe, it maketh it paſſe away. And the doctrine & teaching of Raſis meaneth, ꝑ there is nothing better for broken bones, & is good to ꝑ ſtomack & to the ſinewes. Therefore he commandeth & biddeth, that this hearb be giuen to them that haue quaking & the paſſie, and to them that ſpit blond, and to children: and bredeth plenty of milke. The iuyce therof helpeth againſt venim and ſmiting of Serpents: and namely the ſæd thereof helpeth againſt biting of hounds, as Iſid. ſaith, lib. 17.

## Of Legumine. cap. 65.

LEgumina, Codware ꝑ ſerueth to potage, hath this name Legumina of Legendo, chuſing, as it were choſe. For men in old time choſe the beſt codware, & made them meat therof: and graines that be ſome deale more, & greater & thicker then graines of Wheate or of Barly, be properly called Legumina, & be not gendered in hulls, as wheat, but in cods: and be cloſed therin, as it fareth in peſen, fetches, & beans. And Legumina, codware, is diuers in quantitie, in colour, in figure, ſhape, and ſauour. For among ſuch Codware, Lupines & beanes be greateſt, and peſen & fetches be meane, tilles & vaches be ſmalleſt in quantity: and be diuerſe in coulour. For ſome be white, and ſome blacke, and ſome red, and ſome medled with diuers coulours. In ſhape they be diuers, for ſome be round, and ſome be euenlong, & ſome thre cornered, & ſome plaine. In ſauour they differ, for ſome be ſowre and hard, and made ſoft, and good to eating and ſeething. And ſome be bitter of themſelues, as Lupines, and be made ſwet and ſauoury, with good watring.

And Codware ſhall be gathered when they begin to ripe. For they will fall ſone out of the coddes, and be not well ſæne when they be ſhed: as it fareth of Lupines, as Plinius ſayth, libro. 18. And ſuch codware is in ſubſtance, thicke, faſt, colde, and drye, and harde to defie, and

is hard to ſæthing, for faſt and hard ſubſtaunce, and may not well be ſod in pure water: but to ſæth ſuch Codware well, nædeth running water of a well or of a ſtreame. Oft of Codware boyſtous meat is made, which accordeth to ſtrong men of complection and of kinde: for Codware of it ſelfe, is hard to digeſt, and nourſheth much, and comforteth when it is digeſted: but it brædeth ſwelling and ventoſitie, but the ventoſitie is abated thereof by medling of things that deſtroy ventoſitie, as Comin and Anete, & other ſuch, as Dioſcorides ſaith and affirmeth.

*Additiõ. (*Codware brædeth ſwelling, and is to be vſed of them that can kæpe good dyet, for beanes and peaſe of all ſortes, doe bræde winde, &c.)

## ¶Of Lente. cap. 96.

LEns, lentis, is a manner of Codware, and is ſeruiſable to Potage, as Iſido. ſaith lib. 17 and hath that name, for it is moyſt and ſoſte, and namely in graſſe: & of Lens, lentis, commeth Lenticula, the diminutiue thereof, and is writ with t, for difference of Lens, lendis, that is a nit, a little head worme, & is writ with d, in the Genitiue caſe, and in all the other, except the Nominatiue caſe. Therof one ſpeaketh in this manner.

Lens lendis capiti, Lens lentis conuenit orti,

That is to ſay, that Lens lendis, is the nit in the head, and Lens lentis, is the till, and accordeth to the mouth. The till is colde and drye, and compowned of contraries, as Iſaac ſaith: for one vertue thereof is in the rinde, and another in the pith and the meale: For it hath in the rinde a manner ſharpneſſe, by the which it lareth the wombe: but the pith and the meale is ſowrith, and comforteth the ſtomacke, and conſtraineth and bindeth, and gendreth thicke & melancholike bloud, and filleth the brain, with thicke ſmoke, and is therfore cauſe of horrible and dreadfull dreames, and grieueth the ſtomacke with ventoſitie & ſwelling, and ſtoppeth all the paſſages & veynes of the body, and dryeth the ſubſtaunce of ſinewes and of ſkinnes of the braine, and is moſt grieuous to the ſkins of the eyen, for it diſtempereth the moyſture thereof and fordrieth. And he ſayeth, that it greueth whole eyen, and then much more it grieueth ſore eyen, becauſe that it fordrieth. Oft vſe of this, brædeth in the body moſt wicked euils and paſſions, and namely if that it be eaten with the ſkin and huſſes, and if the body be drye of complection. But ſomtime it helpeth them that be hot & moyſt. And helpeth them that haue the dropſie, if it be eaten without the ſkin, for it gendreth much ſwelling and ſtretching of guts, and of ſkins. Till that is moſt great & freſh and eaſie to ſæthing, is beſt, & that both to meate and to medicine. The malice of Till is tempered if the ſkinne be put away, and the pith ſod in freſh water, and then oyle put thereto, & pepper, Comin, and other ſuch things. Huc vſq Iſaac in Dietis. Plin. ſaith, lib. 17. cap. 12. that the till loueth leane land more then fat, and dry wether and aire, & all Codware loueth water before the bloſſome, and drineſſe after the blowming.

*Additiõ. (*Lentills, not common, and is hard of digeſtion, & cauſeth dreadfull dreames, it bredeth cankers, leproſie, and madneſſe, yet it is medicinable.)

## ¶Of Lino. chap. 97.

BOth Flere and ſæde is called Linum, & hath that name, for it is both ſoſte and ſmooth, and full liking, as Iſid. ſaith li. 19. Li. 12. ca. 2. Plin ſaith, that flare is ſowen in grauelly places and plaine, and that in ſpringing time and is gathered in Summer. Flare groweth in ſouth ſtalks, and be yeolow floures or blew, and after commeth hoppes, and therein is the ſæde, and when the hoppe beginneth to were, then the flare is drawen vp and gathered all whole, and is then lyned, and afterward made to knots and litle bundells, and ſo laid in water, and lyeth ther long time, and then it is taken out of the water, and laied abroad, till it be dryed, and turned and wond in the Sonne, and then bounde in greſſe nitches & bundles, and afterward knocked, beaten and brai-

Flexe or Lin.

ed,and carued,rodded and gnodded, ribbed and heckled, and at the last sponne. Then the thred is sod and bleaked, and bucked and ofte layed to drieng, wetted, and washed,and sprinkled with water, vntill that it be white,after diuers working and trauayle. And there be manye manner Fleres, but the fairest of all, groweth in Aegypt,for thereof is Bissus made right faire,and white as snowe,as Plin.saith li.19.ca.12. This flare is not most strong, but thereof commeth most winning, for thereof be kinde vestments made for Priests. Flare is nedfull to diuers vses. For thereof is made clothing to weare,and sayles to sayle,and nets to fish and to hunt,and thred to sew, ropes to binde,and strings to shote,bondes to binde,lines to meate and to measure,and shetes to rest in,and sackes,bagges, and purses,to put and kepe things in: and so no herbe is so nedfull, to so manye diuers vses to mankinde,as is the flare. And the sede thereof is hot and moyst, or els temperate betwene moyst & drie, and so thereof is oyle made, that is more nedfull to other vse than to meate. For Isaac saith,Line sede nourisheth but lyttle, and is harde to digest, and grieueth the stomacke, and bredeth much swelling,but it tempereth and softeneth if it be parched,and is the better if it be taken with honie. It helpeth against the cough,and exciteth Venus, and moueth to loue,if it be eaten with honie and pepper,and is good for postumes,for it ripeth them, and swageth and easeth, and maketh thicke humour clere and thin, and so it dissolueth & destroyeth postumes of the mother, if the patient be ofte nourished with the broth therof,as Isaac saith in Dietis.

*Additiõ. (*Of Lin commeth the Linsed,wher of is made Painters oyle, besides sundry other vses.)

## ¶Of Malo.chap.98.

MAlus,the apple tre,is a Tre, that beareth apples, and is a greate tre in it selfe, but it is lesse and more shorte then other tres of the woods,with knots & rincled rind,and maketh shadow with thicke boughs & branches,& is faire with diuers blossomes,& flowres, & is liking with good fruit and noble, & is gracious in sight and in tast, & vertuous in medicine,and the apple is called Malum,mali, but the tre is called Hec malus, & Hec pomus also:and hath that name, for that the fruit thereof is round. And so apples that be most round be called Mala, as Isidore saith,li.17. For Malum in Grek, is Rotundum in Latine, and rounde in English.

The apple tre is diuers and barieng from other tres of woods: for the apple tre,and namely the tame apple tre, is of double kinde, for the stocke thereof, springeth on the ground, and the graffe thereof springeth of another tre, and is graffed on the stocke, and is so oned by graffing,that of twaine is one compowned,and the graffe so graffed,tourneth al the vertue of the stocke into his owne kinde and qualitie,as Affredus saith,super finem primi li.vegetab. Loke before in the same booke in the treatise of graffing of trees,about the beginning.

The apple tre wareth barren,excepte it be pared and shredde, and discharged of water boughs,& of superfluity,as he saieth. For ỳ humour which is drawen frõ the rot,sufficeth not to bring forth fruit, if it palleth into nourishing and seding, of barren boughs & branches. Loke before de fructificatione arborum,et causa eiusdem.

Of Apples tres is diuerse kindes, for some beareth sowrish fruit & hard,& some right sowre, & some right swete, with a good sauour and pleasaunt. And this diuersity cõmeth of diuers qualities, of the humours,& of more feble or more strong working of heate that is in the rot,as it is touched before in the beginning.

## Of Malo granato.ca.99.

MAlus Granatus in the Tre that beareth Pomegranardes, and the Tre is the Feminine gender, and the fruite the Neuter gender, and is called Malum Granatum: For it containeth many greynes within the rinde, and the round. Pomum granatum

roundneſſe,as Iſi ſaith li.18.and the rind thereof is called Pidia, and the flower, Baluſtia,& ſome of the floures be white, and ſome purple,and ſome red as a roſe. And theſe Pomegarnards be called Malo punica, for they came firſt out of the Country of Punica,as Iſidore ſaith.

The tree is full hard with many knots, and boughes,and braunches, and groweth more in breedth than in length, and may not well awaye with colde, and ſo the floures thereof be ſone loſt in hare froſt. And Ariſt.ſayth,that this tree leaueth his malice,and chaungeth out ther of by craft of tilling. Lokke before in this booke, De arborum cultura.

And Plinius ſaith,that of this tree is many manner of kindes, but we ſhall ſpeake now of two manner at this time: For as Dioſcorides ſaieth, and Iſaac in Dietis,Of Pomegranards is two manner kindes: One Pomegranarde Tree beareth ſwete apples, but and moyſt, & ſome beareth ſower apples,colde & drye, and may be kept longer than other:but the ſwete accordeth more to medicine, for all the tree is medicinall,& the fruite thereof accordeth but lyttle to meat, and ſo Iſid.meaneth lib.17.where he ſayeth, That Phiſitions wenie,that bodies ſhuld be nouriſhed with meate of Pomegranards,but they ſuppoſe that it accordeth more to medicine than to feeding of the body. And all the tree, and namelye the fruite thereof,hath vertue to conſtraine & to binde,to comfort and to faſten,and to harden and dry thin humours & fleeting, and to ſtaunche choleriche ſpewing, and to ſtaunch bloud, as Iſaac teacheth openly,and Dioſcor.and Plat.alſo.If it be taken in conenable manner and due order, it helpeth againſt all paſſions of the body,both within and without:but ỳ ſweet breedeth more ventoſitie and ſwelling,& they doe leſſe quench their thirſt,that be diſeaſed with feauers,and therefore they agree worſe with them that haue the Ague,than the ſower doe. And of ỳ iuyce of the ſower is a drinke made, ỳ is called Exizacra,that abateth the heate of feuers, and deſieth and chaungeth the matter of feuers,and exciteth appetite,& reſtoreth wonderfully,and repaireth and comforteth kinde that fayleth by reaſon of to great heat,and helpeth againſt chafing of the lyuer, and againſt the Cardiacle paſſion,and failing of the hart. Flowers,fruite and rinde thereof ſlaieth old wormes in the wombe,if it be made into powder and dronke,and moſt effectually comforteth and purgeth both teth & gumbes,and helpeth againſt many other euills,as Dioſcorides and Iſaac meane. Pomegranards helpe in all the aforeſaid things moſt effectually,and though they be yeolow and diſcoloured and ſowrish, wearish,and drye without in the rinde, yet nevertheleſſe when they be red,moyſt, ſoſte and ſauorie,and the greynes be ordeined in their owne celles, by paſſing wonderfull craft,as Iſaac ſaith.

(*The rinde or ſeed of Pomegranets in powder giuen in ale,is good to ſtoppe the flixe.) *Additiõ.

## ¶Of Moro, cap.100.

MOrus is a tree,which beareth berles, and the fruite of the ſame Tree, is called Morum,a berrie,as Iſid.ſaith lib. 18.The Greekes call this tree Moron, & the Latines call it Rubum, for the fruit thereof is red. Thereof is double kinde, tame and wilde,and beards in deſart eat the fruite of the wild berry tree,& leaues thereof ſlayeth ſerpents, if they be thrown or layd vpon them, and Ambroſe ſuper Mat. 17. ſayth, that the fruite of this tree is firſt white in the floure, and then greene, and then red, and blacke or browne at laſt, and the more ripe it is the more blacke it is,and dyeth & ſmorcheth his hands & teth ỳ eateth thereof. Plinius and Dioſcor.meane,that Morus is a tree, and the ſeed thereof laxeth the wombe,and the iuyce therof wrong and dryed at the fire,or in the Sun,conſtrayneth and bindeth the wombe,and healeth whelkes and ſores of the mouth, & ſwageth and abateth ſwelling of the lyps. The rinde of the roote ſod and dronke, laxeth the wombe, and ſlayeth broade wormes therein, the leaues thereof ſtamped and layed in Oyle healeth burnings. The leaues ſod in raine water, maketh blacke haire,& healeth the biting Mulberye tree.

The field Spider.

of Phalangio, and of Attercops, and easeth the toth ach, and cleanseth rottings, and matter of the iawes. The berries thereof before they be ripe, be colde, and bindeth and comforteth the stomache; and the more they were ripe, the more hot they were, and also the more swete and moystie, and many thereof eaten after meate, turneth into corruption, and grieue sone both head and stomache, and be well digested, if they be eaten fasting, and nourisheth but full little. Leaues of high Mulberie trees be great and broad, and are grieued with Waspes & flyes, and gladly wormes eate thereof, and so like wormes be best fed and nourished with such leaues. All the tre is medicinall, and namely the rinde, fruite, leaues, and rotes: for if the rote thereof be slit, thereout commeth gum, that helpeth in diuers passions and euilles, for it slaketh the wombe, and healeth toth ache. Huc vsq; Dioſc. & Plin. Of Mulberies is noble drinke made, that we call commonlye Moretum, Elephants drinke therof, and be the more bolde and hardie, as Rabanus saith, super li. 2. Mach. 5. ca. And therof is a Lectuarie made, that is called Diameron, that helpeth against the Squinancie and euills of the iawes & throte, as Plat. saith.

*Additiõ.

(*The Mulberie tre is knowen, as for the vertue of the berries, if they be ripe, they hurt not greatly the stomacke, &c.)

## ¶Of Mirto. cap. 101.

Mirtus is a litle tre, & is so called, because oft it groweth in ẏ sea cliues, as Isid. sayth. Virgill speketh of ẏ broad cloues of Myrtus, and of the louers of the cloues of Myrtha, and the Grekes call it Mirecie. And Phisitions write in their bokes, that this tre accordeth to many nedfull vses of women. Huc vsq; Isid. And Plin. and Dioſc. meane, That Mirtus is a litle tre as it wer a shrub, and groweth namely by the sea side. And fruite, flowers and braunches therof, accordeth to medicine, and the fruite thereof is better than the floures, & may be kept longer time, & better in heate of the Sunne than in shadow place, and the more fresh the fruite is, the better it is. And all the substaunciall of this tre haue vertue of sowrnesse and of binding, and of his swet smell hath vertue comfortatiue, & reuoketh superfluitie of running and dropping, by proper kinde therof. And helpeth the vertue retentiue, to hold in the body, and so helpeth against the reume that falleth to the spirituall members, if they be sod in raine water, & the breast washed therwith, and stancheth spowing, if a braunch thereof be sod with vineger, and laied to the stomache. Powder of this tre healeth wounds easely and softe. And Plin. sayth, that some Mirtus is white, and some is blacke, and either is binding, but the blacke ẏ more, and is therefore profitably taken against bleding, and it moueth vrine, and helpeth against venime, and against stinging of Scorpions, if it be dronke, broath therof helpeth against the euill Allopicia, and falling of haire, and helpeth against swelling of eyen, medled with wheate meale.

Oleum Myrtum is made of the leaues and baies thereof, the which oyle easeth, cleanseth, helpeth and healeth in all the forsayd things, and clenseth matterie eares, if it be luke warme dropped therein. Huc vsq; Plin. Super Esa. ca. 41. Iero. saith, that Mirtus hath good smell, & rotteth not, and Mirtus fastneth and reskoueth and comforteth wearie members and lyms, & therfore it betokeneth comforters of holy Church, and hath vertue to swage, ease, temper and to cole, as he saith Super Esa. cap. 60.

*Additiõ.

(*The Mirtle tre groweth in Spaine and Italy about Naples. The berryes of this tre is good to be giuen to them that spet bloud or pisse bloud.)

## ¶Of Myrra. cap. 102.

Mirra is a tre in Arabia, fiue cubites high, and is lyke to a thorne called, Achantum, the dropping therof is greene with great smell, and is bitter, and hath therefore the name Myrra, as Isidore sayeth libro. 16. The dropping that commeth therof by it selfe is best, and

dropping

Mirhre, a precious gumme

dropping that commeth out at chins and clifts that be made therein, is accounted leſſe worth. The Arabians make fire of ſhredding thereof, & thereof is full grieuous ſmooke, but if it be withſtood with other ſmell of ſpices. For els of ſuch ſmoake, men ſhould take vncurable ſickneſſe and euills. Beſt Myrra and moſt pure is gathered among Troglodites in Arabia, as Iſi. ſaith, & Plinius. li. 12. cap. 17. where it is ſaide, that Mirra is a tree of fiue cubites high, and groweth in wodes of Arabia. The leaues thereof be lyke to the leaues of Olyue, but they be more ciuple, and haue more pikes, & is like in boughes to Iuniperus. Boughes thereof be cutted and cut, and clift in two times, but it droppeth before it be clift, & that dropping is called Stacten, & is beſt of all manner Mirra, & is called Mirra electa, Mirre choſen. And of Mirra is ſeuen manner kindes, as he ſaith, cap. 17. Ones called Trogoditica, & that is well choſen. The ſecond is called Gelbanitica. The third is called Diaſtrides. The fourth Colaticia. The fift Pracena, and is called alſo Salbana, and is more thin then other Mirres. The firſt is called Duratim & Odoriferam, and is more white then the other. And is feined with Gum & clods of Lentiſcus. The ſeuenth is called Indica, and this is the worſt of them all. And therewith other manner Mirres be feined. Huc vſq; Plinius.

And Dioſcorid. ſaith, that Mirra is dropping of a tree hardened about the boughs by heat of the Sun, and the beſt is citrine and red within, and ſome deale bright, and hereof ſome is ſmall, and ſome is great, and is called Trogoditica, and hath that name of an Iſlande, which it groweth in. And this Trogoditica is hot and dry, and hath vertue to comfort, and that in gathering and increaſing partes together by his vertue of good ſauour and ſmell, and diſſolueth and departeth and conſumeth and walketh euenly the qualitees thereof. And ſo dead bodies be kept ſafe and ſounde when they be balmed with confections of Mirre. And Mirra is kept in his vertue nigh an hundred yeres, and helpeth againſt all euilles flegmatike, and againſt all inordinate running and dropping, and comforteth digeſtion, and purgeth gleampe humours, and namelye in the ſpirituall members, and it amendeth ſtinch, and ſmell of the mouth, and healeth & dryeth all euills of the gummes, and healeth and deſtroyeth & walketh whelks of the lips, and comforteth the braine, and comforteth ſtrongly, and ſtrengtheneth the mother, and ſoubrieth and walketh all ſuperfluitie thereof, and helpeth conception, & ſlayeth wormes in the eares, and fretteth dead fleſh, and breedeth & ſaueth quicke fleſh at beſt.

(*Myrrha is alſo the name of an hearbe, which we call Kixe, with a long and holowe ſtalke. Reade Dodoneus. fol. 616.)

*Additiõ.

## Of Mitro. chap. 103.

MIrrum is an oyntment made of Mirra, and of other ſpicery. By vertue thereof ſinewes and other members of feeling be comforted, and humours in the ioynts and toes be waſted. By the good ſmell thereof ſpirits of feeling be reſtored & comforted, & ſlaieth with bitternelle lice and wormes, & letteth breeding thereof, & abateth ſtinking ſweats, & keepeth & ſaueth bodyes whole and ſounde, that they rot not.

## Of Mandragora. cap. 104.

MAndragora hath that name, for it beareth apples with great ſauour of the greatneſſe of the Apples of Madan, and is called Malum terre among Latines. And Poets call it Antropomoros, for the rot therof is ſome deale ſhapen as a man: the rinde therof medled wt Wine is giuen to them to drinke yt ſhall be cut in the body, for they ſhuld ſleepe and not feele yt ſore cutting. Hereof is two manner of kindes, the one is female, and is lyke in leaues to Letuſe, and beareth apples. That other is male, & hath leaues lyke to the Beete, as Iſidore ſayeth, libro. 17.

Not ſo, but as it is counterfeited.

And Dioſco. ſaith, that Mandragora

is

is a slæping hearbe, and the leaues therof spread on the grounde, and hath two rotes or three glewing togethers, blacke without and white within, with a thick shinne. The male hath white leaues and thinne, and rote like to the other. And apples grow on ỳ leaues, as galls grow on Oken leaues, and be yeolow & swet of smell, but with wanner heauinesse, & be fresh in sauour, and accord not therefore to meat, but onely to medicine. For rindes therof sod in Wine, cause slæpe, & abateth all maner sorenesse: and so that time a man fæleth vnneth, though he bee cut. But yet Mandragora must be warily vsed: for it slayeth if men take much therof, as he sayth. For in Plat. it is said, that it coleth, and some deale slayeth, and maketh to slæpe strongly, therefore the iuyce thereof with womans milke laide to the temples, maketh to slæpe, yea, though it were in the most hot ague: and for that the hearbe is colde in substance, it is sayd, that the fruit thereof quencheth the euill that is called holy fire, and abateth the rese of Cholera, and sure of the wombe. Huc vsque Plat. But there it is sayde, that by kinde no shape of man nor of woman is in the rote thereof, but it is rather so feined of Churles or of Witches. It is sayd, that it maketh women conceiue, but it seemeth Saint Austen sayth nay super Gen. 2. cap. 19. He sayth there, that because of Rachel, that desired Mandragora, he loked bookes of Philosophers that treate of vertues of hearbes, & found no such things in their bookes in that time. But sauing the authoritie of Saint Austen, many authors meane, that Mandragora hath this vertue, and so Const. Dioscorides, Plinius, and Plat. meane, that Mandragora taken in due manner, disposeth the mothers to conceiuing, the which mothers and matrices of conception were let by to much heat & drinesse. And so Mandragora disposeth hot women & moist to conception and to conceiue. For Mandragora is colde and dry, as it is said in Platearius, and that in disposition, but it letteth women that be kindly colde and dry of such disposition.

Mandragora hath many other vertues, & saueth off & destroieth swelling of the bodye, as Dioscorides saith, and withstandeth venimous biting, and stancheth all droppings and running aboue and beneath.

All that is set before is sayd in Plinius booke, libro. 25. capit. 16. And there it is sayde, that of Mandragora be two kindes, &c. And after it followeth in this manner.

They that digge Mandragora, be busie to beware of contrary windes, while they digge, and make three circles about with a sword, & abide with the digging vntill the Sunne going downe, and suppose so to haue the hearbe with the chiefe vertues. The iuyce thereof is gathered and dried in the Sunne, the apples therof be dried in the shadow. The smell of the apples is heuy, & breedeth slæp only with smell, as he saith.

(*Mandrake of two sorts, blacke, and whitish yeolow, they cause slæpe to be inwardly receiued, verye daungerous. There is another kinde called Mala insana, raging apples, or apples of loue. Read Dodo. fol. 439.) *Additio.

## Of Milio. cap. 105.

Milium, Mile, is an hearbe with a long stalk and knottie, as the Reed, and the sæde thereof is full small, colde, and dry, as Isaac saith in Dietis. And that witnesseth lightnesse and hollownesse thereof, and absence of gleaminesse and of vnctuositie, and nourisheth but little, but it comforteth the stomacke by drynesse thereof, and bindeth the wombe. And as Dioscorides sayeth, is diuritike and allate, and swageth ach of the belly, and gendereth not good blood, but it coleth and dryeth the stomacke, as it is said in Dietis.

## Of Menta. chap. 106.

Menta is an hearbe with good smell hot and drye, and comforteth the stomacke, & thereof is double kind, wilde and tame, one groweth in gardens, & the other in woodes and in mountaines: and this heateth more then the first: and this

hearbe

hearbe is called Colocasia in Greke, and Nepta, or Calamentum in Latine, as Isidore sayth, libro. 17. cap. penul. This hearbe is full medicinable. Other manner Mintes grow in mores & in medes, and be not so mighty in vertue or in heate, but they have more beauie smell and sauour then Mint of gardens, that is an hearbe that multiplyeth it selfe, and springeth sone out of the ground. And if the stalke therof be bended downe to the ground, and heled with earth, it turneth into a rote, & bringeth forth anon a new Mint.

Mint of Gardeines is full vertuous, both greene and drye. And dissolueth and tempereth and wasteth by proper qualyties therof. And comforteth and exciteth appetite by odour and good smell, and by sharpnesse therof. If it be sod in vineger, it doth away stinch of the mouth: and cleanseth and purgeth corrupt and rotted gums. And abateth with vineger perbrasking and casking, that commeth of feblenesse of the vertue retentiue. And helpeth by saviour and smell against sownding and febleheste of spirites, and comforteth & cleanseth superfluities of the mother. And abateth if it be sodde in wine, ach of the guts and of the reines. If it be sod with Wine and with Oyle, and laid to, it cureth and healeth hardnesse of breasts, and teates that come of running and crudding of milke. The iuyce therof withstandeth venim, and slayeth if it drunken wormes of the wombe, and of the eares also. And Mint sodde in Wine and in Oyle, dissolueth and healeth colde Postumes, and healeth the cough. Huc vsque Dioscorides & Pli. And also Isaac sayth the same, libro. 2. in Dietis. That it taketh away abhomination of wambling, and abateth the yoring. And cleanseth & smoothеth the tongue, if it be froted therewith, and exciteth Venus.

*Additiõ. (*There are fire kindes of Mintes, Curld mint, crispe mint, Walnte, Spere mint, Hart mint, horse mint, and water mint. Read Dodo. fol. 245.)

## Of Malua, cap. 107.

Malua the Hocke is a soft hearb, and hath that name Malua of Molliendo aluum, Softning the wombe, as Isidore saith, libr. 17. And he saith, and Plinius also, that he that is balmed with the iuyce therof meddled with Oyle, may not be greued with stinging of Bees. Also members balmed with the iuyce of Hockes, be not bitten of Spiders, nor stong of Scorpions, as Plinius sayeth. Of Hocke is double kinde, the lesse and the more, that is called Altea. And eyther hearbe is moist and temperate betweene hot and colde, as it is sayd in Dietis. And that is knowen by vertue and working therof. For it tempereth and ripeth Postumes, & namely the rote and sed therof.

The broath therof helpeth against flure of blond, & hath somewhat of gleamenesse: and tempereth thicke humour of the reines, if it be dronke with wine, and breaketh the stone, and softneth hardnesse of the splene.

The broath therof maketh slep, if the face be washed therewith, and the bitter parts of the body. The broth of the sede thereof helpeth Tisicke men: and helpeth against the cough. The sed therof sod in Oile, tempereth hardnesse, and softneth, & cleanseth, and ripeth, as it is sayde in Plateario.

*Additiõ. (*The holy hocke, or gardeine mallow, also the wild Mallow, and the small Mallowe. There is also Althea, ỹ marsh Mallow. Of their propertes reade Matheolus, D. Turner, and Dodoneus.)

## Of Nuce. chap. 108.

The Nut tre is called Nux, and so is called the Nut also. It hath that name Nux, for dropping of the leaues thereof greueth and noieth other trees about, that be nigh thereto. And many Latines call this tre louelans by another name. For this tre was somtime hallowed to Iupiter. The fruit thereof hath so greate vertue, that if it be put among frogge stoles and venimous meates, it spilleth & destroieth and quencheth al the venim that is therein, as Isidore sayeth libro. 17. The fruit thereof hath a harde

rinde without and bitter, and a swete kernell within. And all manner Apples that be closed in an hard skinne, rind, or shale be called Nuts, as Pinee, Castanie, and Auellane, and other such, as he saith, and the Nut tree is high and long, with large boughs and knots, and with broad leaues and sinewy, euen long, and sharp in the ends with euill smell and sauour. The shadow therof grieueth them that slepe there vnder, & bredeth diuerse sicknesses and euills, but the fruite thereof, leaues and rinde, accorde to medicines. For as Dioscorides saith, the iuyce of ỹ rote and of the rinde, of the more Nut tree, dronke to the quantitie of one Oxagam, helpeth against the difficultye of pissing, and is contrarie to Feauers that come with shiuering and colde, if it be dronke with vineger. And sayth also furthermore, that it dieth & cleanseth haire, and letteth falling thereof, and hath many vertues and might. The fruit thereof accordeth both to meate and medicine: And there be many manner of nuts, but we speake most touching meate and medicine of the more nuts, that be French Nuts, and of the lesse that be Auelanes. The common Nut is called Gallica among many men, and is diuerse in substaunce, vertue, and shape. For as Isaac sayth in Dietis. The Nut in substaunce is greene, or new, or ripe. In the first disposition the skinne and the rinde is greene and sowre, and bitter, and smoocheth his hand that handleth it hard. And there within is a shell or a shale, ỹ wareth harder and harder, and there within is the nut kernell, that is sauourye and full swete, and the kernell that is within the shale is closed in the skinne, to saue the tender kernell from colde and hardnesse of the shale. And therefore that skinne is more softe then the shale, and more hard then the kernell, and more bitter founde of them that haue assayed. And the nerer ripe the nut is, the soner the skinne forsaketh the shale, & cleaueth the faster to the kernel, so that vneth the kernell may be departed therefrom, but by hot water, or by some other craft, that tempereth that skinne, and maketh it softe. And the greene Nut is kindly lesse hot and drie then the olde, and greeueth therefore the lesse. And is enimye to all denim, if it be with Rew eaten fasting. And Isaac saith, some Nuts be fresh and new, and some be old, and some be meane betweene both. In the fresh is most moisture, and the meane be more drye, and in the olde moisture is wasted by working of heate that maketh digestion in the humours.

And the olde be generally more vnctuous. Therefore many thereof eaten, turneth sone into cholerike humours, & namelye men with hotte complection, if they eate thereof many and oft. For in them it bredeth head ach, and maketh them turne giddy, but they be conuenable nourishing to them that eate them temperatly, and be of temperate complection. For so they be defied well inough. The vertue thereof is knowne by effect of medicine, for generally they kepe and saue the body against venimous things. For by his ventositie it stoppeth ỹ veins, in the body, and suffereth not venim to passe to the spirituall members.

Also Nuts eueny ied with salt, rew, garlike, and honie medled helpeth in the biting of a wood hound, if some be swalowed, and some layde to the sore without, for it drayweth out the venim mightely, and wasteth it also. And nuts stamped and medled with honnye, tempereth wonderfully, and dissolueth cholerik postumes and flematike also. Also Nuttes stamped and laid as a plaister to the nauell, destroieth postumes that breed within, as Isaac saith in Dietis.

(*Walenuts are of two sorts, the bigger and the lesse, and according to the soile whereon they grow, so is their goodnesse. The thinnest rinded or shelled nuts, are commonly best and very wholsome, to eate against poison, eaten before greate drinking, staieth the head from lightnesse.) *Addiu.

And Nuts be diuersly shapen. For some be round, and some euenlong, and some plaine and continued within, as it fareth in Auelane, and in Nutmegges. And some haue clefts in the sides, and be distinguished in the toppe, as it were with the shape of a Triangle: as it fareth

reth in great French nuts, in the which generally the shape of the crosse is printed within, as they know well that take heed thereto.

*Additiõ. (*Of late forth of the Indies hath bene brought diuers sorts of Nuts, whose naturall properties are not perfectly known, as Nux Indica, Coccus, some in husks, lyke Beanes, some like kidneies of a browne colour, some round, some square, and some sharpe: which nuttes I haue, but as yet no proper name to giue them.)

## Of Auellana. chap. 109.

AVellana is a field nut, and a wood nut in comparison to the French Nut, For without craft of Gardeners, it groweth on Haselles, that be Trees that grow in groanes, as Isidore sayeth. And for they grow in common places, wheras men passe therby, & pull and gather therof, they haue worthely the name Auellana. And Auellana, as Isaac saith, be lesse hot in substaunce then other Nuts, and more lowze, and more fast in substance & vnctuous. And be therefore harde to dese, and the more slowe to passe out of the body: but when they be dessed, they nourish much the bodye, and they ingender much vehemency, if they be eaten with the small skins. Therefore to take away the grese, it is good to blaunch them in hot water: and helpeth well then against many passions and euils. The skinne therof medled with hony, helpeth against falling of haire, and maketh haire growe in the bodye, as Isaac sayth, and Constantine also. There is also many diuersities of Nuts, that accord to medicine, as Nux Muscata, Nux Indica, & Nux Vomica, and other such. Nux Muscata, the Nutmegge, is the fruit of a Tree that groweth in Inde, in a shale that is harde, and couered with a skinne, as Auellana. And the rinde thereof is called Macis, and is right medicinable. And comforteth namely the heart, and purgeth the spirit of failing in the braine: and he heateth the colde stomacke, and comforteth appetite, and this rinde is somewhat bitter. And the barke thereof is peolow, & hath a sharp sauour, and somewhat bitter: & that that is black or earthy, and hath not a sharp sauour, is to be forsaken: and the Nutmegge taken out of the rinde and of the shale, is inuironed with a thin skinne & plaine. And the more heauy the Nutmeg is in weight, and the more sweet in smell, and sharpe in sauour, the better it is. And so the best is beautie and sound within, and seemeth reddy in colour, and falleth not to pouder when it is broken, and hath a strong sauour and sweete, and it hath vertue to comfort & to heat the stomach: and to consume and wast ventositie: and to heale head ach that commeth of cold. The Nutmeg held to the nose, comforteth the braine and the spirituall members, as Plinius, Dioscorides, and Platearius meane.

(*The Filbert is better then the hasell nut, and inferiour to the Almonde nut, being new ripe they are best to be eaten, especially with bread.) *Additiõ.

Auellana Corylus. Molluſca Pontica Nux. Preneſtina. Heracleotica.

## Of Nardo. chap. 110.

NArdus is a little hearbe with prickes, and is hot, and smelleth well. And so among the Grekes, Nardus spica is called Nardostartes, as Isidore sayth libro. 17. And thereof is treble manner kinde, Indica, Siriaca, and Celtica, but none groweth in Siria, but in a land hauing many mountaines, that stretcheth to Siria in one side, and to Indie in the other side. The best is smoth and light, browne, and plaine, with small eiles, and byteth the tongue when it is chewed. And Nardus Celtica hath that name of the Countrye of Gallia, for it groweth therein, & is lyke to Nardus, or to spicis Nardi, but it is more white, and comforteth by good smell, as Dioscorides & Platearius meane. And helpeth against swowning and sayling of the heart, and also against feblenesse of the stomache.

(*Nardus, after Doctour Turner, is called Spickenarde, which as he sayeth, groweth in the Indie, and smelleth lyke vnto Cyperus: of the which hearbe, it appeareth, the greatest Doctoures are in doubte, it is rare

and

and no common hearbe, some will haue it a rote, others the toppe like vnto our common Spike Lauender. Read more of this at large in the second booke of W. Turner, fo. 62. b.)

And it comforteth the braine, if it bee held to the nose. And abateth colde rume, and helpeth against deafnesse & paines of the eares, and doth alwaye oft euill smell of the mouth, & purgeth the gums, and openeth the stopping of the liuer and of the splene. And exciteth menstruall blood, and cleanseth the mother, and helpeth conception, & breaketh the stone both in the bladder and reines. This hearb tempereth and softneth, and departeth hard matter, and thinneth and passeth into the inner partes. And helpeth against Palsie of the tongue, and comforteth the sinewes, and wasteth humours that let the tongue. Also it is sayde, that it helpeth against the falling euill, if it be ministred in due manner to the patient: and is ful good to many other things. And out thereof woseth the Oile that is called Oleum Nardinum, and is most necessarie to all the forsaid things, and to many other.

*Additio. (*In Dod. is set forth three sortes of hearbes, called Nardus, which is called in English, Valerian, & hath a sharpe leafe, the second, hearbe Benet, the third Asarabecca, yet suppose I none of these three to be the true Nardus.)

## Of Olea, chap. 111.

OLea is a tree, and the fruit thereof is called Oliua, and the iuyce Oleum, as Isidore sayth, lib. 17. But this tree is oft called Oliua, and is a worthy tree, and a tree of peace, as he sayth. For the storye of the Romanes meane, þ without branches of Oliue no messengers were sent to Rome to get peace, nor to proffer peace to other men. Remigius sayth, that the worthinesse of this tree is knowen, for in token of reconciliation & peace made betweene God and man, the Doue came to the windowe of Noes shippe with a token in her mouth, that was a braunch of Oliue, and of none other tree.

And libro. 15. Plinius sayth, that among the Athenienses, victours were crowned with Oliue. And afterwarde the Grecians ordeined, that they victours should be crowned with Olaster, as he sayth. And the Oliue is a faire Tree in croppe, in greene colour, and in multitude of boughs and braunches, with whitish braunches. And this tree is greene all the Summer and Winter long, & hath smal leaues with good smell, and harde rinde, and bitter rote, and fat fruit, sauoury and sweete. For as Isidore sayth, the Oliue springeth of a bitter rote, that is nourishing of light, medicine of wounds, & feding of the hungrye. For Oyle is put in Lampes to sustaine and to nourish the fire, to sore members, them for to heale, and in meate, men for to feede. And also to make meat liking and sauourie, as he sayth. And Oyle is nourishing of fire & of light, remedie of euills and sores, and maketh meate most sauourie and sweet, as Isidore sayeth. Then the Oliue beareth fruite, and is medicinall. And leaues and rinde and fruite thereof accordeth to medicine. The Tree thereof is most sadde and fast, and pure and cleane without rotting. And though it bee right harde without, yet neuertheleſſe within the pith, is much humour and fatnesse.

Libro. 15. Plinius speaketh of Oleis, & of Oliues and sayth, that many manner Oliue trees that beare fruit, thriue not in Countries that be to colde or to hot, but in Countries that braiue more to heate then to colde. Therefore as Plinius sayeth, Cato woulde haue Oliues set in hot ground, that is not to fat nor to leane. For heauen comforteth them well, and they loue much the dew of heauen, & faire weather. And if there be much Rayne when they be ripe, then the Oyle is appaired & wasted, but if faire wether come some after to temper the thickneſſe of the Oyle and liquor.

And Plinius sayth, cap. 3. That the Oliue Tree needeth not to be pared nor shred with hooke nor with Will, as vines be, but it is betaken to the Sunne, and to the dew of heauen: and is glad in springing time, & beginneth the to bloome. And fruite thereof is first gathered about win-

ter,

ter, and when the fruite is gathered, the tillers of Olives vse to open the earth about the rote, and to pare away properly the bompes or knobs, and naughtye small sprayes of the rotes. And some Italians vse to call such superfluity about the rote, the goutes of the Olive tree: and so when such superfluitie is awaye, the Olive thriueth the better, and beareth fruit, and is wonderfully amended. And the Olive will not be harde beaten with stones & powles to gather the fruit thereof, as some men do that be vnredy & vnwise. For such beating tourneth to harme of the tree, & to damage of the nert peare. For it beareth the worse if it be beaten, as Plinius saith.

Of this tree is many maner kinde. And each is known by diuersity of fruit. And Isidore sayeth, that this name Oliua is the name of the fruite of the tree Oleo. And thereof is many maner diuersity found, as Isaac sayth. For some Olives be tame, & some grow in woods. The tame beareth fruit, sometime ripe, and sometime not ripe, & sometime meane betweene. And among these fruits of the Olive, the first be earely, sowre & greene. And the second reddish, or Factineuous, as Dioscorides sayth, and the last semeth black: and y more black they be without, the more ripe they be within, & the more fat and able to yelde Oyle. And Aristotle saith, that it ripeth neuer perfectly on y tree, though it hang on it many a yere: but to make the perfectly ripe, they must be layd on a heape together, & they must lye so long time, y by pressing the heate may be comforted, & come into the inner partes thereof, and ripe the fruit at full. And Isaac in Diet. sayth, that Olive beryes, if they be red, and not full ripe, nor right fat, they comfort well the slow stomache, and be binding, and excite appetite, and namely if they be araied with Vinegar or with sauce. Neuertheless they be hard to bene, and worse then other. And the blacke that bedas it were ripe, be softe and temperate, between moyst and drye. And nourish more, and lenifie the wombe. For by reason thereof they abide in the stomache, and come not so soone vnder into the place of digestion. And they tourne some into corruption of humours, and be the lesse worthy to meat. But they be good in medicine. For if they be stamped and layde to a place that is burnt with fire, or scalded with water, they kepe, that blaines shall not arise, and do beate them downe, if they be risen, and openeth the pores, and maketh the fumosity to passe out that is closed in the skinne, of blaines and swelling. Huc vsq; Isaac in Dietis.

Libro. 15. cap. 3. Plinius sayth, that beries of Olive appaire not while they be on y tree. For they be the better: for they gather alwaie vertues new & newe, and hang and sit the faster. The Berry thereof is compounded, as he saith, of the kernell, flesh, Oile, & draff y is called Amurca, and is bitter: and is neuertheless profitable in medicine. And y boles when y Oile is wrong out, with leaues, be good to nourish fire, and make swine fat, as it is saith.

(The Garden Olives ere better then the wilde Olives: being greene, they strengthen the stomack, & prouoke appetite to eate.) *Additiõ.

## Of Oleo, chap. 112.

Oyle is the iuyce of beards of Olive, as Isidore sayth. And the more fresh it is, the more noble it is, and the more fatlye it commeth out of the bulls: the better it is, and the more noble, as Plinius sayth, libro. 17. cap. 2. There it is sayd, that Oyle appayreth by age. Also there it is sayd, that it commeth the better and the cleaner out of the draffe in the wringing and pressing, if the Berryes be before hande well stamped or grounde with a mill stone, and boiling hot water throwen theron. By such hot water the fatnesse is departed the better from the draffe: boules and draffe sinke aboue the water, and be craftelye departed from the water at last.

As he sayth, the swifter the Oyle commeth out of the presse or of the wringing, the better it is accounted. For what that is left medeled with earthye substaunce, the more fat and sweet

it is. Hereto Papias sayth, that if a man be vnder water with Oile in his mouth, and spouteth out that Oyle there in the water, all that is in the bottome and hid by the ground is the more clere, and the more clerly seene of him (vntill y oile attend against his eyes, by the force of the water, and so he shall se never a whit.)

*Additiõ.

Oile of Oile maketh good sauour in meate, and nourisheth light and easeth, refresheth, and comforteth weary bodies and limbs, and softneth and slaketh harde sinewes, that be shronke or spilt with the crampe. And softeneth and ripeth hardnesses that be harde, and namely Lyny Oile, of Linne seede. Many diuerse Oiles be pressed out of many diuerse things. And some oyle is simple, as oyle of Olive, oyle of Nuts, oyle of Poppy, oile of Almonds, of Raphens oile, of Linne seede Oile, of Hempe, and of other such. And some oile is medled and compounded, and therof some is cold, and some is hot, some is binding, & some is constraining, and some is ering. For of composition of hot things, is hatte Oyle: and of colde, colde oile: and of binding things, binding Oile: and of laratiue, laratiue oyle: therfore for diuerse causes of euills, diuerse Oyles shall be taken: as in cold causes and matter, Oyle de Bay, Oleum Laurinum, Nardinum, and puleguin, shalbe taken: and in hot causes oyle of Roses, and oyle of violets shall be taken, and other such. Oile may be so hot, that it shall harde the sewers of the pulse beines, and nerues, and the palme of the hands, and the soles of the fete be hatned therewith, as oyle in the which Lyons flesh is sod, as it is sayd in Compendeo Salernitani. Also oyle may be so colde, that it shal stony the member that is bathed therwith and slay it, so that it shal haue no feling, as it farreth of oile of Mandragora, that is made of oyle in the which Apples of Mandragora be sodde, or kepte long in. But among Oyles that be so compounded, the temperate Oyles be best and most profitable.

And of simple Oyles, Oyle of Olyue is best both in meat and medicine, and then of nuts and of Almonds, & then Oile of popie. But that Oyle is more colde then the other forsaide Oiles, and more dry also, and is most made of blak Popie seede, and hardeth sleepe, and helpeth against hot Pestremes in the beginning, and against chafing of the liuer, as Platearius sayeth. And other Oyles be lesse according to meate, for heauy smell and strong sauour, and be good and profitable to medicine, as Isaac sayth in Diætis. And generally in all Oyle is much aire and lightnesse. Therefore it fleeteth aboue al other liquors, and hath disdaine to be vnder other liquors. Oyle soaketh and spreadeth it selfe. And is therefore better kept in glasen vessell then in tren vessell, or in vessell with many holes and pores. Oyle spotteth and infecteth clothes that it toucheth, and maketh them smell therof alway. Oyle shed in water, fleeteth aboue in rounde droppes, and then the water cannot be made all cleare of the fatnesse and sauour of the Oyle. Oyle with sharpe sauour and strong, meddeled with Armoniac, or with the braggers, is not good to meate. For such greeteth vomiting and spuing, and corrupteth the mouth of the stomack. And Oyle hayeth Bees, and fortifieth beastes with long and playnt bodyes, if it be shed vpon them, as Aristotle sayth. And vineger turneth them againe to life, if it be shed vpon them. And cleane Oyle keepeth bright iron from rusting, if the iron be nointed therewith. If the Oile be corrupt or watrye, & medeled with Oile dregges, such it destroieth & corrupteth the iron that is nointed therwith, as Plinius saith.

## Of Oleaster.

Oleaster is a wilde Olyue tree, & hath that name, for it is like to the Olyue tree, but the leaues therof be longer but smaller then Olyue leaues. And this tree is barren and bitter, and not tilled. And if a graffe of Olyue be graffed therin, it chaungeth the qualytie therof, and turneth it into his owne qualytie, as Isidore sayth. lib. 17. This tree hath double hewing. The one is like to Olyue, without any biting qualitye:

and the other is bitter, and lyke to gum Ammoniacum, as Isidore saith. Though this tree Oliaster be a wilde tree, yet the rines, gums, and branches therof accord to medicine, for the leaues therof be binding, sowre, & bitter, & healeth botches of the head & of the mouth with hony. The iuyce of the rind & of the branches therof, is sowre & binding, & staunceth all flure & running of humours & of blood, as he saith. And the gum thereof is good to many things, & namely þ that is most biting. For it cleanseth & healeth woūds, & helpeth the gums that be gnawen and corrupted, & strengtheneth and comforteth the teth, and putteth of and healeth the euil that is called Erisipila, and the holy fire, that commeth of wood Choler, and gnaweth & fretteth flesh & bone. And helpeth against falling of haire, and dyeth haire, and hideth or tarrieth hoarenesse of haire, as he saith.

(*Olines, condite in salt liquor, taken at the beginning of a meale, doth cherish the stomacke, stirreth appetite, and loseth the belly, being eaten with vineger. They which be ripe are temperatly hot: they which be greene, are colder and drie. Sir Tho. Elyot.) *Additi 5.

## Of Olere. chap. 114.

Cole-worte.

Olle is called Olus, and hath that name of Olendo, smelling, for as Isid. sayth. First men eate Colles ere they had corne & flesh to eate, before the flood men eate apples, coles, and hearbes, as beasts eate grasse & hearbs, as Isi. saith, libro. 13. And though all þ hearbs þ grow in the earth be able to be sod, and according to mans meat be generally called Olus in the singular, & Olera in the plural, yet most cōmonly cole is called Olus in þ singular, & Olera in the plurall. The stalke & leaues therof grow swifter then stalks or leaues of other hearbs, as he sayth. And þ ouermost croppe therof is called time, as it were Crowne & the natural vertue of this hearb is namely in the crop therof. And therefore þ effect. & might of medicine as well of this hearbe as of other is most in the crop, as he saith. The hearb is cold & dry, & bredeth thicke blood & troubly, & horrible smell, as Isaac saith in Die. & some cole is Summer cole, and some is Winter cole. And this hearbe is compounded of contraries, for the substance is great and hard to dege.

The wose thereof & iuyce is running and sometime cleansing and drieng, and sometime moisting and laxing in the wombe: But the substaunce without the iuyce, is stopping and binding. The decoction thereof is withdrawen, if it be sod or boyled in water, and that water throwne away, and the cole then sodden in other water with good fatnesse & sauoury, as it is sayde in Dietis. This herbe thriueth by setting and planting. For this hearbe is sowen, and groweth first in one place, and if it be then taken vp and set in better land, it groweth fast, & thriueth both in quantitie, quality, and in vertue. In Summer the tender leaues thereof be eaten with small shags, and with other wormes. And be constrained in Winter with great frost and snall, and be so made the more tender to sething, & the better to eating. For when the heate commeth into the inner parts of the leaues, the substance therof is the better dessed, and be the more soft.

And li. 20. cap. 10. Plin. praiseth strongly the Colewort touching the vse of medicine, and sayth, that there is three manner kindes of coles: some with crispe leaues and good for the stomacke, and some softneth some deale the wombe. And another with broade leaues and thicke, and is lesse worth in medicine.

The third with thin leaues and simple, and is more better then the other, and better in medicine. Leaues therof brused and laid to two daies, healeth woūnds of houndes, both new and olde, and that wonderfully. Cole little sod, laxeth, and bindeth, if it be much & greatly sodden. Cole withstandeth wine & dronkennesse, and comforteth the sinewes: and is therfore good for the Palsie, and for trembling and quaking. And causeth aboundance of milke for children in their nurses breasts, and the iuyce therof helpeth against venim, and also against biting of a wode hound, as he saith there, and

Serpents flye the smell of cole sod. And he reckoneth vp many other vertues, the which I passe ouer at this time for noysfull tarrieng. And he sayth, that Bracca, the wilde cole, groweth without tilling, and hath stronger vertues and working.

*Additiõ. (*Colewortes being giuen to kine, causeth them to yelde abounda̅nce of milke, and fattneth them in short time: but being in good plight they must be killed, or els they grow to the rot.)

## Of Ordeo, cap. 115.

Hordeum Barly. BArly is called Ordeum, & hath that name, for it is sone drie, as Isidore saith: or it hath that name of Ordo, for it hath sometime in the yere fire orders & rules of graines. This corne we call winter beare, and so both Barly & beare be called Ordeum. And this beare feedeth more better beasts then wheat, & is more wholsome to men then emill Wheate or Rie, as Isid. saith. There is another kind of Barly that hath two rowes of grains in the eare. The third manner Ordeum is called Trimense. For it ripeth in the space of three moneths after ỹ it is sowen, as he sayth.

Plinius speaketh of Barly or beare, li. 18. ca. 7. Among corne beare is first sowen, and among many nations right good & noble bread is made of beare or of barly. And among the Grecks is a manner meat made therof which is called Polenta, and they do wet first this corne with water, & then dry it, & grind it in a mill, & depart the meale from the bran. And Italians grind Barly smal without beating before or watring. Of all fruit barly is most noble in meale, & will not be sowen but in sad land, & dryeth & ripeth sone and fast, for the substance therof is soft: and no seed seemeth in lesse daunger of corruption. For it groweth swiftlye, and is ripe before Wheate, and gathered ere corruption or rotting fall vpon it, and hath foulest strawe among all corne, and vnworthiest stubble. But within is much meale when it is arrayed in due manner, as Plinius sayeth.

And Isaac sayth in Dietis, that Ordeum is colde and drie, and driueth and cleanseth, and hath lyttle ventositye in regarde of the Beane, but the Beane nourisheth lesse then Ordeum, though the Beane bredeth ventositie by kind, and such things as make the womb rise and stretch, nourish not alwaye best, as Plinius saith. And he sayth that manye men vse Barlye more in medicine then in meate, but thereof is made both meat and drinke, that nourisheth the body, and comforteth the spirituall members. And of Barly shealed and sodde in water is medicinable drinke made, that Phisitions call a Thisane. And this drinke quencheth thirst, and keepeth and saueth health, and chaungeth feuerous heate. But of Thisane loke innermore in littera T.

*Additiõ. (*This Hordeum hath three sortes, Politicum, Dystichum, Nudum, of the which is brued good drinke & wholsome, whereof some so well like of the taste, that they drinke three all-outs: the drink out of the pot, the wit out of the head, and all their money forth of theyr purse.)

## Of Palma, chap. 116.

PAlma is a Tre of victorye, and hath that name, as Isidore saith, libro. 17. for therwith the victors hand is ornated, or els for boughes thereof be shaped as the palme of the hand, and is a tre noble and famous, alwayes faire & grene, & long time beautified with branches & leaues both in Winter and Summer. And for it indureth and is grene many a day, & long time, therefore by likenesse of the Birde Phœnix that liueth long time, the Palme is called Phœnix among the Grekes. And is a Tre that beareth fruite, that is sayre and lykeing, but the frute thereof ripeth not in euery place, where that it groweth: But in Syria and in Aegypt, often the fruite thereof is called Dactylus, and hath that name for lykenesse of fingers, and the names therof be diuerse.

For some is called Palmule, & be like to

Mira-

Mirabolanes in shape and disposition, and all diuers in sauour. For these haue sau-
our most swete and pleasant, & Mira-
bolani haue horrible and bitter sauour.
And some be called Thebaici Nicolai-
ni, and some Mutales, that the Grekes
call Canathos. Hucusque Isi. And the
Glose super Psalmum toucheth, ỳ palme
is a full high tre, but not so high as the
Ceder. The rote thereof is rough and
round, and full fast ỳ depe in ỳ ground;
the stocke therof is fat and hard, and du-
reth without rotting. The rind therof a-
bout the stocke is hard and rough, & some-
what pricking, and namely towarde the
ground. Therefore it is harde to climbe
thereupon, and to come to the fruit there-
of. The leaues therof be long, shapen as
a sword. And though the palme be hard
and sharpe about the stocke, yet in the
crop it is pleasing and liking to mans
sight in fairenesse and liking of boughes.
And palme beareth the fruit on high in
the crop of the boughes, and not in the
middle of the leaues, as Plinius sayeth
libro.13. And the nerer the fruit thereof
is to the Sunne beames, the more fruc-
tuous it is, and also the more swet and
sauourie. The palme groweth in many
Countryes and lands. And beareth fruit
no where else so well, as it doth in hotte
countries and landes, that are alway in
heate of the Sunne, and in grounde that
is milde and sandie, and not full of great
stones. And therefore Iudea, Iurie, is rich
of palmes, as Plinius sayth, lib.13.cap.4
And he setteth double kinde of palmes,
male and female: and the male bloweth
first, and after the female budeth and
bloweth. And the female beareth nut
fruit, but if she be so nigh the male, that
the smell of the male may come with
the winde to the female.

In libro Vegitabilium Aristo. saith,
whan the seede therof is sowen or set,
it needeth that the seede of the male and
female be sowen or set together, the seede
shall be set twaine and twaine together;
and then of each springeth a plant, and
therof springeth foure plantes, and cleaue
together as it were a net, and be ioyned
each to other by a wonderfull craft of
kinde.

And the female groweth not wel, nor
beareth fruit with the male. And if the
male be feld, then is the female barren
after two dayes out. If leaues and flo-
wers of the male be put about the rutes
of the female, then by comfort of the
male, as it were by comfort of the worke
of generation, ỳ female taketh all vertue
and strength. And such tyes loueth not
moiste places, nor fat and swampie, but
rather lowe salt places and sandie. There-
fore it needeth to sowe and springe, whi-
there as no salt place is, and not fast by
the rote, but somewhat nigh thereto to
wast the superfluitie of the humour of
the grounde, as Plinius sayth. In the
South Countrie is a manner Palme,
that is alone in that kinde, & none other
springeth nor commeth thereof but whan
this Palme is so olde, that it forgeth all
fruitage: then oft it quickneth and spring-
eth again of it selfe. Therefore men sup-
pose, that Phœnix, that is a bird of Ara-
bia, hath the name of this Palme in Ara-
bia. For he dieth and quickneth, and li-
eth oft, as the forsayd Palme doth, as
Plinius sayth there. And he sayth there,
that in Aethiopia be mango manner
Palmes and diuerse, and be not more
wonderfull, for they be not wide knowen,
then they be for lyking and swetenesse. Among the which the best be cal-
led Carnace, and be best of iuice and of
meat. For the fruit thereof is most plen-
teous of iuice, and so out thereof is noble
Wine wrong. Hucusque Plinius, li.13.
cap.4.

Then the Palme is a singular tre, with
a small stocke, & rough in comparison to
the grounde that it groweth in, and fayre
and liking in boughes and toppe. The
leaues therof be long and plaine, thicke
& according to diuers vses, as to make
wheles and cups, as Hierom saith. But
yet the side corneres be some deale sharpe.
Boughes of palme be called Elate, & reare
themselues vpward, & be alway greene, &
neuer bend downward: And ỳ middle sil-
lable of this worde Elate is long, as in
Carm.5. Comite tuc elate palmarum. Elate
or Elates in Greeke, is called Abies in la-
tine, & after that maketh the middle sil-
lable short.

And it ſeemeth that another letter meaneth the ſame wiſe. Cant. 5. Crines eius ſicut Abietes. And ſo the middle ſillable is made ſhort, and not long. The fruite of Palme is diuerſe both in ſhape and vertue, and that by diuerſitie of the trée that it groweth on, and alſo of the grounde, in the which the trée groweth, and by diuerſe receiuing of the heate of heauen, that ſmiteth diuerſlye on the toppes of Palmes, as Plinius meaneth, lib. 13. The firſt is, for ſuch Palmes beare fruit ſeld or neuer: and this is for euill diſpoſition or inſufficient heate, as it fareth in Palmes of Italy, that beareth fruit ſeld or neuer, and if they beare fruit, the fruit is neuer perfectly ripe, as Plinius ſayth. And the ſecond is proued by the foreſaid things. For in ground that is cold or too moiſt, too fatte, or too ſamous, Palmes thriue not, but fayle of perfect thriftie without remedye, as he ſayth.

And the thirde is true, for in ſhadowy places that be not ſhined with the Sunne beames, Palme may not grow. And if it happeneth that it groweth ſome where in ſuch a place, yet it maye not beare fruit, and come to worthineſſe of Palmes. This is it that Iſaac toucheth in Dietis, and ſayth, that Dactili the fruit of Palme is hot and moyſt in the ſecond degrée, and hath diuerſe workings by qualities of Countries and lands that it groweth in. For it groweth in colde Countries that is not ſome hot, and ſome in hot countries ſome, and ſome in mene countryes and temperate betweene theſe twaine. And Dactilus the fruit of Palme that groweth in ſome hot country, where the Sunne is alway, is moſt ſweet and ſauourye, and ſomewhat vnctuous for a manner gleaminеſſe, and though it be full ſweete and ſauourie, and ſome deale vnctuous, yet it may ſomtime griene bodies that eate thereof too oft & too much, for it bréedeth bolning and ſwelling, and ſore ach of the mouth of the ſtomache, and of the head, and ſtoppeth the wayes of the liuer and of the ſplene, and ſo it is not good to vſe continualye all ſweete things, for they griene oft both body and ſoule. And fruit of Palme that groweth in colde countries, that is not full hotte, is not perfectly ripe. And is therefore lower and rye, and as it were rawe, and nouriſheth not ſone the bodye, but grieueth it full ſore, for ſuch fruit is harde to deſſe, though it comforteth ſomewhat the ſtomache, and bréedeth oft fretting and gnawing, as he ſayth. And though fruit that groweth in meane hot Countryes be ripe, yet in them is much ſuperfluitye of watrye moyſture, that it maye not be kept ripe, and ſo it filleth bodyes with rawe humour. That is matter of long during feuers, as Iſaac ſaith in Dietis.

Fruit of Palme is compowned of ſoft ſubſtaunce, as it were fleſhie, and of an hard kernell, as it were ſtonye: In ỹ middeſt therof ſeed is conteined. But in Siria and in Aegypt is ſome Dactilus, fruite of Palme found all without kernel: and ſuch fruit of Palme is called Spado, for in the ſubſtaunce thereof is no reaſon ſeminall, as Plinius ſayth. The more noble and olde the Palme is, ỹ better the fruit thereof is. And the Palme beareth no fruit before an hundred yeres, and then it hath the firſt perfect and compleate vertue.

And Dioſcorid. affirmeth and ſayth, that the fruit of the Palme Tree is good and neceſſarye in medicine, and maketh ſmoth the roughneſſe of Arteries, and it clarifieth and maketh clere the voyce, & moſt namely when they be right ripe. For ths fruit of palme is ful ſowre while it is grene. And Plinius ſayth, ſome of Alexanders knightes were choked with grene fruit of Palme. And ſo this fruite accordeth not to meate while it is all grene, but onely to medicins, & helpeth againſt the flixe alſo if it be ordeined in due manner.

(*Palma, a Palme or date trée, of the braunches boere garlonds made for conquerours, or thoſe that ouercame. The Date trée groweth in Affrica, Arabia, India, & Siria, Iodea, & all the countries of the Eaſt or orient, the fruit is hot & dry, almoſt in the ſecond degrée, eaten rawe, they ſtop the belly, but ſodden, they comfort & reſtore ỹ liuer and melt, the fruit in ſhops is called Dactylus.) *Addit.

Of Palmes. chap. 117.

Palmes, is properlye a bough, or a braunch of a vine. Thereof Isidore libro.17.speaketh and saith, that Palmes is the softe matter of a vine, and springeth out in new armes, and the braunches beare the fruite that groweth therein. The leafe thereof is called Pampinus, by the leafe the braunch is defended and succourd against colde & heate, and against all wrongs of frost and snow, and other hard weathers that fall. And in some place the leaues be plucked away, for the Sunne should come to the fruite, & ripe it spedely, and to doe away the shadowe, ỳ letteth ỳ riping, as he saith. The vine draweth all vertue & nourishing ỳ it hath from the rote, and draweth strongly, because that it hath strong heate, that is closed therein in pores thereof, & draweth much humour that passeth into substaunce of braunches, and the other deale tourneth into matter of knops, of burgening of beds, of floures, and of fruite, as Plinius saith lib.13. Such as the humour of nourishing is in the rote, such it is shewed in braunches: and so Compendium Salerni, teacheth to make grapes of diuers colours in ỳ same vine, while a vine is graffed on the braunches, that springeth out of one stock of the same vine, & with one graffe slit, in time of grafting is done red colour, & with the other blew colour, & with ỳ third yelow colour. Then each of the graffes springing of the braunches of such coulour, shall beare Grapes lyke to that ỳ was done therewith in the slit of grafting. But seldome in this Countrey is one vine graffed on another vine, though sometime vines be graffed on stockes or on trees. Therefore ofte fruite is chaunged in this maner: In March, when the humour beginneth to passe vpwarde from the rote, the rinde of the vine is warely opened, and when it is open, the colour is put in about the rote, betweene the tre and the rinde, and is then busily kept, that the humour that commeth vpward from the rote, passe not at the slit: and so the humour that the braunch draweth by lyttle and lyttle from the rote, is chaunged, passing by the colour. And some thereof is vnctuous, and turneth into the fruite, and the likenesse thereof, leaueth in the fruite.

By the same craft euery plant may be tourned and chaunged in colour and in sauour, and some trees, which kindlye binde, by craft be maye kindly to lace: and so of the contrary as he saith. And Alfredus saith the same, super 1. quinq; plantarum. And that as diuers maner of kinde of trees be craftely graffed in the grafting time. Isidore speaketh & sayth, that of the sprayes and braunches of the vine, springeth small and little crokes, & by those smal crokes, the braunches and sprayes beclyppeth and compasseth the tre round about, and is kept and holde vp thereby, and withstandeth by ỳ helpe thereof, diuers & many maner of windes and stormes, and wethers, that the branches be not shaked and hurled with the winde, and to saue the fruite from perill of falling. The braunches springeth and spreadeth wide about, and for the branch is full tender and brittle in the beginning, such holding is needefull, till it be strong by benefice of the Sunne. Euerye yeare the braunches needeth cutting and paring, and discharging of superfluite, to spring and beare fruite the better. The vine that is not cut, spreadeth full wide, and passeth out of kinde, and tourneth into kinde of a wilde vine. The noble vine is knowen by thicke or thinne setting knots: for as plinius saith li.20 ca.15. for thinne setting of knots and farre asunder, is a token of a barren vine: and thick setting of knots, is token of a good vine and bearing. Loke inner De natura vitis.

## ¶Of Propagine.ca.118.

Propago, propaginis, is a young braunch of a vine, that springeth of a slip of a vine that is new set in ỳ ground, as Isidore saith. The bigbest braunches of a vine are called Flagella, for they be wagging with blastes of winde, and be set and pight in the ground to make the vine to spread, or to multiplye newe vines.

And thereof springeth new plantes and branches of vines, and these braunches be called Propagines, for Propaginare, is to vnderstand, to set and plant vines, and put new branches in the ground, that new vines may spring thereof, to make the vineyard spred wide and large: for Propagare is to say, spred and spring, as Isidore saith.

Also vine braunches, bent downe into a grippe of earth and hid with earth, conceiueth vertue of generation, and beareth new braunches, and so the vertue of generation that is aboue in the braunches, breaketh out some and some, by vertue of humte that turneth outwarde into the braunches. And some of that vertue, is bent downe to the ground, & is medled with earth, and tourneth into rootes, and thereof springeth new braunches, and daweth nourishing and feding of the same rootes, and turneth all into rootes at the last, & feedeth continually the beynes that spring, as ỳ mother feedeth ỳ daughter: and that that so take first feding & nourishing is by craste tourned & chaunged into the kinde of a nource: for the braunch that first take feding of ỳ roote, is also chaunged and become a roote, and nourisheth and feedeth all the braunches that spring thereof, as the mother nourisheth the daughter, as Gregorye sayth.

¶Of Platano. cap. 119.

Platanus is a tre, and hath that name of his leaues (therof be plaine, broad, and large, for plaine is plantes in Greke, as Isidore sayth libro. 17. Holye Writ speaketh of the vertues therof, and saith, As a Plane areared Eccl. 14. The leaues thereof be softe and tender, and lyke to vine leaues, as Dioscorides saith. And he saieth, that the plane is a colde tre: and the rynde the leaues thereof bealeth in hot euilles, for it destroyeth remme, and hotte swelling of the eyen. And the decoction hot of rindes and leaues, bealeth ach of the tethe, and other bones, as it is said, & hath vertue to beale sharpe and sower euilles. And so it is said, that it helpeth to ease scalding & burning, if it be laid therto, with other things that caleth. Broath thereof if it be sodde in wine helpeth against venime. Plinius libro. 12. cap. 3. praiseth it.

(*Plaine tre is called the Barris Elder, Ople, or dwarffe plane tre, the flowers white, the berries red shining. Also Platanus is of another sorte, whereof some grow in England. The fruite of this tre dronke with wine, helpeth them that are bitten of serpents, the fruit is round, rough, and wolly, of the quantitie of a Filbert.) *Addit.

Sambucus Palustris, or Lycostaphilos.

¶Of Populo. cap. 120.

Populus is a tre, and hath that name of multitude, for of the crop and roote thereof, springeth many boughes, twigs, and braunches, as Isidore sayth libr. 17. Thereof is double kinde, blacke & white. The white hath leaues on the one side, and greene on the other, and so there be two colours, as it were tokens of daye and of night, for it chaungeth colour in one maner in the Sunne rising, and another wise in the Sunne going downe, as he sayth. Also out of this tre, droppeth Rosen in Italy and in Syria, and Dioscor. and other account this Rosen medicinable to staunch blood, & ceaseth sweates and other runnings & droppings. Ofte of the crop thereof is Oyntment made, that is colde and stopping, & swaging heate, and ereteth slepe, and among Phisitions, the Oyntment is called populeon, and is accounted needefull in many colde passions and euills. And also Isidore sayth, that Popular & Plane and Withie be softe of kinde, and able to graue and write in, and when suche trees be shred and pared, they spring and spred both in length and in bredth.

(*The Popler tre is of three sortes, the one white, the other blacke, and the third is called Aspe. The Oyntment that is made of the buds, is good against all inflamations, and against all brusings, squattes, and falles, and against swelling.)

¶Of Pino. chap. 121.

The

THe Pine apple trée is called both Pinus and Picea, and hath that name Pinus, of sharpnesse of leaues, for in old time, men called Pinus sharpe. And this trée is called Picea, for out thereof sweateth and woseth pitch, as Isidore sayeth libro. 17. In the Ilandes of Germania, of ẏ Pine apple trée commeth dropping and wosing, which is made harde with coldnesse or with heate, and so tourneth into a precious stone, that is called Electrum, as Isidore sayeth there. And this Electrum hath another name, and is called Succus, for it is the iuyce of a Trée, and is there named and called Pinus.

Also this trée is good to all thing, that is kept and continued there-vnder: as the Figge trée greeueth and noyeth all things that is there-vnder, as Isidore sayeth.

The Pine trée is an high trée, euen and light, with many small boales, & is right strong, for therein be many knots, & for the Pine apple trée is right strong, oftentimes thereof be mastes made for ships, and is right good timber for edifieng and buylding: but this trée taketh right sone fire, and burneth if it commeth nigh the fire, & that is, for because of the plenteous fatnesse, which is therin, for out thereof commeth pitche. The rinde of this trée, is hard and rough without, but the humour within is fat and gleymie, but this humour is drawen out in Summer by the heate of the Sunne, and chaungeth and tourneth into Rosin, and this Rosin is first white, and is right blacke when it is sodde and pitch made thereof, and sauoureth full well, and so doth the smoake thereof: also by great seething the sauour thereof abateth.

This trée beareth many leaues, but they be small and sharpe: and this trée is of grene colour, both in winter and also in Summer. And though this trée be most fattest, yet it groweth in mountaines, & in right drye places, and also stony: & though this trée be of great springing, yet the more it is pared and shred towarde the grounde, the more it springeth and spreadeth vpward toward heauen: and groweth slowly, because of gleimie humour and thicke, that is sone defled and digested. This trée is spoyled of ẏ rinds, for it should dry the better. Betweene the rinde and the Trée, wormes breede, when the trée beginneth to drie, & these wormes fret and gnaw the trée, & therfore to saue the trée and kepe it, it is accounted a chiefe medicine to take off the rinde, that wormes breed not of corrupt humour that is in the rinde, & betweene the trée and the rinde.

Also lib. 16. Plinius saith, that ẏ Pine trée and Alder trée, healed with earth deepe vnder the ground, dure & last long time. Pipes and conduites made of pine trée, and laid deepe vnder the earth dure many yeares, and rotteth and corrupteth sone, if it lye aboue the earth in moyst places, which altogether bid vnder the grounde, by running of water that runneth thereon, it woxeth hard, & dureth in an house long time, & rotteth not sone, neither is worme eaten, but if it be corrupt with dropping of raine, but deepe vnder the earth, it dureth and abideth full long time safe & sound without any corruption, and the contrarye is of the Ver, that rotteth anone vnder earth, and dureth best within the house & kept drye, as Plin. saith li. 21. ca. 10.

(*Of Pine trées ther are fiue kinds, as appeareth in Dodoneus Herball, and beareth a kinde of wooden apples, within the which is Rosen: these serue for diuers purposes. folio. 770.) *Additiõ.

Of Pinea. cap. 122.

PInea the Pine apple, is the fruite of the Pine trée, as Plini. sayth. And is great and round by the stalke, and sharp at the ende, and first greene, and more full when it is ripe, with colour, as it were the colour of a Castane. The pine apple is the most greatest nut, and conteineth in it selfe in stede of fruite many kernells, closed in full hard shales, & be ioyned together in a certaine order, & neuertheles, for none should touch other, they be distinguished and departed asunder with skins of the shales, as it were by certaine walls, as it were by wonderful craft of kinde, & be so ordained, for ẏ more greater kernels should occupy the more larger place, & ẏ lesse ẏ lesser place.

And

And be to set in most best wise, for the lesse should be in the lesse place, vnder the waight of the more kernells: for the greater end of the Pine apple hangeth aboue, and is fast to the Tree by a stalke, and the sharpe ende hangeth somdeale downward toward the earth. And a Pine apple holdeth fast and closeth the kernells while it is fresh and new, and not dried of his fat humor by age. And the Pine apple forsweth, when the gleymie humour and fatnesse is wasted, and then the Pine apple all to falleth: and so the one parte is departed from the other, and kernell from kernell.

Therefore Dioscorides and Platearius meane, that when the Pine apple kernell shall be vsed, it needeth to beate easely all the Pine apple vpon coales, & so the double rinde thereof is taken away, the inner and the vtter. And then the kernells be full medicinable, & plaine and smoth, and moisteth, and some deale openeth & cleanseth the spirituall members, and easeth the cough, and helpeth them that haue the Tisike, and be consumed, and increaseth bloud.

The rindes thereof be medicinable, and by sowreneſſe thereof stauncheth bloud, and namely menstruall, and bindeth and stauncheth bloudie flixe of the wombe, as it is sayd in Plat. and in Plinius libro. 15.

## ¶Of pice. chap. 123.

Pitch is called Pix, and is dropping of the Pine tree, and is made hard & blacke seething on the fire, as Isid. saith. Of Pitch is double manner of kinde, the one is called ship pitch, for ships bee pitched therewith, and chinks and crasing of ships be stopped therewith, to keepe that water should not come into ỳ ship: & pitch molten, is called pitch Liquida, & either kinde of pitch is hot and dry, and the hard pitch is componned in one maner, and the fleeting or softe in another maner. And many call this fleeting pitch Colophona, or Pix Greca, Pitch of Greece: for in Greece is much thereof found, and either manner pitch is medicinable, and dissoluth and consumeth, & walketh, and helpeth against stopping & euill of the splene, and is put in many other medicines and in playsters.

And Dioscorides saith, that Pitche helpeth against venime and venemous biting, stamped with salte, and pitch maketh fire burne lightly, and defileth and smorcheth hands by cleaning tow, that it toucheth, and namely, if it be molten, & defileth white colour, and white cloathes and cleane, and such defiling is vneth taken away from cloathes, as touching the colour and sauour.

## ¶Of pyro. chap. 124.

Pirus is the Peare tree, that beareth fruite, and hath that name, for the fruite thereof is shaped as the flame of the fire: for the fruite thereof is great & hard and broad at that one ende, and narow & straight at that other, as ỳ flame of fire, as Ilidore saith libro. 17. And the tree is called Pirus, and the fruite thereof is called Pirum, a Peare, as he saith: and so few Peares weigh heauier than many apples, if they be on a beasts back, as he saith.

And Isa. in diet saith. Of peares is double maner of kind, wilde and tame: and of either kinde, the boughes and braunches be sower, stopping, and biting. But the fruite is full diuers, for the wilde peares be more sower and earthy, more colde and drye than the tame, & more vnsauourie and hard in the tast, for they be generally more vndigest, and accordeth not therefore to meate, but onely to medicine: for it bindeth & stoppeth strongly the flixe of the wombe, and stauncheth cholaricke spewing, if they be sod in running water, and laid to the stomack. And tame Peares grene and not ripe, be sower, great and harde, and vnsauourie, and euill to meate, but in seething in fresh water with honny, or with some other sweete thing, the earthinesse and the roughnesse thereof may be somwhat tempered: But yet they be not accorde ing to meate, but to medicines.

And tame Peares ripe be colde and drye, and the sower substaunce thereof,

is

is meyled with watry swetnesse, and therefore according both to meate & medicine, but they be better according both to meate & medicine after meate then before: for after meate they lare and beare downe the meate to the place of digestion, and comforteth the sinewes of the mouth of ỳ stomacke. And many peares eaten fasting, breedeth wormes in the wombe, and Colica passio incurable, & swete peares be more temperate of complection, and lesse cold than other, and accordeth therefore, the better to them that be colde and drye.

And peares have this propertie, that if they be lod with toad stooles, they take away from them all grisly and malice, and namely wilde peares, for they be full sower, as Isaac saith. Powder or ashes of wilde peares dronke, helpeth against Fongus, toad stooles, as he sayth. Always after eating of peares, Wine shall be dronke, for as one saith, without wine peares be hevine.

*Additiõ. (The riper and mellower that the peares be, the wholsomer they be: ill to a colde stomache, but baked with drye & hot spices, they are indifferent.)

## ¶ Of Prano. cap. 135.

The Damacen plumme.

The Plum tree is called Prunus, and Latines call it Prunus, and of that tree is many maner of kinde; but the Damacen is the best that commeth out of Damaske, as Isidore sayth: the fruite thereof, scoureth and healeth the stomacke. Onely of this tree dropped and commeth gume and salt gume. Phillitions say, it is medicinable to medicine, & for to make inke for writers use, as Isi. saith. The fruite of the plum tree, is called Prunum, and some is white, & some is blacke, and some is red: but ỳ blacke plum that is somwhat hard, drye & sower, is good for the stomache, as they of Damaske: and the colde plum & moyst, when it is well ripe, moysteth and hurteth the mouth, and be given against heate of feavers, and against dare stopping and binding of the wombe. And Papias sayth, that Prunus and Lentiscus is all one tree. But the Glose sayeth super Dan. that Prunus and Lentiscus is the same tree, and standeth for the same. But sith of ỳ tree Lentiscus commeth not Prunus, Prunus and Lentiscus is not one tree.

*Additiõ. (There are diuers sorts of plums, the Damzen, the Apricot, the pear plum, the wheatey plum, the Leuant plum, the white sharg, the Bullis, the Sloes, the Snages; besides other strange plums that growe in other Countreyes, to vs unknowen, as in Russie, the Yagadens, whereof there are also manye kindes.)

## ¶ Of Papyro. cap. 136.

Papyrus

Papyrus is a manner Rush, that is kept to kindle fire and tapernes, and is called papirus ignis, the feding of fire, for fire is called pir in Greke. And this hearbe is put to burne in pricketz, and in tapers, and is a grene hearbe and rounde, and full smeth without, with soft pith whitesand fat sucking, full of holes within. The rinde is stripped off into the pith, and is so dryed, and a little is lefte of the rinde on the one side, to sustaine the tender pith, & the lesse is lefte of the rinde, the more clere the pith burneth in a lampe, and is the sooner kindled. Of the places wherein such rushes growe, is as marreys and meres, by meades and water beaches; and is called Papyro, papyrionis, as Isidore sayeth.

Iuncus.

Of rushes be rushen belles made, for all thing that is made of Rushes, is called Papyrus. And about Memphis, and in Inde be such great rushes, that they make boates thereof, as the Glose saith super Esa. cap. 18. And Plinius witnesseth it. And Alexanders scoute saith the same. And of rushes be charters made in the which were Epistles, writen and sent by messengers. Also of rushes be made ganters, hores, and cases, & baskets to harpers letters and other things in use. As the Glose saith. And Plinius saith, that the pith of this rush is good to drawe water out of the earth, for it sucketh it kindly, and drawith it to it selfe.

There-

Therefore with rushes, water is drawen out of wine. Lib. 13. Plinius speaketh of rushes and sayth, that in marreys of Aegypt grow rushes, and in other standing water of Nilus, where the waters passe not two cubites of height. Knottes of rushes that grow in those places and bounds, be as great as an arme, and bee there cornered in the side, and thereof spring rushes, passing tenne cubites of height. And people of that country, use those rushes to burne in stede of wood. Of these rushes be made diuers things, that be needfull in households, and therof they make and weaue boates & sailes, and ropes for ships, and also cloathing. And also they make thereof Paper to write with, Huc vsq; Plinius.

*Additio. (*Fiue kindes of rushes are written of: Marifcus the candle rush, Iuncus acutus, the hard rush and tenne rush, Holoschænus, the bull rush or flat rush, Squinantum, in English Squinant, as reporteth Dodon. in lib. 7. Papyrus, a great rush in Aegipt, growing in fens or marish grounds, whereof the first paper was made: now it is vsed for paper to write or print on. The paper that is now common, is made of olde lynnen rags, wrought in a mill, and brought to a perfection, wherein is required the help of memorie, the bewrayer of knowledge, & the treasure of truth, which bluntheth all manes folly, & bewrayeth euery vice. Paper is also called Chartæ, of the letters therein contained. Seeing we be come so neere the word Papirus, beare what shall be sayd of Papyrius, the name of a young Gentleman, who being a childe, (as the manner then was) came with his father into the Senate, at such time as it happened daughtie and very secret matters to be talked of. When he came home, his mother was very carefull with him, to know what matters were handled in the Senate that day: he being no other shifte, and yet loth to vtter the truth vnto his mother, they deuised that it might be lawfull for one man to haue two wiues. She thinking it to be true, the next morning, when the Senate was againe set, gathered together the noble women, and with admiration of all men, commeth into the Senate, and there with a solemne tale requesteth, that by the same law, it might be lawfull, for women also to haue two husbands. The Senate at ỹ first meruailed much at hir words: But when the matter was declared by the young Gentleman, they much praised his wisedome and towardnesse, and with rebuke dismissed the women that shewed themselues so foolish, and so curious to know that, which nothing appertayned to them. D. Cooper.)

## ¶ Of Paliuro, cap. 117.

PAliuro, furze is a thistle most rough and sharp with prickes, and groweth in rough land vntilled, as Isidore saith, with certaine heades full of certaine prickes, soute and vneable to touch: for it grieueth the hand that it toucheth, and in those heades the seede is contayned, & that is Dureticum, tempering in sore things, and is good, as Dioscorides saith, against venimous biting, & able to breake the stone. Also his beardes haue many prickes, and woundeth so that passeth and treadeth thereon. The stalkes therof be so rough and so full of prickes, that it suffereth not Asses to touch them, neither to eate thereof.

*Additio. (*This learned Thistle is Furze, called Genista Spinosa, or Doune Thistle.)

## ¶ Of Papuero, cap. 118.

PApie is called Papuer, and is a fleepie herbe, and maketh slike men to slepe: and is double, common & wilde. Thereof commeth iuyce that Phisitions call Opium, or Opion. Of the common, some is white, and that is colde and moyst: and some is blacke, and that is colde and drie: and some is redde. And this diuersitie of kinde, is vnderstanden by flowres, white, Purple, red or yellowish. And they haue greate heades, as Pomegranates: and therein is the seede closed, and the seede is vertuous, & therof is Oyle made, that is good to diuers vses. Of the iuyce of the leaues and of

the head thereof Opium is made, that maketh them slepe that haue the Feauers, and shall be giuen wisely and warely, for it is some stopping, and coling, and slaieng, and namely blacke popie is good & wholsome in medicines, as Plat. and Plin. saith, and Dioſc. meaneth.

*Additiõ. (*There be 3. sortes of Poppie, the blacke, the white, and the common Popie, which is smalleſt: all Popies be cold & dry, almost to the 4. degree, a prouoker to slepe, &c.)

## ¶Of Plantagine. chap. 129.

Wey bread is called Plantago, & is a colde hearb, and is called Arnoglossa in Greek, that is to say, þ lambes tongue, as Isid. saith li. 17. For þ leanes therof be plain, & some deale sinewie, as the tongue, and be euenlong with roundnesse. In the middle thereof riseth and springeth one stalke that is strong with corners, and in the top thereof the seede is gathered, & is in the shape of a mace: & the miter of þ chiefe priest was shaped to þ lykenes of this hearb, as þ Psalter saith in his story super Exo. And namely this accordeth to medicine, for it healeth sore woundes, and biting of woode hounds, and abateth the swelling thereof, and helpeth against the dropsie, and is contrary to venim, and namely to the venim of a Spider. The iuyce thereof, slaieth long wormes in the wombe, and swageth and abateth strong wounds ach, and cleanseth & dryeth mattry woundes, & abateth running of menstrual blood, & sheddeth & smiteth off swelling of Postumes in þ beginning: & Wey bread chewed, easeth & cleanseth swelling gums and abateth the swelling thereof, as Dioſc. saith, that praiseth the vertues of Arnoglossa, in many manner wise.

*Additiõ. (*Plantago maior and minor, Ribwort, and sea Plantaine: these 4. kinds are knowen. Buckhorne plantaine, and Coronop plantaine, and Peregrina: these seuerall are rehearsed in Dodoneus, folio. 94.)

## ¶Of Petrosilino. chap. 130.

Petroselium. Apium. Perselie.

Petrosily is called Petrosilium, & is an hearbe that groweth in gardens, and hath good smell, & hath that name Petrosilium, for oft it groweth among stones and stony places. And of Percely is many manner kinde, but the best is Macedonicum, of Macedonia, swete in tast, and with good odour and smell, as Isid. sayth, and the vse thereof accordeth both to meate and to medicine, and is an hot hearbe and dry, some tempering, opening, and departing, and dividing, and consuming, and wasting, and making thin & subtill great humors, comforting the stomacke, & exciting appetite, & breketh therfore the stone, and bringeth out menstrual blood, and helpeth against the dropsie, and openeth stoppings, of the liuer and of the splene, & helpeth against many other passions and euills, as Plin. Dioscorides, and Plat. meane.

*Additiõ. (*Garden Parsely is hot in the second degree, and dry in the third, it is good against the cough. Marsh parsely is Smallach, Paludapium. Read Dodoneus, like of mountaine parsely, & of stone Parsely, of great parsely or Alexander, of wilde parsely, water parsely, and red parsely.)

## ¶Of Pipere. cap. 131.

Pepper is called Piper, and is the seed or the fruit of a tree, that groweth in the South side of þ hill Caucasus, in the strong heate of the Sun, as Dioſc. sayth li. 17. The leaues thereof, be like to the leaues of Iuniperus, and serpents kepe the woods that pepper groweth in, and when the woods of pepper be ripe, men of that country setteth them on fire, and chace away the serpents by vyolence of fire, and by such burning, the graine of pepper, that was white by kind, is made blacke and riuely. And of pepper are 3. manner kindes, as he saith: for some pepper is long, and that is not ripe: some is white, and that is not corrupte by fire, nor blemished with fire, and some is black and riuelled without, with parching and rolling of the heate of þ fire. And blacke peper is most vertuous, and

may longest be kept in heate, & is stronger than other Pepper, and the more heaune it is, the better it is, and the more new, as he saith, and is fayned new by fraud and guile of merchandise: for they cover the most eldest pepper, and spring thereon oare of siluer or of lead, for it should so seme fresh and newe, because of the white hulke. Hucusque Isid. And lib. 12. cap. 8. Plinius sayth, that Pepper is made black and riueled, by long burning of the sunne, and that not without wrong done to the pepper: for Pepper should be white by kinde, and wereth, so blacke, by distempering of heauen, and men of that lande suffereth that, that it may the better be kepte, and the longer time. But Dioscorides saith, that Saracens putteth the pepper into an ouen, when it is new gathered, and parcheth & rosteth it so, and taketh so away from it the vertue of gendring and of springing, for it should not spring and beare fruite in other landes. And peppet is hot and dry in the fourth degree, as it is said in Plat. And hath vertue to temper and dissolue, to consume and to wast, and to draw. Powder thereof maketh sneesing, & purgeth and cleanseth the braine of superfluitie, and fretteth dead flesh, and consumeth and wasteth the web in the eye, and cleanseth the spiritual members of superfluities that be cold & gleymie, and namely if it be taken with dry figs, and also it hath vertue to heate, and comfort the stomacke, and to excite appetite, but the vse of pepper is not profitable to sanguine men, neither to cholaricke: for pepper dissolueth and dryeth, and burneth the blood, and breedeth at last wilsetye, and other full euill sicknesses & euils, as it is said in Plat. Also the peppet graine is soule in sight, and black without, and white within, hot in labour, with good smell, little in quantity, most in vertue, colde in the first, and hot in might. The vertue thereof is not felte, while it whole and sound, but when it is chewed or ground.

It were long to recken all the vertues thereof at full: and though it be right precious among vs, for the vertue thereof & might: yet for the great plentie therof among the Indes, it is accounted lesse worthy than Pulegium, as Iere. saith, and Isidore also.

(*The elder Writers dee set fourthe 3. kindes of peper, the long, the white, & the blacke pepper. Pepper is hot & dry in the third degree.) *Additio.

## Of Pulegio, chap. 132.

PVlegium, Pennie royall, is an herb with full sweete smell, and hath that name of Pululando, springing, as Isido. saith, and is more precious than pepper among the Indes. And Plate sayth, that Pulegium is an hot herbe, and dry in the third degree: and the vertue thereof is in leaues and floures, and shal be gathered when it floureth. And is double: the tame, that is called Sisimbrium, and the wilde. And either is profitable & medicinable, and hath the vertue to temper and dissolue, consume and wast, & to comfort, and to cast out and destroy venim, & to destroy the cold cough, and to cleanse the mother, & to constraine the gate of the wombe: and to bring out menstruall bloud, to comfort the stomack, and to excite appetite, and to abate ventosity, and to swage wonderfully ach of ỹ wombe and the guts, which commeth of colde, & to breake the stone, and to help conception, as Plinius sayth.

(*This herbe taken with honye, cleanseth the lungs and the breast from al grosse humour: the powder rubbed on the gums, fastneth the teeth.) *Additio

## Of porro, chap. 133.

A Leke is called Porrum, and Porrum is a Newne Ethrocitum. For it is declined hoc porrum in ỹ singular number, and hi porri in the plurall. And is of Newter gender in the singular, and Masculin in the plurall, as this verse following meaneth.

Dat raltrum raftros, porrumq; facit tibi porros.

This verse meaneth, that these two nownes, Rastrum for a rake, and Porrum for a leke, be Neuter gender in the

singular number, and Masculine in the plurall number. Also in li. Num. cap. 11. It is said in this manner.

Porri, cepæ, & allia, in memoria nobis veniunt, &c.

(*In mentem nobis veniunt Cucumeres, & pepones, porrique, & cepæ, & allia. There came into Israels remembraunce, the Cucumers, the pepons, the lækes, and the onions, and the Garlyke, that they had in Aegypt, &c.)

*Additiõ.

This authoritie meaneth, & is here set for an ensample, that this Nowne Porrum maketh Porri in the plurall, & is so the masculine gender.

Of a læke is double maner of kinde, one with whole head, and another is called Sectile, and Sectile is called a lyttle knot planted or set: and the læke with a head is more, and is taken from place to place, as Isidore sayth libro. 17. The læke that is called set læke, accordeth more to meate than to medicine, and the læke with whole head againward. And the head is white and full of meate, and compassed about with small skins, and hath in the neather ende many more & rutes in stede of haire, and cleueth therby to the earth, & taketh feding & nourishing, and the plant springeth out of the middle of the head. In the ouermost ende of the stalke is a head, and in that head the sede is gathered, & each graine of the sede hath a stalke, whereby it cleueth to the plant, & sedeth not the first yere, but the second, as it is said in Dio. and in Mac.

Vnset lecke.

Ipocras vsed læke in many medicines, for he gaue onely the iuyce thereof to drinke against caking of blood: and læke is good against barrennesse, if young women eate thereof. The iuyce thereof dronke with wine helpeth against biting of serpents, and against euery venemous beast. Læke stamped with honie, healeth wounds, if it be layd therto, in a plaister wise. The iuyce thereof medled with milke stancheth the olde cough, and healeth euills of ỳ lungs. The iuyce thereof medled with Goates gall, with the third part of honie, luke warme hot, dropped into the eares, healeth ỳ ach thereof, and helpeth against deafenesse. And the iuyce thereof dronk with wine, healeth the ache of the loynes. Lækes medled with salte closeth sone, and healeth new wounds, and layeth hardnesse, and sondreth sone breaches. And lækes eaten raw, helpeth against dronkennes, and exciteth Venus, and softeneth the hard wombe, and Plinius saieth all this libro. 20. capitulo. 7. There he sayeth more hereto, and saieth also, that the smell of læke driueth away Scorpions and Serpents, and healeth the biting of a mad dogge with hony, and helpeth agaynst soth ach, & slaieth wormes thereof, and bredeth slæpe, and healeth the kings euill and the dropsie. But the læke hath some vice: for it gendereth swellyng and boining, and griueth the stomacke, and bredeth thurst, and kindeleth and heateth blood, if it be eate and too much eate thereof. Huc vsque Plinius.

(*The Læke is hot and dry in the third degré, of nature like the Onion, but not so strong: they ingender grose & euill blood, brede winde, and cause beanie dreames, &c.)

*Additiõ.

## Of Polanda.

Of the fruite Polanda or Apolanda, growing in Calicut, the tree whereon the fruite groweth, is vi. or vii. fote high, and beareth not past foure or fiue leaues hanging by certaine slips, euerie leafe so great, as will couer ouer or about a man from raine, or heate of the Sunne. Forth of the middle of the leafe, groweth a twigge, like the stalke of a beane, which bringeth forth flowers and also fruite, of a handfull long, and as big as a mans arme. These fruites are gathered vnripe, because they ripe best being gathered: they growe clustering, & many, and because of such increase, they are sold there, after the rate of 20. a pennie, with many other rare fruites.

Addition

## ¶Of Quercu. ca. 134.

The Oke is called Quercus, and that nowne is declined, Quercus, cus, cui, and is a tree that beareth mast, and is a

fast trē and a sad, and dureth long time with hard rinde, and little pithe within or none, and there bredeth on the leaues a manner thing lower and vilanery. And phisitions call it Galla, and beareth fruit which is called Akorne, and therewith Swine and Bores in countries be fatted: and hath a strong rote and crooked, and is full depe in the ground, and cleueth full fast therto. The rinde & fruite and twigs therof be lowrish, and so cold and dry, and be good to medicine. And hath the name Quercus, seking or asking: for therein Gods of Nations gane answeres, as Isid. saith li. 17. Or els, for theron men in old time sought akornes to eate, as the Poet sayth.

Mortales primi sustabant guttura glandes.

In old time, this trē was hallowed to Iupiter, as Ouidius sayth: When desired akornes of the broad trē of Iupiter. And Okes grow in mountaynes and in woodes, and namely in the land of Basan, there groweth Okes that beareth akornes, and passe other trēs, in hardnes and in strength, as Ierome saith sup. Amos. ca. 2. And Quercus and Ilex is all one. Loke before in the same book, in litera I. The fruite of Quercus is called Akorne, and groweth among the leaues, and no blossome springeth before hande, And akornes be long and euenlong without, full plaine and smoth, & some deale bright, as a mirrour, and clēre as the nayle, and so it is sayd in Diet. Akorns be colde and dry, and therefore hard to dese, and unobedient to digestion, & hardeneth the wombe, and commeth slowly downe from the stomacke, and bredeth head ache, for thick fumositie passeth therof out of the stomacke to the braine: & are grēne in the beginning, and as it were browne red when they be ripe: & they grow in shells shaped round, plain, and smoth, within the kernell it is full sad, and hath a little skin that departeth betwēne the kernell and the shale, and the shale with the kernell & the huske, be full slower and dry, and not well sauoured: but when they be well ripe & rosted in the fire, or sod in fresh water, they be better in sauour, and taketh better sauour of the heate, and swetnes of ỳ water And akornes helpeth against venime: for they stop waies and pores that venime may not passe sowe to the heart, and dryeth rotted humours, and staunch eth and stinteth menstruall flure and running, as Isaac saith in Dietis.

(The ripe Akorne beaten to pouder and dronke in ale or wine, stayeth the pricking of the splene, called the stitche: the cup wherin the Akorne groweth, beaten to pouder, and dronke in redde wine stayeth the flixe or laske.) *Additio.

¶Of Quisquilie, chap. 135.

Chase.

HUlls and outcast of corne is called, Quisquilie, as it is sayde Amos. 8. cap. And falleth off when corne is cleansed with a fine or with a riddle, and be of no valne to mans meate, but they be meate to swine and to fowles, and appaireth corne, if it be medled therewith: and corne hath therof no profite, but waight onely, neuertheless the greines therof be light, hollow and boyd, & eaten with wormes, & the pith within is wasted, & therfore the hole is boyd & lere, therfore it healeth not ỳ womb, so much as it grieueth it, & maketh it to swell.

¶Of Rosa. cap. 136.

ROsa, the Rose trē, as Plin. saith, is a little trē with prickes, and the most vertue therof is in the floure, and the second in the leaues, & in the sede, for the trē is medicinable in floure, leaues and sede. And the rose is double: one is tame, & groweth in gardens, another is wilde, and groweth in woods. The rose of gardens is planted and set, and tilled as a vine, and if it be forgrowen and not shered and pared, and not cleansed of superfluitie: then it goeth out of kind, & changeth into a wilde rose. And by oft changing and tilling, the wilde Rose tourneth and chaungeth into a verye rose, & the rose of the garden and the wild rose be diuers in multitude of floures, smell and colour, and also in vertue. For the leaues of the wilde rose be few & broad and whitish, medled with little rednesse, & smelleth not so wel as the tame Rose, nor is so vertuous in medicine.

The

The tame rose hath manye leaues sette nigh together, and be all red, or all most white, with wonderfull good smell, sowrish in sauour, and somedele biting, with great vertue in medicine: and the more they be brused and broken, the vertuouser they be and the better smellyng: & springeth out of a thorne, that is harde & rough: neuertheles, the rose followeth not the kinde of the thorne, but she araieth hir thorne with faire colour and good smell: when the rose beginneth to spring, it is closed in a knop with greynes, and that knop is grene, and when it swelleth, then springeth out harde leaues and sharpe. In the middle thereof springeth out other soft leaues, and compasse each other, and were red lyttle and lyttle, and when they be full growen, they spread themselues against the Sunne rising, and for they be tender and feble to holde togethers in the beginning, therefore about those small grene leaues, beneath be red tender leaues and softe, and be set all about: and in the middle therof is sene the sede small and yeolowe, with full good smell, and that sede cleaueth vpon the fruite of the rose. First, the fruite of the rose is shapen, or the leaues spring out and spred at the full. And the fruite thereof is small rounde knops and hard, with a manner roughnesse, and full of certaine graynes that be first grene, but they are redde, after that the sede and the leaues be fallen in Haruest, and be softe when they be full ripe, and were blacke about winter, and the sauour thereof is biting & somedeale soure as the sauour of Medlars, but they be not ful good to eate, for roughnes that is hid within, and grieueth within his throate that eateth thereof. The Rose springeth sometime by sowing, & sometime by planting, and sometime by grafting, and the rose amendeth by changing of place, and by cutting and paring. Hucusque Plin. li. 20. cap. 4. Among all flowers of the world, the flower of the rose is chiefe, and beareth the price, and therfore of the chiefe part of man, the head, is crowned with flowers of Roses, as Plin saith, and that is because of vertues and swete smell and sauour: For by fairnesse they fede the sight, and pleaseth the smell by odor, and the touch by neth and softe handlyng, and withstandeth & succoreth by vertue against many sicknesses and euills, as he sayth, and accordeth to medicine both grene and drye. Many medicines be made of the grene leaues of roses, as it is sayd in Plat. For roses shred small and sod in clarified honi cmaketh that honie medicinable with good smel. And this comforteth and clenseth, and dissolueth & departeth in cleansing, and defieth gleymie and fleumatike humours and thicke, and bindeth and stoppeth with cold water, & lareth with hot. Of roses well brused, and well incorporate with Sugar, is made Succura rosacea, Sugar rosat, that hath vertue to comfort and to bind, and helpeth against the blondie flixe, and against sowning, & against cholarick spewing, and the Cardiacle passion.

Of the rose riped in oyle, is made Oleum Rosaceū, that helpeth against chasing of the lyuer, if the places of the liuer be anoynted therewith, and is needful in many causes, and helpeth against head ache of the forehead and of the temples, if they be baulmed therewith, and helpeth against distemperaunce of heat, and fierce agues, and maketh to slepe. Of grene roses, Aqua rosacea is distilled by seething of fire, or of the Sonne, and this water is good for all the aforesayde things, & is good in Colliries, medicines for eyen, and in oyntment for Ladies, for it cleanseth away webs and fowle speckes of the face, and maketh the skin thin and subtill.

Also of dry roses be made many medicines: for the smell of dry roses releueth and comforteth the braine: the decoction thereof in raine water, staunch-eth all flixe that commeth of cold cause: pouder thereof staunch-eth bleeding at the nose, & drieth and wasteth rotted humour, that corrumpeth and grieueth the gums and rotes, and comforteth wagging teeth, that be in poynt to fall. Pouder thereof stamped with saffron, medled with the white of an egge, effectually healeth sore ache of the eyes, and staunch-eth the humour and the blond that flo-

leth and runneth to the veynes of the eyen, and abateth ſ welling of the priuy thole of a woman, and relæueth it if it abate downward. Plinius lib. 20. cap. 19. toucheth theſe vertues, and many other vertues of the Roſe.

*Additiõ. (*Diſtilled water of Roſes, is neceſſarie to many vſes: the red roſe to preſerue and to medicine. Dodoneus writeth of ten kinde of Roſes, among the which, the Eglantine roſe, and Muſke roſe, yeolow and white. There is one roſe growing in England, is worth all theſe, Roſa ſine ſpina: which royall Roſe growing in hir proper ſoyle, is borne vp of a well ſettled ſtalke, and armed with ſuch thornes, as are apparant to ſo gentle a kinde, the leaues of Lilye brew, called the Orient græne, notwithſtanding, ſubiect to flawes of dreadfull blaſtes, as all our common Roſes be to tempeſtrous windes. Zeale conſtraineth me ſomwhat to ſpeake of ſo wholſome a floure, cheerefull in ſight, mild in kinde, and merefull in iuſtice, by whoſe meanes, as the ſmell of the roſe is comfortable to the ſence, ſo much more is this Roſe, for Englandes whole proſperitie. Finding ſo great good by the growing of ſo wholſome a flower, it ſhall be good for the reſt, hearbes of the whole garden, to take hed of the ſuperfluous vanitie of their preſent being, & reioyce not with the olde wedes in time paſt, which growing to all vnthankfulneſſe, ſayd: Our life ſhall paſſe away as the cloud, and came to nought as the myſte that is driuen awaye with the beames of the Sunne, and put downe with the heate thereof: our name alſo ſhall be forgotten by little and little, and no man ſhall haue our workes in remembrance, for our time is a very ſhadow that paſſeth away, and after our ende, there is no returning: for it is faſt ſealed, ſo that no man commeth againe. Come on therefore, let vs inioy the pleaſures that are preſent, and let vs chearfully vſe the creatures lyke as in youth: let vs fill our ſelues with good wine & oyntment, and let there no flower of the time eſcape vs; let vs crowne our ſelues with Roſe buds afore they be withered. Say not the buds be ỹ common profites, that are made by dayly pillage of the Clergie, in abuſing the gift of the Maieſtie, who are neuer ſuffred to be at reſt by one extreame aſſault or other, the rate of rerages hath almoſt beggered, the humble and dutiful ſubiects. God graunt ỹ view of this note to the royall Roſe, that the Clergie be no more oppreſſed. Thoſe thiſtles, nettles and thornes, ſay, let ther be no faire meddow, but our luſt goe through it, let euery one of vs be partakers of our voluptuouſnes, &c. Let vs oppreſſe the poore righteous, let vs not ſpare the widow nor old man, let the lawe of vnrighteouſneſſe be our ſtrength, &c. Let vs defraud the righteous, and why: he is not for our profit, &c. Wiſdom. ca. 2.)

¶ De Radice. cha. 137.

A Rote is called Radex, and hath that name of Radius, a beame, for it ſticketh faſt to ỹ ground as it were by certein beames. or elſe it hath ỹ name of Rado, dis, to ſhaue, for if it be ſhaued, it groweth no more: then the rot is the beginning both of an hearbe, and of a tree, & is ſoft in ſubſtance with pores, & is rough & croked, & is ſoft & fat in ſubſtance for to take the better incorporation of moiſture, & hath many pores to take the ſoner, & the more humour to ſend to feeding & nouriſhing of leaues & branches, & it is rough for great drawing of nouriſhing & of feeding, & hath the ſame office in bodies of hearbs & of trées, that the mouth hath in bodies of beaſts, & cleaueth to the earth by roughneſſe, & draweth to it ſelfe that ỹ is according of humour, and ſendeth it by pores as it were by veines to nouriſh the plant: and is croked, for to cleaue the faſter to the earth: and the rot is diuers in ſhape & in diſpoſition by diuers working of heat ỹ worketh in the ſubſtantiall matter of ỹ rot. The which matter is ſomtime thin & ſomtime thick, & ſomtime mene, as Al. ſaith in Cõmento ſuper li. de plantis. For if the matter be watry & thin, & ſtrong heat: then the rote is euenlong, & ſharpe in shape. And if ỹ moiſture of nouriſhing be thicke & earthie, then the rot is hard & dry. For ſuch humour is ſtrongly faſtned & runne by vertue of might and heate.

And

And if the matter bee meane, & the heate strong: then the heat draweth like swift from all the parts. And because of equall moeuing of the partes, the rote is round in figure and shape. If the heat be feeble and the matter gleamie: then the heate may not send vp much matter, nor make it spread nor reare, but the most lyghtest partes thereof, and the most heauyest partes breaketh hether and thether by their owne heauynesse and weight. And so therein abideth an euen shape with knots and roughnesse. And the rote is gendered of humour of the earth by the working of heate, and the heate of heauen entereth and commeth therein: and by vertue therof agreeable feeding & nourishing is drawen and incorporate thereto.

Also of place and disposition of the ground, the rot taketh disposition & complection. For that that groweth in sweet ground, and meanly dry, and bee nourished with raine water, be better then other, and those that be nourished in soft land and in marreys, where standing & rotten water is, whereof they draw nourishing: and by reason of the malignitye and corruption of water, they be worse then other, and least wholsome in meate and in medicine, as Isaac saith. The rot is hid vnder the ground out of sight, and sheweth the vertue thereof and working in flowres, fruit, and boughs. The rote lyeth hid vnder the ground, lineth, & prositeth, and is better and better, & fayleth if it be drawen out of the grounde, and dryeth, and fordryeth. For of all the tree or hearbe the rot is a part counted lesse of price, neuertheleese as the rot is mother and well of hearbe and tree: so it is of either the nourisher and most needfull sustainer, and the more deepe the rote is put in the grounde, the more steadfast foundation it is of hearbs and trees: and though the rot be soft in substance therof, yet by vertue and subtiltie of kinde heat, it pearceth betwene hard stones, & commeth into the innermost part therof. In winter time kinde heate flieth colde aire, & gathereth it selfe to the innermost of the rot, and there it is multiplyed to temperatnesse and nourishing of it selfe. And then in winter time the rot conceiueth and taketh water out of the humour, that is drawen, & sendeth it forth to nourish and to bredde the braunches and flowres in springing time, ỳ spring that time, and so trees and hearbs that be dry, & as it were dead in winter time, when the humoure commeth vp to the ouer partes, they quicken in springing time.

Also the qualitie good and euill of the rot commeth vp to boughs and twigs. And oft it is shewed in fruit and in flowers, what vertue or vice is in ỳ rots. But oft sowrenesse and bitternesse of humour of the rote is defied by benefice of aire and heate of heauen, that purifieth the matter. And so oft it falleth, that of a bitter rote commeth sweete fruite and flowers, as it fareth of the rote of the vine, of the Mut tree, and of the Oliue. Huc vsque Isaac in Dictis vniuersalibus.

Also Aristotle saith, that Trees when they be at a stay & beare no fruites are wont to be remedied in the rote. For the rote is slit, and a stone is put in the slit, & so the thicke humour and the corrupt, palleth out as it were seething, and so cleane humour & pure & new aire is drawen & commeth into the rot. And so the trees be renued & healed. Also Isaac & Galen saye, that Museus Atheniense sayd: that each hearb with a rot of much nourishing, hath seed that is not nourishing: as it fareth in Parsnepis, & in Rapis, and in other such. And againward, if the seed of an hearb nourisheth, then ỳ rote nourisheth not. And there is a certaine hearbe that appropriety the name of a rot, & is hot and dry, & is like Raphane in vertue, and hath vertue to temper, depart, and dissolue, to consume and waste, and to open pores, and so it helpeth against feauers, which come of colde, and openeth stopping of the splene, and tempereth hardnesse therof, and succoureth against the dropsie, and hath harde sauour and sowre, and accordeth more to medicine then to meate, as rape againeward accordeth more to meate then to medicine, and is hot & moist, & nourisheth more then the other hearbs or rots, Cole-wortes. Carrets.

as Isaac sayth in Dietis, and maketh soft flesh and swerte, for the ventositie and boining therof. Therfore it nourisheth the better if it be well sodde, and is hard to dresse, if it be rawe and euill sod, and stoppeth the pores and ỳ veine. And also it is good by way of medicine: for ỳ iuyce of it is good for Podagre sore, and the goutie places be asswaged of sorenesse & ache. Of the sede of the rape, and also of ỳ sede of Raphane is Oile made, that is nedfull in manye vses, and namelye in Lamps, but yet it was not lawful to put such oyle in lamps of candlesticks in the house of God, as sayth the Glose super Exod. 27. there it is sayd, with distinction it is bidden to offer Oyle, not Raphon nor Myrtum, or Mirtinum, but most pure oile of Olive trees, for it was not lawfull to offer other oile, as it was not lawfull to light fire other then came downe from heauen, &c.

## Of Rampno. cap. 138.

The smal Furze. Anonis.

THE Cambmoke is called Rampnus, and is a right hard Tree with knots, boughs, braunches, and pricks, for it hath small leaues with full sharpe prickes in the sides, and doth harme to his sore and handes that toucheth it or treadeth thereon, and hath soft leaues in the beginning, when it springeth. And the more it groweth, the more sharp be the prickes. The maister in Historie super Iud. 9. taketh witnesse of Iosephus, and sayth, Chambmoke hath this singular vertue, that it gendereth fire of it selfe, for when the leaues therof fall and be dry, it is sayde that they be full drye with a soft fatnesse. And therefore when there is strong fire in hot Countryes or impression of heate of the Sunne, those leaues that be fallen so, and disposed to inflamation, by a lyttle blast of heate, winde, and drought, are set on fire. And because of that burning, sometime woods and groues, that be nigh, be wonderfully light and set on fire. And Plinius li. 24. cap. 14. speaketh of Cambmoke, and sayth, that among kindes of Trees, the Cambmoke is a pricking shrubbe, and hath boughes and leaues with sharpe pricks, euen and not croked: and hath in the boughs a manner red hoales, and fruit, in the which is the sede. And hath vertue to drawe the Secundinas, that be the bagges that children be wrapped in the wombe. And is a tree of great bitternesse, both in rot and in leaues, and also in boughs and in braunches. And is neuertheles good and profitable in medicine. For of the iuyce of the rotes and of the stalks by decoction, is made a medicine, that Phisitions call Licium. Some men call it Lucidus, for it maketh clere eien, and doth away webbes and wormes of the eien, and helpeth against bleerednesse of the eyen: and against other euils of the lidder of the eyen, and also against itching of the eyen. And healeth and cureth rotted gummes and spitting of bloud. And is good against the running of menstruall bloud of women, and when they haue much of superfluitie of humour in the mother, & closeth the mother in the best wise, and also wasteth such humour, as Plinius sayeth. And healeth whelks and pimples of the lips, and healeth the chipperings of the tongue, as he sayth.

(*Addim. The Cammocke, Rest, Harrow, or pety whyn, is ground Furze. The barke of the rot taken with honny, prouoketh vrine, and breaketh the stone.)

## Of Resina, cap. 139.

RESine, as Isid. saith, libr. 28. is a dropping, which commeth and issueth out by sweting of the trees, as out of ỳ trees of Balsamus, Ferule, Pine, and Lentiscus, and of other trees & shrubs, which sweateth & wosteth out licur. For Rein is Greke, & is as much to say in English, to sweate or to wose, as well smelling trees of the East landes and countries, as the dropping of Balsamus or of Ferula. The dropping whereof hardeneth and chaungeth into precious stones, and into Electrum. The first and the chiefe Resina, is Therabinthina, and is chiefe and better then other, and commeth out of Arabia, Iudea, Siria, Cipresse, and Affrica, and out of ỳ Ilands of the Sea: The second is Lentiscina,

and

and that is called Mastix, and this commeth out of the Iland Hedechio: ẏ third is Resine pinealis, and this is now soft now hard. Huc vsque Isidorus. And onely gumme hard or soft is called Resin. Some Resin is softe and fleeting, as Resin of Balsamus, and Terebinthina, and some is harde, as Mastix, Thus, and Mirra, and other such. And all Resin is first soft, and fleeting, and gleamie in the first wosing of the Tree, and abideth alway soft and fleeting, and waxeth harde with heat or with colde. And all Resin is good and profitable in medicine, and therefore Resin is put in noble ointmentes and medicines. Loke kinde and vertues of all Resins in their owne places.

*Additiõ. (*Resinę pituinæ, Pitch, Resina, Rosin, Resina pini, Resina Colophonia, drie Pitch, Resina arida, dried Rosen, &c.)

## Of Rubo. cap. 140.

The brãble. A Bush is called Rubus, and is thicknesse of thornes and of Briers, and of other shrubbes and prickes, when it groweth in a place together, as Isi. saith. And Rubetum, or Rubus is a name propried to a shrub, that beareth wilde Berryes, which beares eate for hunger. And the fruit thereof is first red, & spreadeth in long braunches, small, and round, & some deale thicke, growing with sharp pricks. And these braunches be pliaunt & springing, and bending in it selfe. The leaues thereof be short and cloven in the side, & some deale sharp, with smal pricks without, which be croked, and lightly prickinig. And this Rubus is full of pricks frõ the rote vp to the toppe, and the prickes therof be some deale croked downward towarde the earth, and is sharpe as teeth.

The fruit thereof is first grẽne, hard, and full sowre. And then red and somewhat sowre. And is blacke and swet at the last, when it is ripe at the full. The iuyce thereof is red, and painteth and dieth as bloud. And the fruite without is compassed with a full thin and wearish skinne, and departed asunder. And diuided as it were small dens and valleyes, & with a mannet roundnesse some deale vpright, but it is ful of moist meat within, and ful of graines, & is a medicinable tree with fruit thereof.

And this tree Rubus is cold and dry, as Platearius sayth, and Constant. sayth the same. And saith that the crop thereof is some deale sowrish, and helpeth against hot Postumes and burning, and against rednesse of eien, if the croppes of it be powned with the white of an egge, and layde therto. Also iuyce of the flaunes and of the crops therof, medled in water of barly, helpeth against the bloudy flixe. Huc vsque platearius. Of the goodnesse of the fruit therof, loke before in littera M. de moris agrestibus.

This tree groweth in barren land, and is best to close gardens and vineardes: for the thicknesse of multitude of pricks letteth and holdeth out men and beasts, that passeth forth by of entering, and receiueth hares & other such small beasts. And defendeth soules that make their neasts therein, for to ẏ intent their kind giueth pricks therto to defend it to therwith, as it were swerds. And therefore grieueth & hurteth & pricketh the hands that gather fruit thereof, and suffreth not aduersaries to come there within. And Rubus also is darke and shadowie, by reason of his thicknesse, and letteth the passing in of the Sun beame by the thicknesse thereof. And is therfore friend to Adders, & to other crẽping wormes. Therfore of Rubus, a bush, Rubeta hath the name, and is a venimous Frog, that dwelleth in bushes. Therefore it is not safetie to slepe and rest nigh such bushes, for such venimous wormes, as the master sayth in Historie super libr. Exodum.

*Additiõ. (*Of the bramble are three sorts. The great brier that is in euerye hedge beareth black beries. The long ground bryer, wheron groweth a bigger bery black, called the dew berye, which is very good to cole a hot stomack. The smal scratch brier: these briers be all medinable both leafe and fruite. There is Rubus Idæis, called the Frambays, Raspis or hinder Berrie, both redde and

white, these grow in gardens, the iuyce is good to comfort a weake stomach, and the berryes haue a swete smell: the Latines call it Crispina, Morum, Rubi, Idæi. Dodoneus in fol. 662.)

## Of Ruta. chap. 141.

REw is called Ruta, and is a medicinable herbe, and hath that name, for it is full feruent, and therof is double kinde, wilde and tame, and either is full feruent. But the wilde is more feruent then that other, as Isidore sayth, li. 17. cap. vltimo. Weesells teach that this herbe is contrary to venim, and to venimous beastes, for he eateth first Rew, and balmeth himselfe with the smell & the vertue therof, before he fighteth with the Serpent, as he sayth. And the Weesell knoweth the vertue of Rew, and eateth thereof, and fighteth afterward safely, and reuth on the Cockatrice, and slaieth him, as Plinius, Dioscorides, & Constantine saye. And Plinius praiseth this herbe in a manner wise passing al other herbes, libro. 20. cap. 27. and sayth, that the vertue thereof is hot and dry, and comforteth the stomack if it be oft dronk, and putteth a dead childe out of the wombe, and cleanseth the mother, and bringeth out filth and vncleannesse therof, and purgeth and cleanseth the mother full cleane, and wasteth the humour of Venus, and abateth in males the appetite of Venus, for it kindeleth in them complectional drincsse, and heat that hath mastrie in them, and by strength of these qualities the humour is wasted in men, that is oft the cause of the appetite of Venus seruice. And in women that be colde and moyst, it worketh the contrarie by contrarie cause. The broath of Rew abateth hard torments, and gnawing of the wombe, if it be dronke, And the herbe layed hot to the wombe in a plaister wise, cleanseth and healeth the lungs and the breast of all moystnesse and colde, that grieueth in the spirituall members. And if it be sod w̄ Oyle, it slaieth wormes of the womb. And Rew eaten raw sharpneth the sight of the eyen, and healeth and doth away the dimnesse of eyen, and staunceth and dryeth bleeding at the nose, if the iuyce therof be dropped therein. And Rew eaten or dronke, withstandeth mightely all venim and biting of venimous beasts, if it be stamped with Salt, Garlike, & Nuts. And healeth wonderfully such biting. In the eare and nose the iuyce oft dropped, purgeth the head of fleame, and helpeth them that haue the falling Euill. The broath therof helpeth and releeueth tooth ache. And bringeth Paralitike oft to feeling, and openeth the pores that were before closed. And destroieth mightely ventosity and wind in the guts, and abateth all sore ach within: and rew eaten, medled with the water of roses, and with Comin, cleanseth and healeth blearednesse & rednesse of eien. And the smell of Rew driueth and chaseth away al venimous beasts out of gardens: and is therefore planted about Sage, to driue away Serpents and Toads which loue Sage best.

(*Ruta Hortensis, and Ruta Siluestris, bearbe grace, it is called Eriphion, and the small Rue, Viperalis, in shops, Harmel: Rue is hot and dry in the third degree, the wilde Rue is stronger. These are good herbes, and serue for diuerse cures, the iuyce of Rewe dronke with wine cleereth the stomacke from venim. To annoint the bodye with the iuyce of Rew, no venimous Serpents, nor noysome flyes will either sting or bite the body: an excellent receite for those that trauaile into the hotte Indies, and other places where those are, it killeth fleas and gnats.) *Addit.

Plinius libro. 19. cap. 9. speaketh of Rewe, and sayth: That Rue woulde be sowen or set, when day and night be euen of one length, in haruest. And hate the Winter, doung, and humour, & thriueth well in drie weather. And will be nourished with ponder of stones, and with ashes. Ashes should be medled with seede thereof, to destroy the wood canker, and other wormes.

The Romanes in olde time did rew in their wine, that they dranke against venim and other euills. And vertue seminatiue of rew is in the seed, in ẏ stalk,

in

in braunches, & in rote. For the braunches & spraies therof bended downward toward the ground, taketh rote anone, & dureth not lone, and taketh friendshippe with the figge tree.

Insomuch that Rew is meete in more liking, nor thriueth better then vnder the Figge tree, or nigh thereto. Also he sayth libro. 20. That Pythagoras erred, that supposed that Rewe grieued the eyen. For Crauours, Lymnours, and Paintours eate Rew because of the eyen, and to sharpe their sight, but beware women with childe, least they eate Rewe. For such meate slayeth the childe in the wombe. Rew is giuen against seminall flure, and against the seruice of Venus, and to them that dreameth of lecherye. They that be baulmed with the iuyce of Rewe, bee not bitten with Spiders nor stong with Scorpions, with Bees, nor with Waspes, nor infected with the iuyce Cicuta, that is venim of venims. Huc vsque Plin. li. 20. cap. 14.

Acaueat, or vvarning.

Herba venenosa.

(*Cicuta, an hearbe much like our Hemlocke, but hauing smaller leaues: some vse this worde for Hemlocke. The iuyce of it through extreame cold is poison, and therefore the Athenians vsed it till men in common executions.)

*Additiõ.

## Of Saltu. chap. 141.

Woodes, Grones, Forrests, & desarts

SAltus is a wilde place, and wilde trées there growe and spring on high, as Isidore sayth libro. 14. And he sayth, libro. 17. that Saltus is high thicknesse of Trées, and hath that name, for Trees spring and rise there in height. And saltus and Silua be diuerse, for in a wode that is called Silua groweth many trees, and more short and more thicke, and nerer togethers, then in the wood that is called saltus. And in the wood that is called saltus, trees be more high and great. And so Silua is a thicke wood with short trees, and hath that name Silua, of Silen, that is a tree, for many Trees be therein hewen and felde and wasted.

And Silua, Nemus, and Lucus bee all one: and be names of woods, but Sylua receiueth of Silen, that is wideneste or

Nemus. a groue or vvood, seruing for pleasure.

walking, or of Silence, for a wode that is called Silua, is where be wilde places, wastes, and desartes, full of silence. And the Wode that is called Nemus, hath that name of Numen, that is God, for therein Ido made a mawmet, and forefashyed it in stede of God, and in wodes that be called Nemora Trees be great, and make shadowe with boughes and braunches. And the wode that is called Lucus is thicknesse of Trees, and letteth light to come to the grounde, and commeth per Antiphrasim, by contrary of Luceo, luces, to shine, and so Lucus is to bee vnderstode, as it were not shining, as Piscina is a pole or a water without Fish, as Isidore sayeth, libro 16. Then Saltus, Silua, and Nemus be wide places, waste, and desolate, that many Trees growe in without fruite, and also few hauing fruite. And those trees which be barren, and beare no manner fruit, be alway generally more and higher then that with fruit, few excepted, as Oke and Beech. In these woodes be oft wilde beastes and thiues, therein groweth hearbes, grasse, lees, and pasture, and namely medicinable hearbes in wodes be founde. In Summer woods be beautified with boughs and braunches, with hearbes and grasse. In woods is place of deceit and of hunting. For therein wilde beasts be hunted, and watches and deceites be ordeined and set of hounds and of hunters. Where is a place of hiding & of lurking: for oft in woods theues be hid, and oft in their awayts and deceits, passing men commeth and be spoiled and robbed, and oft slaine. And so for many and diuerse wayes & vncerteine, strange men oft erre and go out of the way, and take vncerteine way, and the waye that that is vnknowen, before the way that is knowen: & come oft to the place there theeues lye in awaite, & not without peril.

Therfore be oft knots made in trées and in bushes, in boughes and in braunches of Trées, in token and marke of the high way, to shew the certeine and sure way, to waifaring men, but oft ỹ theues in turning and meting of waies, change such knottes and signes, and beguyle

many

many men, and bring them out of the right way, by false tokens and signes. Birds, fowles, and Bees flye to the wood: Birdes to make neasts, and Bees to gather honnie. Birds to keepe themselues from Fowlers, and Bees to hide themselues to make honnie combes priuely in hollow trees and stocks. Also woods for thicknesse of trees be cold with shadow. And in heat of the Sun wearye wayfaring and trauailing men haue liking to haue rest, & to cole themselues in the shadow. Many woodes bee marks & meares betweene diuerse countries and lands, & departeth them a sunder. And by weuing and casting together of trees, often men keepe and defende themselues from enmyes.

*Additiõ. (*Saltus, a forrest, a lawne in a parke or forrest: a wood wherein Deere and other beasts do feed, & shadow themselues from Sunne.)

## Of Salice, chap. 143.

A Willow tree is called Salix, and hath that name Salix for it groweth sone and spurteth vpwarde after ỳ it is pight and set in a place, as Isidore sayth, libro 17. And is a pleasaunt tree and soote, and according to binding & rayling of vines, and vine braunches, as he sayth. This Tree hath no fruite, but onely seede or flowres. And it is sayde, that the seede thereof is of this vertue, that if a man drinke of it, he shall get no sonnes, but onely barren daughters. Huc vsque Isidore. lib. 17. Lib. 16. cap. 36. Plinius speaketh of the Willow, and saith, that of willowes is diuerse kinde. For some beareth long rodes and high, and waxeth great, and thereof be pearches made and railes for vines. The rindes thereof be long and thicke, and strong, white within, and greene without. And thereof bee made bondes & hopes. And though such Willowes be strong, yet they be not so pleasaunt as the lesse. And therefore they breake the sooner, when they be wouen and bended to make withye, and bonds. And so Willows be lesse and more small and pleasaunt then other, and passing pleasaunt, and be so pliaunt that they beare not, but they be made stronger with weauing and tourning, as threed is with twining. And therewith men binde Wine pipes and Tunnes for Wine. And the thirde kinde of Willowes is meane betweene the two first, both in pleasauntnesse and in quantitye. For it is more pleasaunt then the more, and more stiffe then the lesse. And the boughes bee white when the rinde is away, and plaine & smoth to handling. And thereof be made diuerse needefull thinges to housholde, as stooles, seates, paniers, and kippes. And is thicker in boughes and braunches, by plashing, shredding, and paring. And though euery Willowe bee barren of fruite, yet neuertheiesse they beare well, and be not barren of boughs and braunches: and namelye if it bee shredde and pared in due time, as in March or in Aprill, as he sayth: and hee sayth the same, libro. 17. cap. 20. Among Trees that be set and planted, willowes beare the price: and if they be cut two foote from the grounde, then they growe not on high, but spring and spread abroade, and so the maye eft sones bee shered and pared without a Ladder: and each Willowe, the moe boughes and braunches it beareth, the neerer it is to the ground: and in passing of time when the wilow is right olde, then it falleth and rotteth sone any some: and the corruption thereof beginneth within the pith, and there, oft the Willowe abideth all voide and hollowe within, though it seeme greene and faire without. Oft in the hollownesse thereof lyeth venimous wormes, as Adders and Serpents: and therefore it no safety to sleepe vnder the Willow tree. Huc vsque Plinius.

*How a man shal get baren daghters.

*siers.

And if the wilow tree be vnprofitable in fruit, yet it is full good and profitable in medicine, and is colde and drye, as it is sayde in Platearius, and hath vertue to stoppe and to binde, and to close and souder, and abate hot feauers, if the iuyce of the leaues thereof be dronke: and ponder of the rinde thereof burnt, helpeth against ỳ bloudy flixe if it be take in drink, and the same ponder healeth and closeth woundes with botches, and the same pon-

der

der dronke, and layde in a plaister without, doth away warles, and the braunches and leaues therof sprong with water, coleth the aire about feruorous men, and refresheth and comforteth them, and maketh them slepe. Hactenus Plat.

## Of Sambuca. cap. 144.

THe Elder tree is called Sambucus, or Sambuca, and is a litle softe tree. & therof is a certeine symphonie made, that is called Tibia, and Sambuca also, as Isidore sayth, libro 3. in Tractatu de Musicis instrumentis, and is a tree with long boughes, and rounde and plaine, full sounde and sad without, and full hollowe within, and full of certeine softe pith. And the leaues thereof be plaine, smoth, and fat, with heauy smell, and the flowers thereof be full white and small, with strong smell, and hath double rinde. The vtter is browne redde, and the inner is greene. And that rinde is ful moist in deede. And the iuyce thereof accordeth to medicine, and beareth flowres and fruite twice in one yeare, and that fruit is black, with horrible smel and sauour, and this is therefore vnprofitable to eate. And the elder tree is hotte and dry, and rindes, leaues, and flowres therof accord to medicine, as it is sayde in Platearius. And hath virtus Diuretica, to temper and soften, to distribute and to dawpe, and to purge fleame, and helpeth therefore against the Feauer Colde, that commeth of fleme. The iuyce therof by it selfe, or with honnie, slaieth long wormes in the wombe. The broth of the middle rinde within tempereth hardnesse of the liuer, and of the splene. And the same doth the leaues sodden in Oyle. And the barke and fruit therof sodden with Salt water, soddeth swelling of sore, if the sore be bathed therwith. The iuyce therof helpeth against the dropsie, that commeth of colde, the broth of the leaues, and of the fruite therof made in strong Wine, helpeth against Lepra, that commeth of fleame, if it be vsed. And purgeth wonderfully fleumatike humour and corrupte, & all such mourg fleume the dispersed corruption.

And wonderfull it is to se in Elder, for if the middle rinde of the stalke, or of the rote be shaued vpwarde, then it purgeth vpwarde, and if it be shaued downewarde, it purgeth downewarde, as Plinius, Dioscorides, and Platearius doe meane.

(*The common elder is hot and dry in the third degree, especially in the barke, the leaues and buddes, the tender crops or buddes sodden in broath: or Potage, doth open the belly, purgeth flegma and cholarike humours. *Additiõ.

There is also Maris Elder, called Dple or Dwarfe Plane tree, spoken of before.

The greene berryes of the common Elder tree, gathered neere the full of the Mone, and dryed, beaten to Pouder, the quantity of halfe a quarter of an Ounce put into white or remish Wine, fiue spoonefulls, dronke fasting, is a rare and speciall remedie to cure the stone Colliche, &c. He that taketh this medicine, must walke halfe an houre after the receit, and kepe good diet.)

## Of Saliunca. chap. 145.

SAliunca is a lytle herbe with sharp pyches, as Vgucion sayeth, and hath that name of saliendo, leaping. For it maketh them leap that treadeth therein: and is called therefore Thauthetape in French. For it taketh and pulleth the sole that treadeth thereon. And it seemeth that Virgil sayeth the same, and sayth, that saliunca is among reede Roses. And hereby it seemeth an herbe with a greate rote and a long, fat and softe, and full of meate: as the Parsneape, and is oft done in Electuaryes, and hath another name, and is called Eringius, and thereof springeth certeine thrue stalkes with corners, and in the toppes thereof growe certaine heads with sharpe pyches all about, as it were Speares. And groweth in dry barren lande and sandye, and some men call it Scorpio: for it stingeth him that toucheth the seed therof, as it were a Scorpion.

And libro 20. capitu. 7. Plinius sayth,

that Saliunca is a lyttle herb with thicke boughes and leaues, as they were thrusted together, and smell full well, nigh vnto Nardi spica, and cleaueth to the ground by certaine small rotes, and groweth in Pannonia in hard places and stony, and is a hot herbe and dry, and subtill in substaunce, and right tempering and softening, the rote thereof sodde in Wine, staunceth spuing, and comforteth well the stomacke, as Plinius sayth, libr. 21. cap. 10.

## Of Stacten. chap. 146.

THe dropping of the Tree Mirra is called Stacten, and is the same that Myrra is, as the Glose sayth super Genesis, the dropping of the Tree Mirra 37. and is declined Hæc stacte, huius stactes, and is founde stacten indeclinable. Haec 3. where he speaketh de odoribus, speaketh thereof and sayth, Stacten is succesum that woseth out of pressyng, and is a Rosine of Grecke. Looke before De Mirra in littera M.

## Of Storace. chap. 147.

STorax, as Isidore sayth, libro. 17. is a Tree of Arabia, and is like to a quince Tree. The braunches thereof woseth out by dewes aboute the rising of the Starre Canicula. The dropping thereof that falleth on the grounde, is not cleane, but if it be kepte with the rinde of the same. And the dropping that cleaueth to the sprigs and brayes is white and cleane: and is first made browne redde, by heate of the Sunne. And some manner kinde thereof is called Calamites, and is fat and moyst, and full of Rosen. And thereof commeth swete lycour, as it were honnye, with good smell and merrie, and is fastened together and hath the same name. For the Greekes call a drop stirian: and storax in Grecke, is called storax in Latine, as Isidore sayth. And the Glose super Eccle. ca. 23. sayth the same.

Also Storax is the dropping of the Tree Stirax, and is right vertuous in medicine. For it is (as Dioscorides saith, Platearius) hotte and dry in the thirde degree, and hath vertue to draw. And thereof is three manner kindes: one is called Calamites, and is good, and the first that droppeth out of the Tree and woseth: and the other is called Storax, and is redde, and commeth out and drappeth after the first, and is more pure. The third is Storax redde in coulour, softe and fleeting, swete in smell, sowrish in sauour, mixed and great in quantitye, and maye be departed and made roughe with handeling and kneding in the hande: and that that hath swete sauour, is feyned: And what is feined, is knowen. For if it be olde, it falleth to Pouder while it is tourned and wonde, and kneade in the hand, and falleth in peces. And if it be fresshe and newe, it wareth some moyst, and cleaueth not full fast to the hand, and hath more swetnesse then it should, the softe and fleeting is not feined.

Among these three manner kindes, Calamita is of much vertue, and comforteth wonderfully the braine. Fumositie thereof staunceth all manner running of reume. And a plaister thereof made, cleanseth the gummes: and fastneth and strengtheth wagging of teth, and commaundeth menstrual blood, and helpeth well against coughing and hoarsnesse: and good Storax is put in bylls, and kepte against fittes, wheles, and pimples of the head, and against many other passions and euills. But vsque Dioscorides & Platearius. The fumositie of Storax purgeth the ayre that is corrupt, and driueth awaye all pestilentiall vapour and fumositie, as Isidore sayth.

(*Storax, a swete incense of Cam, whereof is made Styrax liquida, a strong smelling moysture.) *Additio.

## Of Sicomoro. chap. 148.

SIcomorus is a nise Figge Tree, lyke in leaues to the tree that is called Morus, and holdeth the sykernesse of a figge tree in other things, as the Author sayeth in Historie, libro. 17. Sicomorus and Morus be Rosines of Grecke.

And

And Sicomorus hath that name, for it is lyke in leanes to the tre that is called Morus. And this tre is called Celsa among Latines: and is much higher and greater then the tre that is called Morus. Or elle as other men meane, it hath ꝑ name Sicomorus of sile, that is a figge tre, and Morus, that is folly or nisenesse, as it were a fole, or a nice figge tre, as the Glose saith super Lu. 19. And Dioſc. meaneth, that Sicomorus is a wild fig tre, and beareth certeine swete fruite, that is neuer ripe at the full, as it fareth of the tre that is called Caprificus, as Plinius saith, lib. 15. cap. 19. The wilde figge tre ripeth neuer: but some men eate such fruit, and so Dioſcorides sayth, that if the Sicomorus be beaten with a stone, it sweateth and woseth out dropping; as it were Gumme, and that is medicinable, for it sucketh venimous biting; if it be dronke, and abateth swelling of the splene, and doth away the ach of the stomacke.

*Additiõ. (*Sicomorus is a great tre, like to the Mulbery tre, the fruite lyke a wilde fig, the fruit groweth forth of the stocke, or braunch close by the maine wode. This tre groweth in Aegypt, and in Alkaire among the Turkes. Reade Matheolus, &c.)

## Of spina. cap. 149.

A Thorne is called Spina, and is a tre with sharpe pricke, and is as it were armed with prickes against wrongs of them that touch it, as Isid. saith. And by likenesse thereof the ridge bone is called spina. For the toynts of the bones in the ridge bone, be sharp as a thorne: and properly to speake, spina, the thorne, is the pricke that groweth out of the thorne or of hearbs & trees with pricks, & the prick springeth out of the stocke or of the stalk, & is great nert to the tre & stalk, & sharp outward at the point. Thou maist finde the cause therof before in the same booke, where it is treated of trees, and of disposition of trees in generall.

There it is sayde, that it is not the intent of kind, that trees be sharpe with prickes and thornes: But it happeneth and commeth of vnfatnesse and vnsadnesse of the tree, by the which colde humour is drawen that is but lyttle todde. And is drawen and passeth by pores and hoales outwarde, and is hardned by heat of the Sunne, and made a thorne or a pricke, and is made small and sharpe at the ende for scarcitie of matter. And sometime is sharpe, and some deale bending, as it fareth in briers and rose trees, sometime the point is areared vpright, as it were in Dartes. Oft growing of thornes, is token of barren land and vntilled. And it is as it were a generall rule, that all shrubs and trees with many thornes and prickes bee wounde and wreathed togethers, and compassed and succoured and defended each with other, and fight against them that they touch, and wounde theyr handes, and none of them hurteth other. And for thicknesse it letteth the comming of the Sun beames and of the dew of heauen, to things that be there vnder. And therefore that which is sowen nigh, or among thornes, thriueth not commonlye. Often handes and feete bee wounded with pricking of thornes, and the ach ceaseth not till the thorne be all taken out of the places that be hurt. And for sharpnesse and pricking vnneth thornes be feld or plucked out of the ground without hooke, Bill, Patock, or some other edged tole. And when they be felde or rooted vp, they be bounde in Fagots and in heapes, and burnt in Ouens and in Furnaſes.

Also among thornes often be flowers seene, and also much fruit, but thornes be not softned by softnesse of flowres, but when flowres and leanes fall, thornes abide and be more harde. And for thornes be kindly dry, they be same kindled in the fire, and giue a strong ley, and sparkleth and cracketh, & maketh much noise: and some after they be brought all to naught, as the Glose saith super Eccle. 7. The laughing of soles, is as the cracking of thornes vnder a pot, and that is a vaine thing. Ecclesiastes. 2.

But thornes be not vnprofitable, but they bee good and profitable to manye manner thes. For of thornes men make hedges and pauises, with which men de-

fend and succour themselues and their owne. And thorne beareth manye good fruits, and defendeth the fruit. Loke before de Rubo in littera R.

## Of Lignis Sethim. chap.150.

CErtaine trées be called Ligna Sithem, and such Trées haue many prickes, and bée light and rotteth not, and bée lyke to the white thorne, and bée called Acharitis in Greéke, as it is sayde vpon Exodus.25. There it is sayde, that Sethim is a name of an hill and of a Countrie, and of a trée, that is lyke to white thorne in leaues. And is a most lyghtest Trée, and rotteth not nor burneth: therefore it is sayd in Aurora.

Ligna Sethim torpent nulla putredine, iustos
Signant in cœlum qui sine fine nitant.

The trée of Sethim sayleth with no rotting, and betokeneth right full men in heauen, that shine without ende. And they bée called thornes of Sethim: for by might and vertue, and paines and torments men come to the Starres of God, as Dioscorides and Plinius meane. And the vertue therof stoppeth and bindeth, and staunch eth blood. The leaues therof be rough and whitish, with thorns and prickes, and hath purple flowres and long braunches, of the greatnesse of a finger, and hath in the top of the bough smal heads with prickes and thornes, and full of rounde séede. And the séede dronken, succoureth and helpeth rotted members.

*Additiõ.

(*Setim, a trée lyke a white thorne, which doth neuer rot, whereof was much of the timber in Salomons Temple.)

## Of sentice. chap.151.

Heath.

SEntix is a manner trée or an heath with rough leaues, and fatte and clone, as Eruca. And hath braunches of two cubites long, and hath that name Sentix of the place that it groweth in. For they growe among harde thinges, and be not tilled, as thornes doe, as Isidore sayth. And hath heads as a rough Thistle, and the rote thereof is redde, long, and fat, and is medicinable, and helpeth sores of burning and of scalding, as Dioscorides sayth. And helpeth against inward stopping of veines.

## Of sepe. chap.152.

A Hedge is called sepes, and sepes is declined, sepes, pis, and is a manner closing of briers, of thornes, and trées made. The soules and stalkes be pight in the grounde, and there about bée wreathed, wouen, and wounde thornes and roddes. And so houses and Corne be succoured and defended by strength of the hedge. And is declined hæc sepes, huius sepis. Thereof is mention made Ecc. 36. where no hedge is, possession is destroyed.

Also about hedges lurketh and darketh venimous wormes, Frogges, Serpents, and Adders: And so of this Noune Sepes, commeth this Nouns seps, and is a name of a venimous Adder, that is so venimous, that the venimme destroyeth not onely the bodye, but also it wasteth and destroyeth the boanes: and so sayth Lucanus. And meaneth, that this Adder destroyeth bodye and boanes, &c. And therefore it is perilous to slepe vnder hedges, for dreade of venimous beasts, that lurke there. Hedges stand in great heate, and sayle some except they be renewed, and while they kéepe and saue other things, they stande in the heate of the Sunne, and bée wasted themselues some and some: and at the last they bée rotted with drynesse, and burnt in the fire. Of sepes, an hedge, or of this verbe sepio, sepis, that is to vnderstand close, commeth this Noune septum, that is a place closed about. It is sayde, Intra septum templi, that is to vnderstande, within the closing or the clausure of the Temple.

## Of sude. chap.153.

SVdes, sudis, is an heisaule or a stake sharped at the end, and this Noune Sudes commeth of suo, is, to sow. For an hedge seemeth as it were sowen with such soules and stakes, for such soules and stakes be cleansed or they be pight in the ground: and the faster they bee pight in the ground & more strongly wouen and wound with rods, the more strong is the hedge. And Sudes is feminine gender, & declined hæc Sudes, hurus sudis, as Hugo sayth, and Ouidius Methamor. dicit, Que comuncta est humeris ceruix sude figitur combusta, &c.

## Of siliqua. chap. 154.

A Codde and an husk is called siliqua, and is a void thing of Codware, as it were Balthis, or a bladder blowen, and charyeth more then it feedeth and nourisheth, as the Glose saith super Lu. 15. and Hugo sayth, that siliqua is the codde of all manner codware and purging, with the which Swine be fed. And Isidore saith, lib. 17. that Silique that is shortned among Latines, and is called Siliquam, had such a name among the Grekes, for it is a tree, & the fruit therof is swete, and a tree is called Xilon among them, and swete is called Liquon among them. And to this sentence accordeth Plinius, lib. 9. cap. 24. There he saieth, that fruit of Siliqua is swete, and a finger long, and an inch broade, and the skinne thereof is eaten. And sayth there, libro. 13. cap. 9. that some men saide, that it is a figge of Aegypt, but that is open errour, for it groweth not in Aegipt, but in Syria.

## Of sinape. chap. 155.

Mustarde seede, or Mustart seede.

SEnuie is called Sinapis, and hath that name of Syn, and Napus a Nepe, for it is like to a Nepe in leaues, as Isi. sayth li. 17. And li. 20. cap. 24. Plinius speaketh of Senuey & saith, y among hearbes that Pythagoras praiseth, it is sayde, that hee gaue to Senuey the first & chiefe praising, and sayth, that among hearbes Senuye beareth the price: And it is hot and drye in the fourth degree, and wasteth and purgeth thicke humours and gleamie. And healeth smiting of serpents and of Scorpions, and ouercommeth venime of the Scorpions, and abateth teth ach, and palseth to the braine, and comforteth it wonderfully, and breaketh the stone, & commaundeth menstruall bloud, and exciteth appetite, and helpeth them that haue the falling euill, and healeth the dropsie, and helpeth them that haue Litargie, the sleeping euill, and helpeth them full greatly: and cleanseth the haire, and letteth the falling thereof: and doth away tinkling and ringing of the eare, and wipeth away dimnesse of eyen, and smootheth roughnesse of the lippes, and helpeth Paralitik men: for it openeth the pores, and tempereth and consumeth and wasteth the humour that lareth and smiteth sinewes togethers, and taketh awaie the palsie.

Plinius rehearseth this praising and many other, and saith, that the most vertue thereof is in the seed and the seede is lesse in quantitie, and most in might and in vertue: For the seede heateth and openeth, consumeth and wasteth and multiplieth it selfe. Of one little grayne commeth a right great plant, and springeth and spreadeth greatly in branches, flowers, and seed. The seed thereof groweth in certaine small cods, euenlong and round, and is kept by defence of those cods vntill they be ripe. The flowres thereof be full yeolow, with good smell. And though all the hearbe in substance be kene & fervent, yet Bees loue best the flowers, and haunt them as Plinius sayth. Neuertheless Bees touch neuer flowers of Diue. And Plinius sayth, li. 20. ca. 12. that sennie multiplieth so it selfe, that where it is once sowen, vnneth the place may be deliuered thereof. And there it falleth once, it wareth greene, and springeth anone, as he sayth. lib. 19. cap. 9.

(*Sennie brused and ground with vineger, is a wholesome sauce, meete to be eaten, with hard and grose meates, either flesh or fish, it helpeth digestion, & is good for the stomack, to warme the same, and to prouoke appetite.) *Additio.

## Of semine.cap.156.

SEede is called Semen, and is sowen in fieldes to bring forth fruite, though the seminall humour of beastes is called Semen by a manner appropriation, as Isidore sayeth: and Semestre is the sede of corne, when it is sowing time, and was called of manye men the Goddesse or the Lady of sowing: And Seminarium is the beginning of euerye thing, or a vessell that sede is put in for to sowe: But Sementum is profite and winning that commeth of the sede, as Hugo sayth. Hereof ber bearses difference in Grecismo, that meane that seminall humour of beasts is called Semen, and grains of corne that ber sowen in the fielde is called Sementis properly, and Sementinum. And Seminum is the well and beginning of things. And as Plinius libro.8.and.24.cap. sayeth, Sede is good kepte one yeare, or two, or three: and is little worth that is kepte longer time: and the grain that is lowest in the threshing floure is best to sed, & is best sed, for it is heauyest: & that is best, that is most heauie, and most white within. And by qualytie of the land, sede shall be sowen thicke or thinne, sone or late, for it must be sowen sone in moyst lande, least the sede rotteth with raine: and late in drye lande, that raine come sone thereafter, least the sede lye long drye, and vanish, and ber lost. And lesse sede shall ber sowen in fat land, and most in leane land. For in fat land it groweth full fast, and destroyeth it selfe: and one sede ouerfetteth another at the last by greate multiplication of it selfe. And sede that is sowen sone, shall ware thicker then the sede that is late sowen. For late sede shall be thinne, least it dry for thicknesse: and it is cunning to sow euen lyke thicke. For the hand shall accorde with the stepping, and passe away forth with the right sote: and sede shall not ber changed out of colde place into hot, neither againewarde. For nothing shall ber commanded into the contrary. Of sede sowen in leane land commeth thin strawe and small eares, sometime boide: and in fat fields, of one rote of sed commeth a cluster of stalks: and in Harvest, when the day and the night ber lyke long, the time is contrarye to sede time, and also in springing time. And men shall not sow in full yeare frost: and that is sayth: for the winter sede is sowen before the yeare frost, and breaketh and springeth the seauenth day. But after the frost, vneth it springeth within 40. daies, Huc vsque Plinius, ca.20. Then sede is small graine and roumde, and hath in it selfe vertue to multiply and to saue kinde therof: And when it is sowen, it swelleth by humour of the earth closed within, ỳ tempereth & maketh subtill the humour and the earth all about. And bringeth it & draweth it to temperatnesse of ỳ grains: and so the graine wareth soft and great: and so the small skin of the sed cleaueth and the burgening springeth out lyttle and lyttle: and the rotes be pight downward in the ground by the which rotes the burgening sede draweth alwaye to it selfe feding and nourishing, and openeth at the last priuelye the earth: and thereof springeth stalkes, twigges, flowers, fruit, and sede. And though the sede ỳ is sowen, be right little: yet therof commeth a right great thing and an huge. Fooles account sede lost when it is sowen: nevertheless in better wise it is not kept then by sowing. Also in the sede is the vertue seminall, and kinde heat worketh therein. And humour of nourishing and of feding is drawne thereto by vertue of heate. To feding and growing of the sed commeth the stalks, and of the stalke commeth the eare that is called Spica, and hath that name of Spiculo, a dart or an eile, as Isidore sayeth, libro 17. For in the eares groweth many eiles that be sharpe as dartes. Kinde maketh eyles in the corne eares, to be succour and armour against sodeine reises & biting of small birds and wormes, as Isidore sayth. After diuerse kindes of sedes the eare is diuerse in figure and shape. For sometime the eare is broad, as it fareth in Barlye, & sometime foure edged, as it fareth in Wheate, and is sometime round, as Plinius sayeth and Aristotle also.

Also the eare is in the toppe of the stalke compassed all about with small skinnes and hulls, and therein the seede is nourished as it were in the mother, and kept and saued until it be ripe: and such hulls springing out first with the graine be cloued, and cleaueth afterward some and some, and the graine swelleth and wareth great, and namely in wheat, as it is sayd super libro Aristotelis de plantis. And generally in the beginning by working and rearing of heate, the heads of corne eares be aroured vpward, but whē it ripeth, then it bēdeth somwhat downwarde by heauynesse and weight of the graines. And while eares bē grene, they bē sometime sprong and corrupte with corrupt aire and dewe, and taketh as it were rust thereof: and ripeth the better, if they be sprong with conenable dewe and raine, and haue dewe heat of heauen. And moysture of dew sufficeth not the graines to fall out of the hulls, as Plinius sayth, libr. 17. And Constantine, Isaac, and Albumazar meane the same. By goodnesse of the land the goodnesse of the eare is knowen: for in good and fat ground groweth good eare in great quantitie, and fruitfull of graines, and in dry lande and leane againeward, as Plinius sayth.

## Of stipula, cap. 157.

STubble is called Stipula, & hath that name of burning, as it were a thing burnt, for when the corne is ripe and gathered, the stubble is burnt, that the field may be eared, as Isid. saith, li. 17. Or else it hath that name, as Hugo saith, of Stipo, as to beset and compasse. And Stipula is properly that strawe with leaues & hosen, that is left in the fielde after that repers haue reped the corne with hoks, and gathered it home.

And many men gather this stubble, that is apt to many diuers vses: for some men thetch houses therewith, and some feedeth beasts therewith in stede of strawe and fodder. And some maketh fire therwith, and baketh bread therewith, and eateth meate, as Plinius sayth, libro. 18. cap. 30. Loke before in Palea, in littera P. Stubble is a little thing, hollowe and dry, and is full sone sette on fire, and with blowing of winde, as he sayeth.

## Of simila, chap. 158.

THe flowre of wheat meale is called Simila, & is chefe meale of wheate, most cleane, delicate, & liking. Therof is bread made for noble men of renowne, & that bread is properly called Similago, & is the flowre of most smallest meale, most cleane, & most white & soft: and accordeth to many meates, & also to medicines. Loke before de farina in littera F, & de polenta in littera P.

SIMILA

Mächuet.

## Of scopa, chap. 159

SCopa is a tree, and hath that name of scopando, spewing, that commeth of scopis, or scopo, pas, and is to vnderstand, cleanse or purge: for therwith houses be swept and cleansed, as Isid. sayth, lib. 17. And many call the tree Birch, & hath light leaues, as the Alpe. For the leaues therof be full thin and full light, and moueth and quaketh with a right soft blast of winde. And hath many hard twigs and braunches with knots, and therewith often children be chastised and beaten on the bare buttockes & loines. And of the boughs and branches therof be besomes made to swepe and to cleanse houses of dust, and of other vncleannesse: and beareth seed that is vaid, as it were like huskes or voide coddes, and wilde men of woods and Forestes vseth that seede in stede of bread. And this tree hath much sowre iuyce, & somewhat biting. And men vse therefore in springing time and harueste to smite the rindes, and to gather the humoure that commeth out therof, & drinke it in stede of Wine. And such drinke quencheth thirst, and breedeth much swelling, as he telleth, but it nourisheth not, nor maketh men dronke. Also ye same iuyce kept long in a vessell vnder dung, and chafed with the heate of the Sun, corrupteth & rotteth, & turneth into fatnesse, & so it is made an ointment, & by bathing of fire many mē draw out therof as it were pitch

Besomes, & broomes.

By this name Scopa, of such a tre the late Writers make no mencion.

And though it be right blacke and stinking, yet it is nedefull to many diuers vses. Therefore wilde wod men, in desert vle the sæde therof, and the iuyce in sted of corne and of wine, and of Oliue, as Plinius saith libro 15. treating of iuyce of træs.

*Additiõ. (*In the boke tituled the Kalender of mies, there is in Macedonia, a notable Citie, in the which thre sorts of people inhabit, which at this day is called Scopia, thre dayes iournie from Thessalonica, Turkes, Iewes, & Christians: the greatest companies, are Turkes. This Citie standeth not farre from the mount Olympus, &c. Munster in lib. 4. folio. 931.)

## Of Stupa. cap. 160.

HArdes is called stupa, & is the clensing of hempe or of flere, and men in olde time called it stupa, as it were stopping or porring: for therwith chins and clyftes of ships be stopped and porred. Therefore they that aray it to that craft, and make it ready therto, be called Stipulatores, as Isido. sayth libr. 20. Vbi agit de lanis. For with much braking, heckling and rubbing, Hardes, be departed from the substance of hempe & of flere, and is great when it is departed, and more knottie, short and rough, & is therefore not full able to be spun for thræd therof to be made: nevertheless thereof is thræd spun, that is full great, uneuen and full of knobbes, and therof be made bondes and bindings, and matches for candles, for it is full drie, and taketh sone fire and burneth, and so when it is kindled, it falleth sodainly into ashes, and therof commeth when it is quenched, bitter smoake, that grieueth both the eyen and the nose, and is good & profitable to medicine, when it is well wrought and purged of stalkes, and is good to dry and to heale woundes, and to ease burning and scalding, and to abate swelling of eyen, as Plinius sayeth. lib. 20. cap. 10.

Strippers of hempe

## ¶Of Taxo. cap. 161.

AThe Ewe tre is called Taxus, and is a tre with venime and poyson, and is a strong tre and an high, with great bowghes pryant and long; of the which the Parthes make bowes, as Iuo. saith, li. 17. The Poet speaketh therof & sayeth that such tres are burnt, and bowes made therof. The shadowe therof is grieuous, and slayeth such as slepe therunder. The iuyce therof is ful laxatiue, the substaunce therof kepeth the euill that is called Ignis Greeus, that it shall not quench, as Dioscorides affirmeth and sayth.

(*The Yew tre is a salt wod, wher of, because of the toughnesse, bowes are made for Archers. The Ewe or Yew, is altogether venemous, and against mans nature. The birdes that eate the redde berryes, either dye, or cast their fethers.) *Additio.

## ¶Of Tabula. ca. 162.

A Bord is called Tabula, and hath the name of Teneo, to holde: and Tabula is in one signification a meat bord, and namely of rich men, as it wer Tenebula, holding mosells, for they holde mosells and vessell, that be set therupon: and is areared and set upon fete, and compassed with a lyst about. And in another manner, Tabula is a plaieng bord, that men play on at the Dice, and other games: & this maner of Table is double, and arayed with diuers colours. In the third manner it is a thin planke and plaine, and therein be letters writ with colours, and sometime small shingles be plained, and made some deale bolow in either side, and be craftely ioyned togethers, and filled full of ware, blacke, greene or red, to write therein. And such tables be called Tabulæ, for they hold letters that are writen therin. And the more plaine & tre is that they be made of, and the more hard & smoth, the better the Tables be.

In another manner, this name Tabula commeth of Tegendo, as it wer a heling or a covering, and is a long shingle and broad, clone with an axe or with

a salve, and such a bourde is needefull to
couering of houses, for of such bourds be
tables made, and other buildings crafte-
ly arayed, and be disposed sometime in
fighting, with many manner crafte and
Ingines. wonderfull, and that after many maner
casting, hewing, denting, and plaining:
that such tables and bourds may be euen
and well ioyned. Bourds and tables gar-
nish houses, neuertheleſſe when they bée
Planckes. set in soler floores, they serue all men &
beasts that be therein, and be troden of
all men and beasts that come therein, &
haue gyests or beames lyke farre asun-
der, and be fastened thereto, and defend-
ed therewith, that they bende not nor
croke too sone, when they be ouerset &
pressed with stones and other heauye
things laid on them. Then they be dres-
sed, hewed and plained, and made conue-
nable to die of the ships, of bridges, of
hulks, and coffers, and many other nede-
full things of buylding. Also in shippes
mariners flye to a bourd, and be ofte sa-
ued in perill.

## ¶Of Trabe. cap. 163.

A Beame and also a gyest is called
Trabes, and is a tree that stretcheth
thwart ouer an house, and toucheth the
walls in either ende, and holdeth them
vp, that they fall not for great highnes,
neither for leuieng, and is declined hæc
Trabs vel Trabes, and hath that name
of Trabo, that is to drawe or to reach,
for they reach from one wal to another,
and are ioyned and sticked therein, as
Hugo saith.

And it needeth that a gyest & a beame
be long, strong, and great, and namely
in the middle, lest they bend & were erw-
ked, if that they be to small in the mid-
dle, and so for dread of bending and of
croking, ofte it needeth to vnderset them
with posts or pillers, for such a thwarte
ouer tree, set in that wise, needeth to bée
vnderset for succour, that they maye bée
the better held vp, & beare heauy things
that be laid therevpon.

## ¶Of Terebinto. chap. 164.

TErebinthus (as Isid. saith li. 17.) is a
tree that sweateth Rosin, and is
better than all the other, and the Rosin
thereof is called Terebintina, & is right
medicinable: for as Dios. saith, ỹ leaues
thereof, fruite, rindes and séede be sow-
rish, and they are gathered as bushye as
the ashes thereof, and be contrary to ve-
nemous biting. The good Rosin thereof
is cleane and bright, and clere, with
good sauor and red colour, and hath ver-
tue to temper and moyst, to laxe and to
ripe, and is therefore good against hard
postumes and other gatherings, that bée
in the head, and in the members. And
Plin. lib. 14. cap. 7. speaketh of this tree
Terebintus, and saith, that in Siria is
Terebintus, and thereof is double kind,
as the male, and that is without fruite:
and female, and that is double: That
one hath red fruite of the greatnesse of
a Fetche, and that other hath pale fruite
of the greatnesse of a beane, & the fruite
hath a merry smell, and is fat in hand-
ling and touching, and with much Ro-
sin, and is in Siria a great tree, and the
matter thereof is right soft and durable.
And when they were blacke and shine
for age, then the leaues be thicke, & haue
some manner eeds, and therof commeth
certaine beastes as it were Gnats, that
gnawe and pearceth the rindes, and so
when the rinde is pearced, thereof wo-
seth and springeth drops of Rosin. Also
lib. 24. cap. 6. Plinius saith, that the rote
of this tree Terebintus and leaues sod-
den in wine, comforteth the stomacke, &
helpeth against head ache. Terebintina,
that smelleth best, pleseth, both of Siria,
and of Cipresse, that is pure, bright,
and whitish, with a manner of redneſſe
and thicke: and that that groweth in
Mountaynes, pourgeth and healeth
woundes better then that that groweth
in fieldes.

(*The Turpentine tree groweth in *Additiõ.
Syria, especially about Damascus.
The fruite is hotte and drye, prouo-
keth vrine, and stirreth vp slothlye
lust, &c.)

¶Of

## ¶Of Thina. cap.165.

THina be certain trées moſt pretious, as it were Hebenus, and thereof Salomon made ſteires and gréces & poſts in the houſe of our Lord, and ſo ſayeth the Gloſe. 4. Reg. ca. 10. vpon that place, a woman brought out of Ophir, vel Ephir, timber of the trées Thina. And theſe trées Thina rot not, and alſo they haue prickes as a white thorne, and are round and white, and full clére as a glaſſe, or as the nayls of the hand, & ſo therein be images ſéene, as it were in the mälle, and theſe trées burne not in fire, nor ſoften in water, as the trée Sithim doth not. And many men ſuppoſe, that the trées Sithim and Thina, be one manner trée.

## ¶Of Tirſo. cap.166.

THe middle ſtalke of an hearbe or of a trée is called Tirſus, and hath that name, for it riſeth out of the earth, and ſpringeth vpward, as Papias ſaith. And is the ouermoſt part of a plant, tender, moſt gréene, and moſt ſofte and fayre, & moſt farre from the earth, and nerte to heauen, moſt ſprong with the deaw of heauen, and is moſt full of leaues, & tender bowghes and braunches: for in the ſtalkes is moſt vertue of hearbes.

## ¶Of Tignis. cap.167.

ROofe of trées is called Tigna, & are trées areared and ſtretched from the walls vp to the top of the houſe, & beare vp the couering thereof, and ſtand wide beneath, and come togethers vpwards, & ſo they nigh nérer and nérer, and are ioyned either to other in the top of the houſe, & haue that name Tigna of Tegendo, healing, or of Tegula, ſlate, or ſhingle, or laths, for it holdeth vp heling ſlate, ſhingles, & laths: the lath is long & ſomwhat broad, and plaine and thin, and is nayled thwart ouer to the rafters, and thereon hang ſlates, tile and ſhingles.

Rafters.

The rafters be ſtrong and ſquare and hewen plaine, and be ſtrong and great toward the walls, and ſmaller and leſſe ſtrong vpward toward the top, and be charged without with ſlate and tile, or ſtraw & thatch, and be made faire within with faire gyeſſe and bandes, and are faſt ioyned therein, and be called Laquearia, that be bandes ioyned to the rafters to make faire houſes & chambers with in, and he that arayeth the roſe with rafters, is called Tignarius, as Papias ſayeth.

## ¶Of Tritico. cap.168.

WHeate is called Triticum, and hath that name of Tritura, threſhing or treading: for it is threſhed or trodde to haue the moſt pure in ꝯ barnes or garners. Or it hath that name, for ꝯ graine therof is ground or ſtamped and brayed that it may be able to be eaten, as Iſid. ſaith libr. 17. And of wheate is double kinde, one manner kind is red without, and ſharpe at either ende, cloſen in the ſide, and is moſt white within, and beauie in waight, & that manner of wheate is beſt, as Plinius ſaith.

The other manner wheate is yeolow without, and cléere and white within, and is light and not eaſely broken. Of generall properties of wheate, looke before in litera F. de Frumento. Iſaac teacheth and ſheweth in Dietis, that wheate is diuers by diuerſity of ground and ſoyle, that it is ſowen and groweth in: for in ſuch land that is fat and wel dounged, groweth fat ranke wheate and beauie of weight, and alſo maze nutritiue and nouriſhing, than is the wheate that groweth in leane land and alſo dry. And ſo the goodneſſe of wheate is knowen by goodneſſe of the ground and land that it groweth in, and againward. Alſo wheate taketh diuerſitie of diuerſities of time, for wheate that groweth in moderate time, is perfect in qualytie & quantitie, and is full of meale and of floure, with right little bran, and nouriſheth at the beſt: and wheate that ſpringeth in immoderate and vneaſie weather and time, is vnperfect.

Alſo wheat is diuers, for ſome is old and ſome is new, & ſome is in ꝯ meane: for when it is olde and kept long time,

it

it is tw dȝye and hard to defye, & nourisheth but little, and then the superfluitie of moysture thereof is sone forȝrced & abateth by heate of aire, and new wheat that is kept but a little time, for superfluitie of moysture and of gleimie earth, is moist and gleimy, salt and hard to defie, and bredeth swelling and ventositie and hurling and kurling in the woombe, and wheate that is meane betweene the new and the olde, betweene tw moyst & dȝye is temperate, and is therefore the better, and nourisheth the more, for when the accidentall moysture is waked, heat of the ayre tempereth somewhat þ superfluous accidentall moysture. And therefore such wheate is the better, and nourisheth the better, and is well digested, & leseth gleiminesse and thicknesse of earth, and as Isaac saith, wheate is hot and temperate betweene moyst and dry, but bread thereof is the more hot, because of heat of the fire and of baking, for the hote heate thereof is strengthened by accidentall heate of the fire. Also wheate hath this propertie, that it nourisheth better than all other greines, and that because of likenesse of mans complection, as he saieth. Also wheate by drinesse cleanseth and watereth, and therefore layde of the meale therof, cleanseth and pourgeth the breast and the lunges, and so doth Tisanum made of wheate, as Tisanum made of barly, for it cleenseth more than Tisanum made of barly, and helpeth against the cough and the bloudye flire. Also wheate sodde with Dyle, and laide upon an hard postume dissolueth it. Also wheate sod with iuyce of rue, and dissolueth any softnesse running and kurding of milke, if the breast and teates be bathed therewith. Also wheate tempered with the iuyce of Henbane, and layed to the sinewes, letteth euill humours, that they shal not fall downward. Also greins of wheate thewed, helpeth against the biting of a wood hound, for it draweth out the venime, as he saith.

Also of wheat is made dyte that helpeth in vremie things, and namely in the coung, and the teates wet and dȝye, and shingles, if it be well froted with a rough cloth: and that is done, for the bertue of Dyle shoulde the better enter. Also bran of wheate, dȝyeth and cleanseth more than doth the meale thereof: but the bran nourisheth little or els right nought. Also as he saith, wheate fresh and new nourisheth but little, and bredeth fleame and swelling when it is eaten raiwe, and also ache in the sides, hurlyng and kurlyng, and is sone rotted, & therefore often long wormes and other wormes in the woombe be gendered of such meate: and wheate rosted nourisheth more, and bredeth lesse ventosity, and stoppeth sone, and bindeth, and is most grienous, and bredeth swellyng and gleimie humour, when it is sod in water. Hucusque Isaac in Dietis.

## ¶Of Tisana. cap. 169.

Tisana, as the Glose saieth super 2. Reg. 4. is barley dyson, stamped in a morter and shaled, and thereof is made that, that accordeth to them that be temperate. Also of Tisana such barley is drinke made that is good to them þ haue the feuers and other hot euills. Also before De Ordeo in litera O. It abateth and changeth heat, and quencheth thirst, and is declyned Hæc Tisana, hujus Tisanæ, and the middle sillable is long: & thereof Alexander Nequam speaketh, and saith in this manner.

Cortice nudato, Tisanas Ordea dicas.

His meaning is that Tisana is called Barley shaled, and thereof is made a drinke called Tisanum, as Isaac saieth in Dietis.

## ¶Of Tribulo. cap. 170.

A Brier is called Tribulus, and is a shrub with prickes, is more softe than a tree, and more hard than an herb: and thereof is double kinde, the more that groweth by hedges, as Plin. saith libro 21. cap. 16.

The brier is an hard thing, that groweth about closing of townes, & springeth upward on high, but when it lacketh strength to stretche upwarde, then it bendeth downwardes to the grounde,

and

and hath many teeth, and sharpe pricks, and euery braunch thereof from ỳ crop to the rote is full, and succoured with sharpe prickes.

The other manner brier is lesse, & groweth in moyes and in fieldes, and is lesse in length and in greatnesse, than is the moze brier, and hath smal leanes and round stalkes tender and red, spredde by the ground all full of sharpe pricks, and beareth white blossomes, and the fruite thereof is first greene, and afterward red and blacke at the last. Serpents, Adders and toades love this fruite, and therefore it is not good for men to eate such fruite, and who that will eate thereof, shall chuse that fruit, that is most high from the ground, and is not to ripe, but whole and sound, and not touched neyther bitten nor gnawen with flyes, nor with other wormes.

The brier that groweth in fielde, as Plinius saith, is enimie to ploughes and to fruite, and is quicke and sharpe, and multiplieth it selfe swiftly, and may vneth be destroyed in fieldes ỳ they growe in, and therefore it destroyeth and vnfetteth corne, and hurteth sore fete, legs, and handes of them that passe thereby, & touch it, and maketh oft sote men stumble and fall, and renteth mens cloathes, and gathereth off woll from sheepe that goe in lese thereby: and therefore this nowne Tribulus commeth of Tribulando, grieuing and working woe: for it grieueth them that commeth ther nigh and doth them much woe.

## ¶Of Thimo. cap. 171.

THimus, is an hearbe with good sauour, & Virgil speaketh so thereof, & sayth, that swete bonie sauoureth of it. The flowre thereof is called Epithymum, and is a medicinable flowre, and cleanseth and purgeth melancholy and fleme, and helpeth therefore against the sickenesse called the Quartane, and against diuers and manye other melancholicke euills, and grieuous passions.

*Additio. (*Thimum Cretícum, Thimum durius, Time of Candie, & common time.

It is hot and drye in the third degree, a medicinable hearbe.

## ¶Of Thimiamate. cap. 172.

THimiama is a certaine confection most preciously ordained and made of Onice and of stacten, of Galbanus, and of Thus, as it is sayd, Exod. cap. 30. And hath that name Thimiama of a good smelling hearbe that is called Thimos, for it smelleth swetly as Thimus doth, as Isidore saith libro. 4. where he treateth of odours and smells, and such confections should not be made to mans vse: for our Lord bad and commaunded that such confection should be offered in the Temple, vpon the Altar of Thimiama.

(*Thimiama, a swete perfume, or odoriferous sauour made of hearbes.) *Additio.

## ¶Of Thure, cap. 173.

THus Frankencense, is the name of a tree, called Abies Firre, and of the gum that woseth and commeth out ther of. Isidore lib. 17. speaketh thereof and sayth, that this is a tree of Arabia, and is great with many boughes, and with the most lyghtest rinde, to the quantitie of the tree Acer, and thereof commeth iuyce with good smell, and is white as Almonds, and is fat when it is tempred and softened, and burneth swete when it is set on fire, & is among vs called Masculus, for it is round shapen as the gendering stones. And the other is plaine & full scabbed, and not so good as the smal, & fained by medling therewith of white Reesne or of gum. But it is proued and knowen, by his owne qualytie: For Thus burneth in the fire, and Reesne smoaketh, and Gumme made hot melteth.

The tree that sweateth and woseth Thus, is called Libanus, and the gumme thereof is called Olibanum among phisitions, and hath name of a mount of Arabia. But the gum that droppeth of the tree that is called Libanus, is called Olibanum, and also Libanus (as Isidore saith) and the Glose super. Eccl. 24. vpon

the plant Eg. Thus Libanus doth increase. And some men meane, that the Cedar tree is Libanus also, like to the Cedar tree in Libanus, and is beareth fruite more in one yeare, in springing time, & in harvest. And the gum that droppeth thereof by itselfe, in the beginning of Septembre is the better: the white, in Summer. When the tree is hurt, is compelled to cast out sappe and gume. That droppeth in harvest, is not so white nor so pure, but that that first cleanely is bought and sought. That Thus is best that is white, full and lumpy, and cleare long as the grinding teeth, and is rather therefore chosen. And Thus that commeth out in harvest, or in the beginning of winter, when the trees be fat, is not like to the other in vertue, nor in colour. For that is white, cleare and bright, and full cleare with full good smell: and the secondary Thus is dull and rabbed, as Isidorus saith before. The Countrey where Thus groweth, is full of mountaines, and have scarce to go by high rockes and crags, as the Poet saith supra Eclog. And Plin. saith all this, lib. 12. cap. 17. There he saith, that in Arabia is a country, and Thus groweth therein, & is a possession of the same country that beareth most plenty of Thus, which shewe that nature hath ordained men may come to, for it is closed in the one side with edges of the sea, and in the other side with mountaines and crags: and so the tree that beareth Thus, groweth without filling, and loseth clapo laude. And the Arabians tell that Thus shall not be gathered, nor the tree thereof pared, but of holy men & religious, that be not defiled by touching of women, in time of gathering: and so they suppose, that unrede shall increase by observaunce of religion. Also he saieth there cap. 16. that the first kinde thereof and gathering thereof is about the rising of the starre Canis, in the most strong heate. For then the rinde thereof is right thin and flakelike, and out thereof woseth fat sappe, and is gathered together, and hardeneth where the hinde of the place of body is: and this is most pure and white.

The Arabians vsed no such ceremony being Machomistes, & as papists

And the second gathering thereof is when it drawerth to winter, when the rinde be fat, and this commeth out red, and is not pure as the first.

Item vanie that the gumme of the young tree is most white, but the gum of an olde tree is most vertuous: And some weene, that the best gum groweth in Slauden, and other bonis and say, that no gumme groweth in Slands. Thus is gathered and brought on Camels backs, to the Citie that is called S. bocham, & therefore a gate opened therefore. And it is not lawful to lead it by another way, and there it is tyed to the God that they worship. There the Priests take thereof by measure and not by weight: and it is not lawfull to begge neither to sell thereof, before due portion be offered to God: and is allayed by wimple if it burneth among to coales, and wereth an highten high, if it flow not together: the teeth when it is biting, but breaketh asunder and falleth to powder. Hucusque Plinius. Dioscorides and Plateurius meane, that Thus is the gum of a certaine tree in Alexandria, and the best & most pure is called Olibanum Alexandrinum.

And the other is founde beside Damascus, and is not so good nor so pure as the first, and is hot and dry with wel smelling right fat and gleymie, and coldeth by good smell thereof, and soudreth, bindeth, and gleweth, and refraineth & stinteth mightely by vertue of gummie teares and running humours, that runne downward from the head, and namely when they runne by the bitter veynes of the face, and namely if powder thereof be layd in a plaister to the temples with white wine and the white of an egge, and abateth also and slaucheth teeth ache of the gummes. And Thus chewed letteth the running of humoures from the head to the spiritnall members, that be the breast and lungs, and helpeth against table digestion, and lower bolking. And Wine in which Thus is sodden, helpeth, and comforteth, and cleanseth the Mother: and the smoake thereof helpeth greatly to conception.

powder thereof medled with vineger, lesseth and thinneth soule breasten of maydens, and helpeth bruising meddeled with pitch, and abateth ache of the eares medled with wine. Hue vsque Dioſco, and Plate. This nowme Thus commeth of Theos, ỳ is God, for it is offered in sacrifice of Gods. And in this manner it is written, as Isidore saith. Of eis it commeth of Tundo, beating or bruising, for it is able to be stamped, and is ofte stamped: and the more it is stamped, the more and the better it smoureth & burneth. And giueth light in the Summer, and is then writ without H, Tus. Of Thus set a fire, commeth a good smelling smoake, shapen as a rod, and small beneath, and full moueable, and turning, and croked with manye bendings and wrinklynges, and moueth towardes contrary sides with most light moouing, & spreadeth abroad vpward, and sharpeneth the aire, and destroyeth stench of rayne by good sauour thereof, and thyeleth and palleth straight to the braine, and comforteth and refresheth the spirit of seeling, and spreadeth into the veins of the braine.

## ¶Of Vimine, cap. 174.

Osiers the small

Perch is called Vimen, nis, and is a soft rod, and hath that name Vimen; for it hath much vertue of greenesse, for the kinde thereof is such, that if it be dyped and laide in water, it wereth ofte greene and pliant, as Isidore saith, lib. 17. Of Perch are needful bendes & knitting made to bind vp vines, and hoopes for Tunnes, as it is sayde before in the same booke in litera S. Looke there, De salice.

## ¶Of Virga, cap. 175.

A Rodde is called Virga, and Virga is properly that that groweth out of boughes, and hath that name of Virtus, vertue: for it hath in it selfe great vertue. Or it hath that name of Viror, greene, for the vertue that is hid in the roote, sheweth it selfe in the greene coulour of the rodde. And Virga is sayde, as it were governing by vertue and might. Witches and Inchantors vsed rods to make serpents as it were bounden. Also Philosophers, Kings and Shafters vsed a rod: and so doth he that meeteth, harpeth and departeth fieldes, and threshing floores, and meadowes, and so doth Ambassadors, messengers and heardes. Also a rod is compounded of three maner of substaunce, of the rinde, barke & pith: & is nourished & liueth by the pith: and springeth and is reared vp by the stalke, and is couered and defended from wrong of the bitter aire by benefice of the rinde. For as the Comment or saith super libr. de plantis, a tree hath rind in stede of skin, and stocke or stalke in stede of bones, & pith in stede of veynes. For kind heate that is namely in the pith of the rodde, draweth thereto humour out of ỳ stock and roote, by the bough that is meane. And of the bough the rod springeth, and the kinde heate changeth the grosse matter and thicke and earthy, that is in the humour that is drawen, into the stalke and rinde, and turneth the watrye parts thereof into many twigs and braunches, and bringeth the parte that is most bushous and pure to the vtter parte of the rod, to bring forth thereof blossoms, floures and fruite: and at the last, both flower and fruit, springeth and commeth of the substaunce of the rodde, without corruption or defiling of the rodde: for the floure breaketh and springeth principle out of the rodde, and doeth neyther defile nor yet vnbeautifie the rodde: but maketh it more plentyous, perfect and faire. Also the rod taketh not strength of burgening, neither might of gendring by medling of seminal humour, as men and beastes doe: But a rod taketh such strengthe and might of the dewe of heauen, and of heate of the Sunne. And when a rodde groweth, it springeth alway vpward, and holdeth and reareth the toppe towarde heauen, for to come to perfect nourishing: and the rod is meane betweene the boughe and the stocke or roote that conceyueth thereof,

and

and betweene the fruite that it beareth, by tenderhesse of the substaunce, the rod is full pliant and bendeth lightly, and lowe towarde euerie side. Also a rod is drye, rough, and knottie without, & softe within in the pith, and full of humour inwarde: the riche and the maner a rodde groweth, the higher it passeth from the earth: and the higher it passeth vpwarde, the more small and sharpe it is in the outermost tippe. Also a rodde shall stretch vpright of it selfe: but when it is young & tender, and perchaunce happeneth that it crulleth & bendeth towarde to ward the earth, and is hardened in that crulledneſſe, then it is harde to stretch it, and to make it straight euen & right. And sometime a crulled rod is put in the fire, and by heate of the fire, the stiffenesse and hardnesse is tempered & made softe: and so the rod is the more easely streighted, & made euen and right. Also children & hounders hate the rod, for they be therewith chastised.

## ¶ Of Virgulto. ca. 176.

Young ha ſi ſpring.

VIrgultum hath that name of Virga, a rod, as Hugucion saith, and is a place where many rods grow. And Isidore lib. 17. saieth, that Virgultum is a bough that groweth of the strength & stocke of the same tree: but a rod groweth and springeth without mendeling of seede, and withereth vile in winter, & pleasing in spring time: for then they burgen and blosme, and if they be cut, they grow againe and spring on high from the ground, and the more they grow, the more they spring vp toward heauen. And sometime an Herbe is called Virgultum, Viridarium, or Viretum, and is a grasie place, and merrie with grasse trees and hearbs, as it is said before De Orto. Looke in litera O.

## ¶ Of Vite. cap. 177.

A Vine is called Vitis, and hath the name of Veneiendo, binding, for it is bound. And Isidore saith, that Vitis hath that name, for it hath vertue to take some rote and maye

Duels they be called Vites in the plurall number, for they haue vertue and might to binde themselues togethers, & be perches and railes and bound to trees that be nigh to them. The kinde thereof is pliant, and taketh and holdeth by strength, and imbraceth what it taketh, & it bare in armes: and those bendes by the which it taketh and windeth about trees and stalkes, be called Capreoli, and haue that name, for it taketh & compasseth trees, and holdeth them euen by vnder. These be crokes of the vines, by helpe and succour of which, knots & braunches of the vine, be holpe to sustaine & to withstand winde & storines, that they breake not with blasts of weathers. And be also called Cornibi, for they be as it were rings and bendes, and holdeth things that be nigh thereto, for boughes and braunches of the vine, should not be stalked farre for the storms, and shaken, and disperpled, and harled with blasts of winde: but they should so come, to beare and sane the fruite without perill. And these things accordeth most to vines, that the earth be opened about the rote, and there made as it were a great pole, that the rote may take more plentie of moysture and of humour, and also that the fruite braine may the better come thereto, and worke therein. Also vines nade to be cut and pared, and purged of superfluitie & waterie boughes and baine. Also vines nede letting and planting, and thereof commeth young vines, and be called Propagines, and be the first twigs that spring and spred of the young vine: and vines nede delning and paring of the grounde, with shouell, spade, or mattocke, to do away superfluitie of hearbes and of rotes, that the vine may so be the better nourished and comforted.

Also vines nede to be rayled, to be the better sustained, and the latine is for pitching of poles of rayling, Paxillare, as Papias saith, and commeth of Pango, gis, xi, and is to vnderstand, pitch or set stakes, as he saith. And Isidore sayeth, Pastinare is to vnderstande bounging with bounge, or with fat earth to seede & to nourish the vine to beare fruite, the

more and the better. Also them needeth Pampination, that is to vnderstand, pulling away of superfluitie of leaues, that the sunne and pure aire may the better come to the grapes. Also that the grapes be not ouershadowed by leaues, for then they shal ripe the better, and a vine leafe is called Pampinus, as Isidore saith. By the leaues of the vine grapes be defended and succoured from heate and from colde, and against all wrongs: and the leaues be taken away, for the Sonne beame shuld the better come to ỹ fruite for to ripe it, and be called Pampini, for they hang by boughs and branches that are called Palmites, as Isidore saith he hath.

Also them needeth Vindemiacion: that is taking away of grapes, and that is done, when Grapes be gathered to make of them wine. And Plin. li. 18. ca. 22. speaketh of the vine and sayth, that when a vine is cut in good time and due manner, it taketh vertue and strength of the cutting, and conceiueth matter, of the which springeth and commeth afterward floures and fruite: and but it wer chastised with such cutting, and clensing and purging of such superfluitie, all the vine should were barren: For nothing groweth lustier than the vine, & therefore but the vertue of fruite bearing be lessed, the vine beareth no fruite: and in the vine is a kinde, that the vine would rather beare fruite than live. Therefore all that is taken away of superfluitie of the matter of the vine, is aduauntage to the fruite in paring and cutting time. The sooner the vine is cut, the more water it sheddeth, and the later it is cut, the more plentie it beareth of fruit: so that the cutting passe not due time. Small vynes needeth to be sone cut, & great vines and strong needeth to be late cut: and the cutting shall be aslont between two knots, so that in the other side aboue the knot the kerfe shall passe, and therefore it shall be a slont, & not euen ouerthwart, for the rayne droppes should sone come and fall away: For by ofte comming of such droppes, & long abiding vpon a plaine kerfe, the top of the vine shuld be grieued and hurt.

And the more small and lesse the vine is, the more thereof shall be cut: & when the leaues shall be cut off, the leafe that is with grapes, shall not be removed, but it be a swift vine and young, but the other leaues shal be far, for their leaues should supplant the grapes. All those braunches that spring out of the vine, in other places than in the knottes, are accounted vnprofitable and ballarde, and shoulde anone be plucked off and raced.

Also cap. 24. he saith, that vines haue a speciall euill, when the braunch of the new vine is to sone taken away, either vnskilfully cut, in vndue time, or when vines be sprong with euill dew or raine in blowing time, or when new twigs or burgening is appaired with frost or with colde, or when vnconning Gardeners hurte and wound wrongfully the rotes, and when they strip the rote, or spoyle the vine of all the rote. Among all, ỹ vine is most grieued, when strong raine smiteth the twigges while they blome; for then fallen both flower and fruite of corrupt aire and corrupte dewe.

And raine gendreth and breedeth certaine wormes, and Caterpillers and Snayles, that grow and fret burgening and leaues of the vine, & leaueth lightly the vine so spoyled, gnawen and eaten: and this euill breedeth in moyst time, rasie and soft. And there is another euill that hapers of vines, call Aruncum, for of euill blastes of winde, & corrupt raine commeth and breedeth as it were copwebbes, and compasseth and wasteth the fruite, and burneth & grieueth it.

Also the vine hateth Cabage and all manner Colewortes, and hateth also Nasels, for when such are nigh to the vines, then the vines be grieued and sicke: and Spitrum much lyke to salte, Alome, and sea water, and beanes, and fetches, & namely in the last cutting, be venime to vines, and destroye them. Hæc vsque Plinius libro 17. cap. 2.

And he saith, that among men in old time vines wer accounted among great trees. And in some parts and countryes

be so great vines, that they make Images, poasts, and stocks of vines: as it fareth in the Image & mawmet of Iupiter in the citie of Popoloma. And men stye vp vpon a vine to the top of the Temple of Diana Ephesina. Also poasts and pillers made of such vines, dure and last without corruption long time. And in few trees kinde is more durable then in vines, they growe without end, & spring and spread full wide, and maye be laide with railing about houses and townes. And springeth vpward into many countryes vnto the toppes of Olives, of Popler, and other high Trées, and compasseth them and holdeth with their armes, as it were by affection of matrimonye. The vine is a good tre and medicinable, both in branches and in fruit. And therof commeth licour, that is better, & passeth the iuyce of all trées. When the vine is cut, thereof commeth dropping most clene and pure, and that dropping is good and profitable, and put in Collirits, medicines for eyen. By passing out of that dropping the substantiall humour of the vine is cleansed and purged in the rote. And therfore the vine beareth afterward the more pure fruite and swete. The leaues of the vine be broade, plaine, greene, and softe within, and some deale rough without, and cloued and ragged in the vtter side and sharpe, and make a great shadowe. And the shadowe therof in Summers time is full pleasaunt to them that loue to rest there vnder. And the leaues be full medicinable, for they cleanse woundes, and heale full cleanly.

And the leaues sodde in water, abateth feuourous heate, and healeth wonderfullye burning and swelling of the stomacke if they be layde in a playster wise: and helpeth women with childzen, and exciteth slape, and refresheth and comforteth the braine. The drop therof dronken, breaketh the stone, as Dioscorides saythand sharpeth the sight, and doth away bearednesse of eies. And succoureth against venimous biting, and venimous trauell: and stauncheth the wombe. Also ashes therof is good to the forelaid things, & the ashes therof medled with iuyce of rew and with Dile, abateth and softneth, and doth away swelling of the splene, as Plinius saith, li. 24. ca. 1. where he saith, that vine leaues doth away headach, and swageth inflasions. And vine leaues with Barly meale, healeth hotte goutes: and helpeth them greatly y haue the bloudie flixe, if they drinke it. The iuyce thereof with Dile laid to an hairie place in a plaister wise, doth awaye the haire, and namely the dropping that cõmeth of boughs of y vine. The rind of y vine doth awaye wartes: and dry vine leaues stauncheth bleding wounds, and closeth and healeth woundes. Moreouer, the ashes of the vine purgeth and healeth sone a feller, & abateth ach and shrinking of sinewes: and healeth with Dyle stinging of scorpions, & biting of houns: Ashes of the rinde by it selfe, restoreth & multiplieth haire that is fallen.

(* Vitis vinifera, ripe grapes are hot and moist in the first degré, and the raison, or drie grape is hot and dry, as saith Galen.)

## Of a wilde vine called Labrusca. chap. 108.

A Wilde vine is called Labrusca, and hath that name, for it groweth in the vtter side of the lande. And this Nonne Labrusca commeth of Labrum, that is a lippe or brimme, or the vttermost side of the land where it groweth, as Isidore saith, libro. 14. And Labrusca the wilde vine, is lyke a vine that beareth wine in leaues, and not in fruit, for it beareth small fruite or none, and if it beare fruite, it is harde, sowre, and bitter. And oft the vine that beareth wine, passeth out of the kinde, and tourneth into a wilde Vine, & that when it is not tilled, neyther digged, neyther shred, neither pared. And againe ward, oft Labrusca turneth into a vine that beareth wine, and that is by good tilling and dung, and by shredding and knitting, as Plinius sayeth. And though Labrusca be not good to meate, yet it is good to medicine. For the rote thereof sodde in raine water, and medled with wine, healeth

men of the dropsie, & doth away wens, and healeth the cough. And ponder of the rote thereof, helpeth wonderfully against default of the stomacke, as Dios. saith. Also lib. 13. cap. 2. Plinius sayth in this wise, Labrusca is called Ampeloesargia in Greke, and Labrusca hath many leaues, and a rinde full of iuyce or wine, and beareth sondeale red grapes, like as they were sod: and with iuyce of those grapes, women purge the skin of the face, & those grapes stamped with the iuyce and leaues, be profitably laid to the euills and sores of ioynts, lendes, & loynes: and the same grapes stamped with vineger, healeth scabs of men, and also of foure footed beasts.

*Additiõ. (*The fruite of the right vine or second kinde called Labrusca, is also termed Passula de Corintho, in Englysh, Currants: a wholesome fruit, that purgeth fleame, and comforteth the heart.)

## ¶Of Vitulamine, cap. 179.

VItulamen hath that name of Vitis, a vine, and is that bastarde plant or braunch barren without fruite, ỹ springeth out of the rote of the vine, or els where in the vine, and not out of the knots. And such braunches be vnkind, and beare therefore no fruite, but they charge and griene the vine, and letteth & taryeth the fruite: for it draweth ỹ humor from the rote to the nourishing of themselues, that should be drawen to feding and nourishing of fruite. And therfore they must be plucked & roted vp, & done away, least they let the growing of fruite of the vine, if they growe there long time, and therefore such braunches be called bastards. Vitulamina, that is passing out of kinde, and not kind branches, as it is had lib. Sap. cap. 4. and this is the letter of Rabanus, and of olde men, though Austen in lib. de doctrina christiana, meane, that it were better sayd, adulterine plantagines, bastarde plantings, and that is sayd to vnderstanding of simple men: but the very letter and good to perfect vnderstanding men, is Spuria vitulamina.

## ¶Of Vinea, cap. 180.

A Vineyard is called Vinea, and is a place where vines be set and growe, as Papias saith, and so we call Vinetũ, the place where many vines be set. A vineyard is busely tilled and kept, & purged and cleansed of superfluities, & ofte visited and ouerlaine of the earth tillers and kepers of vines, that they be not appaired neither destroyed with beasts, and is closed about with walls & with hedges, and a wayte is there set in an high place, to kepe the vineyard, that the fruite be not destroyed, and is lefte in Winter without kepar or wayter, but in harueste time many come and haunt the vineyard. In winter the vineyarde is full pale, and wereth grene and blometh in springing time and in summer, and smelleth full swete, and is pleasant with fruite in harueste time. The smell of the vineyard that blometh, is contrary to all venemous things, and therefore when the vineyard blometh, Adders & Serpents flye, and Toads also, and may not sustaine and suffer the noble sauor thereof. A vineyard with grene coleur and merrie, pleaseth the sight, and is lyking to the smell with swete smelling, and sadeth the taste with swetnesse of sauour, and is pleasing to touching and to handelyng with softnesse and smothnesse of leaues, and comforteth the touching therewith, and loueth cleane ayre and faire weather, as Plinius sayth. And loueth not cloudes, mystes, neither to much raine, but they loue hot lande and drye, and meanly fat and swete, for in landes that is to fat & moyst, the vine outrageth, and beareth to manye, to great and long leaues, boughes & braunches and little fruite: and in grauelye lande and leane, the vine ouer drieth & sayleth, for they finde not sufficient nourishing.

Also in bitter lande and salte, the rote thereof is corrupted with malitious humour that commeth and entreth into the substaunce of the rote: & therfore the vine loueth swete lande and temperate in his qualities.

And so high mountaines that standeth well in the Sun, be best places for vineyardes, for therein is swet humour and strong heate: the more the vineyarde is in the Sunne, the more swete grapes it beareth. And first the fruite is grene, harde, and sowre, and is afterward made swet by working of the Sunne. Fores lurke and hide themselues vnder Vine leaues, and gnawe couetously, and fret the grapes of the vineyard, and namely when the kepers and wardens be negligent and retchlesse, and it profiteth not that some vnwise men doth, that cloase within the vineyarde bounds, that be aduersaries to Fores, for fewe houndes so closed, wast and destroye moe grapes that many fores should destroy, & come & eate therof thereuithly, as Isidore saith. Therefore wise wardens of vineyardes be full busie to kepe, that no swine nor tame hounds, nor fores come into the vineyard. From fretting & gnawing of flies & of other wormes, a vineyard may not be kept nor saued, but by his succour and help that all thing hath, and purueth in his power and might, & kepeth and saueth all lordly and mightely, as Isidore sayth.

## Of Vua. chap. 181.

A Grape is called Vua, and hath that name of Humeo, es, to wet & to moist. And so Vua is as it were wet & moyst, for it is full of moisture within, as Isi. saith, lib. 17. The grape is compowned of three: Of the hul of Glarea, and of Acinus: the hulls be called Vineria, or Tece, therein is Glarea conteined, & Glarea is the iuyce and fat humour of the grape. And Acini be the small graines that be in the grape, and haue another name, & be called Acini, and that name cometh of Aceo, es, and shall be sayde, Hic Acinus, Acini, as Priscian saith in maiore volumine, where it is sayde, that this word Paulini.

Exprimit humentes acinos succumque liquentem.

The vnderstanding is, that Acinus is Masculine gender: and also that Paulini betokeneth the iuyce, and the grape that droppeth. But some men meane, it is hoc Acinum. Also Vua is a generall name, both of the cluster and of the grape. For properlye Vua is gathering of manye graines together. Racemus is taken for one grain, & Botrus is a cluster of grapes & Racemus is gathering of many grapes that be called Moissine in French. And Papias & Isidore meane, that Racemus is a part of the bough that beareth grapes, and is a little braunch cut off wt grapes. And so this Nowne Racemus commeth of Ramus, a bough, as Isidore saith. And Grapes be called Suburbane, for they be solde to be eaten in cities, and fairenes & mery sauour thereof praiseth the grapes. And of grapes is many manner kind, for some be Precoque, & haue that name, for they ripe sone, & be before all other riped by heate of the Sun. And the Grekes call them Lageos, for they hast to riping, as the hare hasteth for feare: and some be called Purple, for they haue such coulour. And some be called Uerticiarie, and haue that name of greatnesse, as Dactili haue their name of length. And some is called Stephanice, for they be rounde. And some is called Cetance, for they be red as fire: And some is called Aminee, for they be white, & not medled with red. And some be called Apiane, & beare swete wine, & if they be not gathered sone, they be lost with winde and raine: and be namely destroied with Bees: and haue therefore that name Apiane, of Apes the Bees. And some is called Biculpite, & haue that name of the country that they grow in, and may well sustaine and suffer at the best, raine, stormes, and heate: and men say, that the grape Basilica is such, and of such kinde: and some is called Argite, and if they be not gathered first they fall to the ground, or rot with corrupt aire, & humour: and some is called Elbolie and haue that name, for they be diuerse, neyther red nor blacke, & haue the name of the colour that is called Elbus, that is the middle colour betweene white and blacke: and there be manye other diuersities of grapes. For grapes be diuers in sauour, in coulour, and greatnesse, and in vertue: but these be the most diuersitie of grapes, as Isidore saith, lib. 14.

And Isaac in Dietis saith, that grapes vary in foure diuers coulours: for some Grapes be all white and clere, and full of iuyce, with little hard matter within, and haue thin hulls and small graines. Also some Grapes be all blacke, with thicke skinnes and pith: but the skinne is not full moyst, and in these Grapes be great graines. And some be citrine, according more with white then with blacke. Also some be red, and accord more with blacke then with white. The white nourisheth easier, and be soner defied: & thirsteth the veines, and exciteth vrine. The blacke be of harde digestion, but they comfort more the stomacke, & nourish also more when they be defied: and the citrine and red be meane in sowrenesse, as Isaac sayeth, the more ripe the Grapes be, the more they are to be praised, and the better they are to nourishing & to gather good blood. And grapes that haue lesse pith then humour, gender better humours then those that haue more pith then humour, but they nourish not so much.

## Of Vua immatura, cap. 182.

A Greene grape is called Vua immatura, and is colde and drye, and full sowre, and grieueth the rootes & sinewes of the teeth with colde, so that they make the teeth on edge: so that it seemeth þ they be somewhat frosen: and haue vertue to bind and to stanch cholarike parbraking and casting, & to quench the heate of the liuer, and also thirst, and to abate sharpenesse of heat, and to drie thicke humours in the eyen, and in the lids: and to abate itching and smarting of eien, as Isaac saith in Dietis.

## Of Vua passa, chap. 183.

Reison in the singular number is called Vua passa, and is made in many manner wise. For sometime the stalke thereof is wore and wounde, so that the humour may no more come to the grape from the vine. And so the grape in certeine dayes is fordryed by heate of the Sunne. And this Grape and Reison is called Vua passa: for they suffer heate of the Sunne: and this is best to eat. And sometime the grapes be wounde in vine leaues, and bee bound with threed, for the grapes should not sede, and be put into an Ouen so bound & wrapped after that bread is taken out and be dryed, when the heate is temperate, and bee Reisons when they be so dryed. In such manner they bee called Vue passe, for they suffer a manner of violence of heate of the Ouen. In such manner sometime Vua passa is made in chimneyes. Alexander Nequam speaketh thereof and sayth.

Dant vuas passas clibanus fumaria Phœbus.

The meaning is, that Raisons bee made in Ouens, Chimneies, and in heat of the Sunne. Isaac sayth in Dietis, that Vua passa, that is perfect in swetnesse, is most hot, and namely if it be blacke, & not to binding nor to sekning, but meane in both. And Vua passa then tempereth euill humours, and abateth fretting and gnawing, and namely when they be fat, with much pith and thin skin, with fewe pepines and graines and small, such reysons helpe against sore breaks, and clenseth and purgeth the bladder and raines. But such reisons accord not to the spiene, neither vnto the liuer, if the spiene and the liuer be hard and thicke. And sowre reisons and biting be lesse hot then the swete and moist, and namely if they be white, and therefore they nourish but little, but they quench heat and harden and binde the wombe.

## Of Vino, cap. 184.

Wine is called Vinum, as it were growing in a vine. Or else it hath that name of Vena, a veine, for drink of wine filleth sone the veines full of blood, as Isidore sayth, libro. 20. where he treateth of drinke. And strong Wine is called Temetum, for it holdeth the wit, & maketh it oft to do amisse. And wine is called Merum, when it is pure & not medled with water, and is called Bacchus, and hath that name of Liber Pater, that was called Bacchus also.

It is sayde that this Bacchus found first wines. Or els wine hath this name Bacchus of working & doing, for by strength of it selfe it maketh them that drinke thereof madde and out of their wits, and reason mindy and other men. The worthynesse and pryse of Wine might not Bacchus himselfe declare at the full, though he were alyue. For among all lyquors and iuyces of trees Wine beareth the price, for passing all lycours wine moderately vsed, most comforteth the body, and gladdeth the heart, & heleth and sauety wounds and euilles. Therof speaketh Plato in Dialogis, and sayth that wine ginethyond, nourishing to the body, & restoreth the health that soone is lost, and restoryth & increaseth kinde heate passing all other meates & drinkes, & that for liberalle and courtayse hardynesse hath with kinder: and so Wine bredeth most pure blood, and pursueth & cleanseth trouble and thicke blood, & openeth & cleanseth the mouth of the veines, & commeth inward by his subtilitie to cleanse and to purge the vnder partes, and vpgendreth and driueth away darke fumositie, that bredeth new gendreth cleerenesse and discomforte, strengtheneth all the members of the body, & giueth to each might and strength, and deede and working of the soule sheweth and declareth the godnesse of Wine. And wine bredeth in the soule, forgetting of anguish, of sorrowe, and of woe, and suffereth not the soule to fele anguish and woe. Wine sharpneth the wit, and maketh it cunning to inquire thinges that be harde and subtill, and maketh the soule bolde and hardye, and so the passing nobilitie of wine is knowen. And vse of wine accordeth to all mens ages and times and Countreyes, if it be taken in due manner, and as his disposition asketh, that drinketh it.

Also wine accordeth to olde men, for the heat of wine is contrary to their coldnesse. Also wine accordeth to young men, as it were meate. For kinde of wine is like to kinde and age of young men, and is meate & medicine to youngelings and to children. For it nourisheth & helpeth their heate that is yet vnperfect, and consumeth and wasteth and dryeth superfluytye of moystures of children. And strong wine cleane and pure accordeth in colde countreyes and in winter, and in sommer and in hot Countreyes small wine, and feble meates is good and profitable. For it moysteneth and quieth the body, because of meding of the matter, that is layde, and commeth soft to the vse the inwarde members by subtilte of the wine. Therefore men in olde time called wine the greate Triacle, for they found that wine helpeth in foure maners. For it heateth colde bodies and moysteneth hot bodies, and abateth and dryeth moyst bodies. Also the heate and dryenesse thereof is kindly, and moisture and colde thereof is accidentall, for by subtilte thereof it hath mete water to members that needeth to be colde and moysted, as he sayth. And in wine take hed of these thinges, of the sauour, of colour, of sauour, and smell. For the substaunce and byenes of wine, subtilte and clearnesse is knowen, and so is his earthynesse & thicknesse. And pure wine that is subtill, clere, and thinne, is white and cleare, and accordeth to the stomacke, for it is soone vnded, & gendreth and thurleth, & toucheth to the vrines, & hurteth not nor greueth the wit, neither greueth the sinewes neither the wame. Great wine & earthie is contrary to subtill wine, for it greueth the stomacke, & it peaceth slowly. Of colours of wine be foure maners, white, blacke, citrine, and red: and both white and blacke be lesse hot then other wine. And white wine is more moist then blacke, because of clerenesse and watrynesse that hath mastrye therein. And blacke wine is more dry because of thicknesse & earthinesse that hath more substaunciallye mastrye therein, and wines of meane colour are hotter then other, and so wine citrine as of golden couloure, and red wine, be more hotte then white wine or blacke, and that is as they be farther from white or blacke, and the more that they be of farther from white wine or blacke and the nerer they be in colour to white and blacke, the lesse hotter they be.

Of

## Of Vino rubeo. cap. 182.

Red Wine that is full red as blood is moll strong, and greueth much the head, and noieth the wit, and maketh strong dronkennesse and nedeth therefore to be right well watred. And so it is be watred when it needeth to be dronken, it nedeth to be watred as it accordeth & is namely to age, time, countries & diuersities is full good, for it dilueth and temperely thicke humours, and cleanseth the wayes of veines of matter & rottennesse, and purifieth the blood, and namely if it be right pureselle any cleannesse. And accordeth therefore to olde men, in that it comforteth their heartes, and dilueth & tempereth many colde humours, that be gathered in the bodies of old men: And red Wine needeth to haue biting sauour and sweete, and it needeth that the licour be meane betweene thin and thicke, and the odour & smell meane betweene strong and soft: and such wine is more temperate then other to nourishing and to feeding, and turneth soone to blood, because of holesomnesse that it hath w blood with licour, sauour, and colour. For sweete Wine that is full red, helpeth & is right necessary to cleanse and to purge diseases of the breast, & in likewise of the lungs, and tempereth full lightly, and cleanseth and wipeth and putteth away vncleannesse and gleamous humours. And take hede diligently of the good odour and smelling of Wine: for it manifesteth and sheweth openly, and betokeneth, that the licour is clere and temperate, and cleane from all filths. And maketh best digestions and gendereth therfore cleane blood and clere, and comforteth and gladdeth the heart, and putteth out thicke smoak, darke, and troubly. And so Ipocras saith, that wine with good smell is more subtill and clere then other, and is more light, and is sooner defied, and nourisheth better. For kinde sheweth and betokeneth, that working therein is compleate and profitable. And Wine without good smell sheweth that it is ventosous and thicke: and is therefore the lesse worth to nourishing, and clarifieth not the blood, nor comforteth, but breedeth and gendereth great humoures and thicke, and troubly semblable and darke. And Wine with moll strong odour and smell, and with sower sauour is vnholesome for it grieueth moll the body, and gendereth worst blood, and giueth to the body noyful nourishing, and namely if the Wine be full blacke. For to such pertaineth and belongeth thicknesse of licour, heauynesse of smell, and sowrenesse of sauour.

Also Wine that is temperate in þ foresaid qualities, and is dronke temperatly, and in due manner, helpeth kinde, and gendereth good blood, and maketh sauour in meate and in drinke, and irriteth desire and appetite, and comforteth the vertue of life and of kinde, and helpeth the stomacke to haue appetite, and to haue & to make good digestion: and exciteth the vertue of out putting, and to poure out the wastes, and quencheth thirst, & chaungeth the passions of the soule & thoughts out of euill into good. For it tourneth the soule out of cruelnesse into mildnes, out of constousnesse into largenesse, out of pride into meekenesse, and out of dread into boldnesse. And shortly to speak, wine dronke measurably, is health of body and of soule. Huc vsq; Isaac. de Diet. & Plinius. li. 13. ca. 9. where it is said, that kind of Wine and drinking, kindleth and heateth the guts within, & helpeth without members that be washed therwith, and to vertues of the body nothing is more profitable then Wine, if it be taken in due manner and measure, and nothing is worse taken passing out of measure. And so Adronicus a clere man of witte and of wisedome, wrote to the great Alexander, to restraine Wine kinde in drinking, and sayde in this manner: King haue mind, that thou drinkest blood of the earth, for Wine drinking vntemperatly is to mankinde heauye and benime.

¶ And if Alexander had done by his counsayle, truelye he had not slaine his owne friends in dronkennesse, as Plinius sayeth. And toucheth there in the same booke, cap. vltimo, and rehearseth euilles and harme that wine doth immoderatly dronke, and saith that it turneth wit into

wodnesse, and into euil raises, & into forgetfulnesse of god. And the dronken mans face is pale, his chekes hang, his eyes be ful of welks and pimples, and of bleare nesse. The dronken mans handes trembly & shake, & his tongue is bounde and knit, and his stomacke bolketh and giueth vp in the morow tide some foule and abhominable stinking thing, as it were a pit, wherin some dead carren lieth, and seeleth and is grieued with sore pricking and aking in the head. And the palet or rofe of the mouth wareth bitter by Cholera, that is heate by hot fumositye of kinde, the throate is tormented with drynesse, burning, and thirst. For this property followeth wine, that vse of drinking breedeth appetite to drink oft. And wine dronken men fare as the Wormes that sucke bloud, for euer the more the vine dronken man drinketh, the more he is a thirst. And to these wordes of Plinius, Isaac sayth in this manner; if wine be oft taken, anone by dronkennesse it quencheth the sight of reason, and comforteth beastly wodnesse, & so the body abideth, as it were a ship in ỳ sea without sterne, and without loades man, & as chiualry without Prince or Duke, therefore the dronken man fauoreth the thing that should not be fauoured, and graunteth that should not be graunted: & prayseth ỳ should not be praised worthy in it selfe, and maketh of wise men fooles, and of good men and well willed, dronkennesse maketh euill men and wicked: For dronkennesse is nourishing & cause of euill vice. And dronkennesse falleth oft in man slaughter, and spouse breaking, and in theft. And therfore men that will keepe and rule men, it needeth to keepe them from Wine, that they drinke not more wine then is spedfull to their vertue and kinde.

## Of Musto. chap. 186.

NEw wine that is new taken out of the presse or wrong, is called Mustum, & hath that name, as it wer holding Mus, that is earth or feme. For Mus in Greke, is called Terra in Latine, Earth in English, and so earth is called Humus homefolk, made meyst. In Must be earthy partes and drasty, medled with watry parts and airis, & vertue of odour and of heate worketh therein, and maketh full strong boyling. For the fire and airye partes meue, vpwerde, and earthy parts meueth downwarde, and of such disturbaunce and strife, and contrarynesse commeth strong boyling, and dureth vntill the heate hath mastrie; and departeth the cleane and pure from the vncleanenesse and impure; and maketh full digestion. And the strength of ferment Must is so strong, that it breaketh full strong vessells that it is put in: but they be bented, as Constantine sayeth, and Gregorie super Iob. For by venting foame and other vncleannesse is brought vp to the mouth of the vessel by strength of heate, and it casteth it out; and it passeth out alway vntill the Wine be full cleane purged. And in the beginning when Must is so troden, wrong, & pressed, it is troubly and thicke. And therefore Isaac sayth, that Must dronke, gendereth thicke sumositie and dredefull dreames, and euill humours: and maketh kurling and swelling in the guts. And new Must is full windy and smoothe, for departing and distributing of partes by vertue and might of heat. And so Galen sayth, that new wine hath vertue and might to leade and to bring meate into all the body, and gendereth therefore bentositie and swelling, and abhomination or wambling. The longer the Wine dureth after wringing & pressing out of the presse, the more clere it is and pure, & the heate thereof is the more strong and mightie. And while the wine is Must, it resteth not of boyling and seething, nor the earthye partes fall not at the full in theyr place, nor the fiery parts come vp at the full to the place, and so the Must abideth yet vndigest.

And therefore when the wine is stale, clere, and well purged, it is bright, and good friende to kinde. For then the heate of the same Wine is alway comforted, and is alway better and better in smell and sauour, and also in vertue: but if it happe to be appaired by corrupt aire

or by a faulte vessell. For if the vessell in which the wine is kept, be faulte or corrupt, then nedes the wine shall be fulty or corrupt. Also ofte wine is corrupte by corrupt aire, or by greate & tempering heat or cold. And therfore new wine sowreth, & wold fatteth, & wold rotteth all and soure and is then frell and moll enimy to mans kinde: and shall therfore be forsaken as venim, and not dronke. Also sometime moll olde Wine is palling in temperate heate, and therfore chaungeth sauour and colour. And such wine with that pitche thereof greueth the braine, & the wit, and burneth the substantiall humour by vehicle thereof, and quencheth the kinde heat thereof. And wine that is not to new neither to old, but meane betwene both, is good. For therein is a good rate, neither to new nor to olde: for such wine is moll temperate. Huc vsq; Isaac in Diets.

## Of Vino condito, Chap. 187.

WIne is made by craft of good spicerie and hearbes, as it fareth of the Wine that is called Saluiato, and of the wine that is called Rosatum, and Garriofatum. And that wine accordeth both in meat and in medicine, for vertue both of spicery, and also of hearbes chaungeth and amendeth this wine, and giueth ther to a singuler vertue, and therefore such Wines be wholesome and liking, when wholesome spiceries & hearbes be incorporate there, in due manner. For verine of spicery kepeth & sauoth wines, that they be not sone corrupt: therfore such wines with their sauour please the tast, and excite appetite, and comforteth both the braine and the stomacke with their good odour and smell, and cleanseth also the blood, and thirleth into the inner partes of the veines & of the members, as Isaac sayth.

*Additiõ. (*Compound Wine with spices, is called Ipocrasse, whereof is redde and white.)

## Of Vino corrupto, Chap. 188.

WIne is first sweet and temperate in sauour, and is corrupt by long moouing of the Sunne, or of the aire, and by long boiling, and turneth into vilenesse when it hath no vertue, by the which it may be kept & saued, as Isaac sayth in Diets. de Aceto. For by accidentall heat that passeth ouer & ouercommeth the vertue of kinde, the sweet is made sowre. And by boyling and seething of accidentall heate, kinde heate is quenched. And so the winde that was first kindely hot, is made colde by substaunce of corrupte heate, and tourned into vineger, and is more drye then colde, for it colleth not deadly in the first degree, and is dryeth strongly in the third degree, as he sayth. And so by subtilte of the substance therof, and by feblenesse of the colonesse, it thirleth the body sone, & commeth to the well worse place: and so neither the iuyce of Pomegranards, nor other sowre liquor hath vertue to thirle and to come into so deepe a place, as vineger. For the iuyce of a Pomegranard & other such worketh much more roughly in nigh places then in farre. And so who that will abate the heat of the stomache or of the members and places that be nigh thereto, shall vse more profitably the iuyce of Pomegranards then vineger.

But for to vse places that be far off, vineger is more profitable then the iuyce of Pomgranards or of grene grapes, for it hath a liuelye vertue, by the which it commeth & passeth into farther places, therfore it dissolueth and tempereth, cutteth & departeth, and maketh thin, & therfore it dissolueth and departeth milke, which is crudded and ronne and fattned in the stomacke if the vineger be dronk. Also (as he sayth there) vineger comforteth the stomacke, and exciteth and augmenteth appetite, and beareth downe mightely all things that come downe to the stomack: and helpeth against venim, and also against venimous beasts which sayeth, as Opium helpeth, and Iusquamus, and Euforbium also. Huc vsque Isaac.

And Plinius sayth, and Dioscor. also meaneth, that strong vineger done vpon

yron or vppon the colde grounde, boyleth and ſetheth anone. Alſo vinger ſtaunceth the flore of the body & of the wombe, or running of bloud, & diſſolueth & lareth if it ſtand the wombe full, & bindeth if it finde the wombe lere: & helpeth them y haue the Litargy, the ſleping euill, & frantike men alſo, & cleanſeth newe woundes, and ſuffereth them not to ſwell: and wipeth & waſheth away the ſtench of the mouth, and of the gums, and putteth away the ſtinch of the teth, & maketh them to be ſoure on edge: and ſtaunceth perbraking and wambling, if the mouth & the other parte of the throate be waſhed therewith, & throwen out againe. And helpeth deafe eares, & openeth the hearing and the waies: and ſharpneth the ſight of eyen, and fretteth mettals, & therof are gendered diuers colours, as Seruſa of leade, grene braſſe of copper, & Laſurium of ſiluer. And an Egge laid in vineger maketh the ſhell ſoft as a ſmall ſkinne. Aſhes of vineger helpeth againſt the biting of a mad hound, and of the Cokatrill. Hucuſque Plinius, li. 23. cap. 16.

## Of Vinacio, chap. 189.

THE after Wine that is wrong out of the grapes is called Vinacium, & Vinarium alſo, and is as it were braſſe of all the wine. And the ſmall ſkins and hulls of the grapes be called Vinacia, and the pepins of grapes be called Acinum: and hulls & pipins abideth when the Wine is cleane wrong out, and gathered, and be then throwen out. Hereof Greſſiſme ſpeaketh and ſayth in this wiſe.

Pelles vuarum vinacia dic fore tantum.
Et dicas acinum quod vna cernis acutum.

Theſe bearſes meane, that ſkinnes and hulls of grapes be called Vinacia, & a pepin is called Acinum. And Swine eat gladly the braſſe therof, though they giue them but little nourihing, for they do ſwell more then nourith in y manner of wiſe.

## Of Vinaria, cap. 190.

EC Vinária, rie, is a celler or a place where Wine is kept in, & the more dry that the place is, the better it is to ſaue & keepe that that therin commeth in veſſells of wine. Therefore ſtony places be digged vnder the ground, & deepe cellers be made to kéep and to ſaue wine in them from corruption of hot aire, y the wine be not made ſowre therby, neyther corrupt in any manner.

## Of Viola, chap. 191.

VIolet is called Viola, and hath that name for ſtrong ſmel, as Iſidore ſaith, & therof is three manner kinds, purple, white, and meline, that is a manner white colour that commeth out of the Iſlande Melos. But all manner Violets haue leaues cold of kind, and watry, and therefore vnbinding: And ſo violet ſodden in water with hony, lareth and ſoftneth the wombe. And alſo if it be medled with ſugar, & ſet long time in the Sun in a glaſſen veſſell, it lareth the womb, & abateth ſwelling, and chaungeth feauerous heate, and quencheth thirſt. Braſe therof calleth out conception of women, and flateth long wormes in the womb, & helpeth againſt chaſing of the liuer. Violet is a little hearbe in ſubſtance, and is better freſh and newe, then when it is dride, & the flowre thereof ſmelleth moſt, and ſo the ſmell thereof abateth heate of the braine, & refreſheth and comforteth the ſpirites of feeling, and maketh ſharpe, for it coleth & tempereth & moyſtneth the braine: and the more vertuous the flowre therof is, the more it bendeth the head thereof downward.

Alſo flowres of ſpringing time ſpring firſt and ſheweth Summer. The lyttlenelle thereof in ſubſtaunce is nobly rewarded in greateneſſe of ſauour and of vertue, as Dioſc. and Plinius meane.

(*There be two ſorts of Violets, the garden, and the wilde violet, there is a third kinde bearing flowers, as white as Snowe. Of their properties, read Dod. in his. 2. li. cap. 1. 2.) *Addnis.

## Of Vimo, chap. 192.

Elme.

VLmus hath that name, for it groweth better in moyst places then in other. And this tree is not at liking in rough places, nor in mountaines, as Isidore sayth, libro. 17. The rotes thereof be put deepe into the ground, and drayweth and sucketh humour out of the deep guts of the earth, to feed the boughs, twigges, and braunches: And hath many boughes with knots, & maketh with thicknesse of leaues shadowe to wayfaring men, and is a barren Tree, and accounted of Plinius among Trees that beare most: and hath white flowers swet smelling, as the Tree Tilia, and hath certaine graines, as Cucurbite, but that fruit is vnprofitable. And Bees haunt flowers thereof, and gathereth thereof swetnesse of honnie: and though the Tree be barren, yet it is profitable to vines that beare fruit, for this Tree reareth vp and susteyneth boughs, fruit, and braunches of vines. And hath a harde rinde and rough, but the Tree within is soft and full smoth, and full able to be graven therein, as Tilia is, as Isidore sayth.

*Additiõ.

(*Of Elme trees there are three sorts, the standard Elme, the hoppe Elme, and the Wych Elme. The first groweth high and is common, the second great & knotye, and casteth of a thinne leafe lyke to the hoppe, with a seede, & beareth braunches of a very great bignesse: the thirde groweth as the second, but more graye, and a tougher wode, wherewith in some shires they make bowes. This wode made into piles and plankes for water worke, will not rot in a meruaylous time.)

## Of Vrtica, chap. 193.

THE Nettle is called Vrtica, and hath that name, for it burneth the bodye that it toucheth. And it is of fyre kinde, as Macer sayeth. And the vertue thereof is full feruent holden and great, and so it taketh that name Vrtica, not without cause, for it burneth things that it toucheth. And of Nettles is double kinde: One burneth and biteth and gendereth blaines and itchinges, and hath sharpe leaues and rough, and some deale redde, and rough stalkes with edges, and burneth his hande that it handleth. And is heauye of smell and somewhat bitter & sowre. Another manner of Nettle is that which is called the dead Nettle, or the blinde Nettle. And hath leaues more white then the other hath, and more rounder. And biteth not them that it handleth, and hath flowres now red and now white, with full heauye smell and sauour, and each Nettle is medicinable. For the iuyce thereof dronke with Wine helpeth against Colica passio. And healeth with honnie an olde cough, and cleanseth the lungs, and abateth and stregeth swelling and boyning of the wombe. The leaues thereof stamped with Salt, helpeth and cleanseth hoarye and soule woundes, and also biting of houndes and of Cankers. The rote thereof stamped with Salt and with Wine, and sodde in Oyle, helpeth against swelling of the spleene. The iuyce thereof staunccheth the bleeding of the Nose, and staunccheth menstruall blood meddeled with Pitea. The seede thereof dronke with Wine moueth Venus, and exciteth courage, and namely if it be meddeled with honye and with Pepper. The fresh heade sodde, softneth the wombe, if it be eaten. And so Plinius commaundeth to seeth the fresh Nettle when it groweth first in March, and eate it, as it were Oyle against many euills and sicknesses of the body. But the Nettle is better in medicine then in meate.

*Additiõ.

(*Nettles be of diuerse kinds, Vrtica, Dioecia, Maior, Minor, and Lamium, called Archangell, or dead Nettle, although they be common weedes, yet are they very medicinable for many griefes.)

## Of Zizania. cap. 194.

RAy is called Zizania, and is a certein hearbe, of the which Isid. speaketh, li. 14. and saith, that Poets call this hearbe Infelix lolium, vngrations cokill or weed, for it is vnprofitable & vngracious, and is femynine gender in the singular, & neuter gender in the plurall, as he saith. And

it

it groweth among Wheate in corrupt time and date. And is lyke to Wheate when it is grasse, and maye vneth be taken therefrom when it groweth first. And it stuffeth and grieueth the wheat, but it be wisely and warily sifted therto and departed therefrom with greate slight and warinesse. It shall not be plucked vp when it is grene, least men plucke vp the wheat in stead of ray, for likenesse that the ray hath to the wheate. Therefore it is more wisely done when it is knowen betweene the raye and the wheat, to suffer & let either grow til they be ripe, & then when the raye is knowen by the seed from the wheat, to gather the ray & depart it from the Wheat, & make therof bundels and kitches, & burne it in the fire when the wheat is in the barne. And ray hath a sharpe strength & working, & some deale venimous, and gendereth swelling & ventositie, and maketh therefore men dronke, & distroubleth the wit, and greueth the head, and changeth sauour of bread, and infecteth bread that it is medled with and put in. And greueth full sone, and slayeth sometime if it be eaten in great quantitie. And it is grieuous within the body if it be eaten, but it is full good in medicine without. For if it be medled with Barly meale, and with powder of Thus and of Saffron, it helpeth conception and birth in women. And ray medeled with Wimstone and with vineger, helpeth against scabs wet and dry, and against Meters, and against itching: And if it be medled with Linseede sod with wine, it mollifieth and helpeth Postumes. And if it be sodde seede, rinde, and rote, it cleanseth rotten woundes, and helpeth also against the Fester & Canker, and exciteth wonderfully menstruall bloud: and cleanseth the mother, & disposeth and arayeth, & maketh ready conception, as Plinius and Dioscorides meane.

*Additio. (Zizyrium, Darnel, and Ray, the meale mixed with birdes greace (is sayd) being bound to the head cureth the ach.)

## Of Zinzibero. cap. 195.

GInger is called Zinzibar, and is the rote of an hearbe, and is hot & moist, as it is sayde in Platearius, and some Ginger is tame, and some is wilde, the wilde Ginger hath more sharper sauour then hath the tame, and is more sadder and fatter, and not so white, but it digesteth more sooner, and helpeth and preserueth against colde euills of the brest, and also of the lounges, and easeth and abateth colde ach of the stomacke, and of the guttes, and putteth out easily winde and ventositie. And if Wine that Ginger is sodden in with Comin, be dronken hot, it comforteth the stomacke, and maketh good and profitable digestion, and sharpeneth the sight, and destroyeth and wasteth the web that groweth in the eie: and that both much better tame Ginger then wilde Ginger, and the more whiter it is, and the more new, the more sharp it is, and the more better: and Ginger is kept thre yeres in good might & vertue, but afterward it wareth dry, & wormes eate & gnaine & make holes therin, & rotteth also for moisture thereof. Isaac sayth therfore, that who that purposeth to keepe Ginger by long continuance of time, that put Ginger among Pepper, that the moisture of the Ginger may be tempered and swaged by drynesse of the Pepper, as he sayth expressly.

(Ginger beateth the stomacke, & helpeth digestion, but it beateth not so lone as Pepper, but afterward the heat remaineth longer, and causeth the mouth to be moister: being grene & well confectioned in sirop, it comforteth much the stomack & head, & quickneth remembrance, if it be taken in the morow fasting: it is hot in the second degree, and dry in the first.) *Additio.

## Of Zedoario. cap. 196.

ZEdoarium is hot and dry, and the tame is best; and that is most vertuous, thinne, and also long, and sharpe in sauour, and not thicke neyther pale. The wilde is whitish, and somewhat sharpe in sauour. And is good and necessary to the same thinges that Ginger

ger is good for: and comforteth the stomack and the body, and exciteth and moveth appetite, as Plinius sayth.

### Of Zucaro, chap. 197.

Sugar is called Zucarum & Sucara Salio. And is made and issueth out of certaine Canes and Reedes, which groweth in lakes and pondes fast by a River that is in Aegypt called Nilus. And the iuyce that issueth out of those Canes or Reedes, is called Canna Melli, and of that iuyce is Sugar made by seething, as Salt is made of water. The Canes be broken and put in a Caudron, or in another great vessell, and is sodde with coles and soft fire vntill it be come thicke: And first it seemeth that it turneth all to foame: but after that it hath rested, it becommeth thicker and thicker. And the most pureste and best therof sinketh down vnto the bottome of the vessel, that it is sodde in, and that which is fatty and foamie abideth and fleeteth above. And is fulle of watrenesse & full of holes, and crasheth not among the teeth when it is chewed, but vanisheth sodenly and meltetly. And the best & most pureste doth y contrary: and that that is best is put in a vessell, & weareth all hard and white at the fire and at the Sun. And some is stronger and more hot then the other, & shall not be given to sicke men that have the feauer ague. And good Sugar is temperate in his qualities, and hath therefore (as Isaac saith in Dietis) vertue to dry & to cleanse, & to dissolue and temper, & to make thin and clare, & to moist y wombe without any fretting or gnawing, and to cleanse the stomack, and to plane & make smooth roughnesse of the breste and of the lungs: and profiteth in clearing of the voice, & doth away hoarsenesse & rough, & reformeth the humour & moysture that is spent & wasted: and it temperely sowrenesse & bitternesse of smelling spicery: and is most profitable & necessarye in medicines & in Electuaries, in poulders & in slrops, as Isaac sayth. But it maketh the wombe somwhat to swell, & namely if it be taken after meate, for all sweet things by kind bredeth swelling. Also Sugar changeth sone & turneth into red Cholera, if it be given to cholarike men. For as Sugar abateth and quencheth y colonesse & sharpnes of Cholera: so the sweetnesse as it were contrary therto, exciteth and whetteth & nourisheth Cholera, as Isaac sayth in eodem cap.

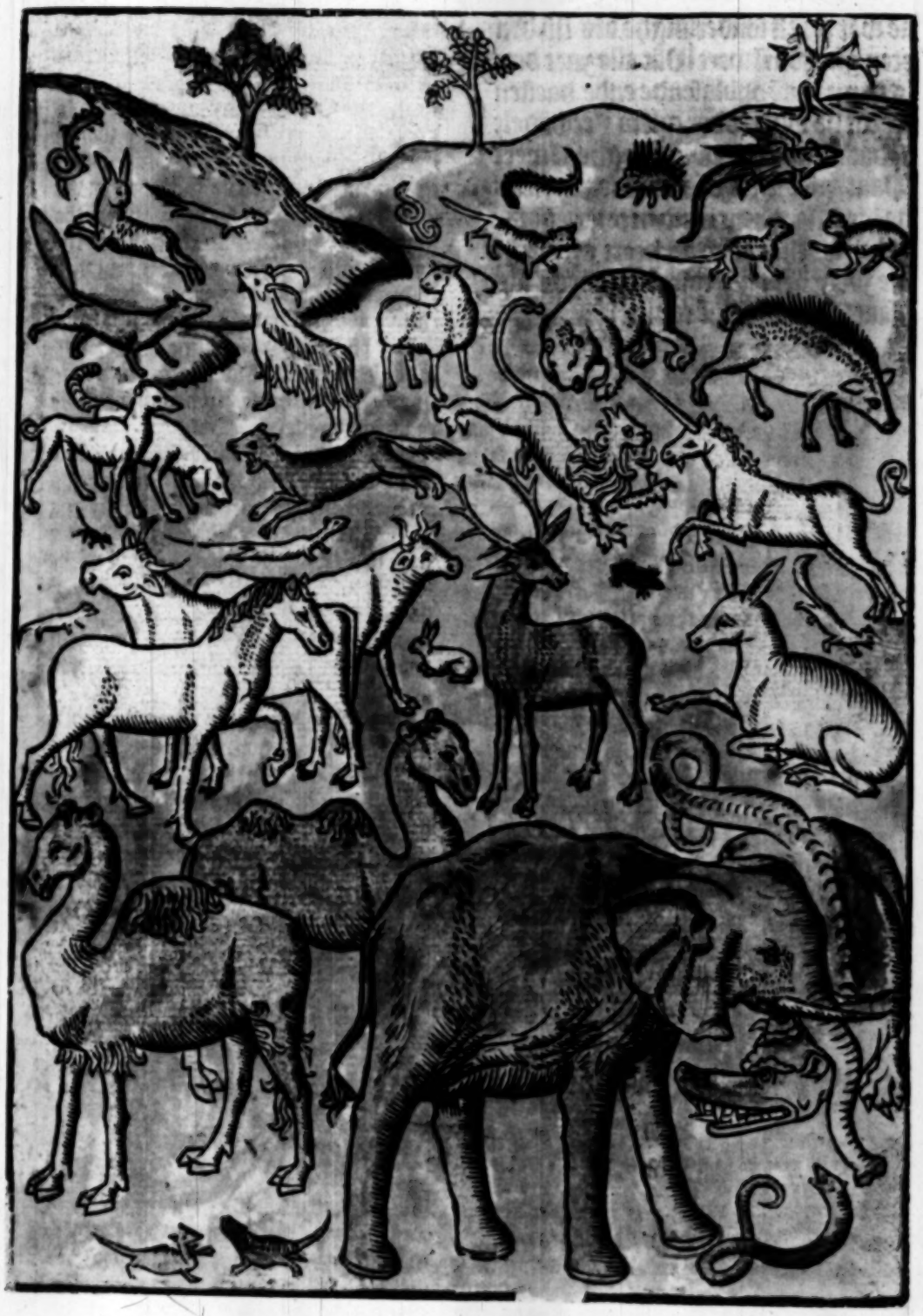
(Sugar is a thing very temperate & nourishing, and where there is Choler in the stomacke, or that the stomack abhorreth honie, it maye be vsed for honie in all things wherin honie is required to be. With Sugar and vineger is made sirop Acetose.) *Addidi.

FINIS LIBRI XVII.

# INCIPIT LIBER XVIII.

## DE ANIMALIBVS IN GENERALI.

Departed as the foresaid treatise is ended and finished, as touching those things that beautifieth & maketh faire y earth, touching their vertues & properties, as of ore, mettall, stones, and things that grow vnder the ground, & of trees, herbes, & grasse, and seedes, which groweth & springeth out of the earth, of whom mention is made in holy writ: now followeth to our purpose to shewe and intreate of the vertues & properties of those things that have life & sensing. And first in generall, and after in speciall, of all beastes tame and wilde, and of all Wormes that creepe on the grounde, that be named in Text and Glose. *Addidi.



And all that is comprehended of flesh and of spirite of lyfe, and so of bodye and soule, is called Animalia beast whether hee be ayre, as soules that flye: or watry, as fish that swim or earthy, as beasts: that goe on the grounde and in fieldes, as men and beastes, wilde and tame, or other that crepe and glide on the grounde.

And Moses assigneth three manner of beasts in kinde, tame beasts & wilde, and other that crepe on the grounde, as it is written Gen. 1. Verse 25. Perrof Basilius speaketh in Exameron, and calleth tame beastes Iumenta, and sayth, that they be beastes graunted and ordeyned to bee and to helpe of mankinde. And some be ordeyned to trauaile, as horses, Oxen, and Camells, and other such: and some to beare woll for clothing of men, as sheepe and other such, & some to be eaten, as Swine and pigges. Those be creeping beastes and wormes that passe from place to place by stretching of the bodye, and drawing againe togethers, and moue and passe vpward by such drawing and stretching of the body, as the Worme, Adders, and Serpents. And this manner kinde is of such, for some draweth by the mouth, as small Wormes that draine themselues by the mouth, and some draine so forwarde by strength of the fines and pleauntnesse of the body, as Serpents, Adders, and Snakes: and some crepe on fete, as Cruetes, and Botractes, that be venimous Frogs, and other such beasts, and be called Bestie, as it were Vastie, wasting.

For they haue kindly kinde of cruelnesse, & craftes and sheweth their strength now with claines, nowe with strength of hornes, now with teeth, as Beares, Lions, Tigres, and wolues. But commonly some be called bestie, that be not tame, but wilde, and be kindly more stirring then tame beasts, and more wilde then cruell beastes, as Harts, and other such. And in all beastes is vertue of moouing and of seeing, but in some more, and in some lesse, for as the blood is more pure and clere, some sole better and haue better estimation and knowing, & be more wittye and wilye.

Therefore it is that the Oxe is slow and stable, and the Asse dull of wit, and horse feruent in desire, and coueitous of females, the Woulfe wilde, and not tamed, the Lyon bolde and hardy, the Fore wittye, the hound with minde of friendship, & so of other beasts. And some gentlenesse of males of manners in beasts followeth gentlenesse either malitie of complection, as Basilius sayth. And Aristotle sayth the same in libro de Animalibus, and sayth, that beasts be diuers in manners, for some be right milde, as the Colt and the Sheepe, and some be right wilde and not tame, as the Tygres & the wilde Boare, and some be right hardye, bolde, and proud, as the Lyon. And some beastes be strong, wilde, and guilefull, as the woulfe & the Fore, and other such. And this diuersitye commeth of diuersitye of vertue, that worketh diuersitye in diuers beasts. For as he sayeth, libro. 1. Some beasts haue blood, and some haue none, as Bees and other beasts with riueled bodyes. But such beastes haue other humour in steade of blood. Infecti. Flies with parted bodyes.

And beasts that haue blood, be more then other in body and in vertue. Therefore it is, that some beasts loue fellowshippe, and goe in company, and are wilde, as Partes, wilde Asses, and Camells: And some flye and bydde company, and maye not dwell together in company, as soules, and birdes with crokes clawes, and beasts that liue by praye. Pharetra Auicen sayth, that some beasts be tame, and some bee wilde, and some liue in townes, and some in fieldes. And among all beastes, manye may not liue alone, as Cranes, Bees, and Apes, that accordeth with man in that. And also he saith, that beasts be diuers in nourishing and in seeking, for onely some eate flesh, as the Lion or the tiger, & the Woulfe, & other such, and some eat flesh, and other meat, as Hounde, and Cate, & other such: and some eate grasse, rootes, & other fruit, as horses & partes, and other such. And Arist. saith, libr. 1. some beastes haue their owne sauour and taste, that them liketh, as Bees haue liking in taste of honye, & swine other vyleer things, as the Spider hath liking & taste in flies, & liueth by hunting of flies: and some beasts hit

other beasts, as the Lion & the Woulfe, & other such: & some gather store of meat & fæding, as the Irchin & the Ampt. And why euery beast nædeth meat & nourishing it is, as Auicen saith, Moisture of substance, and heat that dissolueth & wasteth moisture, & hot aire that is about the heart. And so alwaye by working of heat, is wasting and losse of humour: & that that is lost, is nædfull to be restored, and that by goodnesse of meat and nourishing. And some beasts sæke their meate by night, as foules that hate light, and some by day. And Aristotle and Auicen saye, that some beasts be alwaye wilde, and some alwaye tame, as Pan, Mule, & the Goate: and some be sone made tame, as the Elephant. Of all kinde of tame beasts, some be found wilde, as a wilde man, a wilde Fore, wilde Horses, wilde Hounds, & wild Swine. And some beasts be full cruell, readye to ræse and to fight, and namely in time of loue, & in all seruice of Venus. In all beasts is appetite of loue liking, and then the males woweth and pleaseth the females, and fight for them. And some beasts do slily & warily, that their hornes and tuskes be hard and sharpe in that time, as wild Swine frote themselues against trees, and their tuskes whet, as Arist. saith. And some restraineth them much, and some be right wrathfull and angry & of great memory, as the hound, the Camell, & the Asse: and some haue but fæble memory, as the Estridge & Culuer. And onely man calleth to mind that that was forgotten, as Aui. saith. But many beastes holde in minde things ỳ they se & learne, as Arist. saith li. 1. And onely in man is mindfulnes, as the minde is obedient to reason. Therefore li. 11. de Ciuitate Dei, Austen saith, ỳ in vnreasonable beastes is wonderfull redinesse & wit, but in them is no science properly to speake of science: but in them likenesse of science is found, for they haue readinesse of wit, in brædyng & rearing of their brod, and in building and making of bowers and dens, in sæking and getting of meat and nourishing: In medicine and healing of woundes, in slight and bolding of harme, in boding or changing of time and weathers, of knowing of loue of their makes. For the Hart loueth the Hind, & the Lyon the Lionesse, and the male beare the female, and so of other.

Also Aristotle sayeth, that in euerye beast is a radicall member, that is well & head of all the vertues natural and spirituall, and of sæling, and that member is the heart, or somewhat els in stæd of the heart, of the which rote or heart, as Auicen sayth, beginneth creation, making and shape of all beasts. When an vnreasonable beast is perfectly made & shapen, the face therof boweth toward the earth, that is the originall & materiall matter, whereof it commeth, and onely to man, kind ordeyneth & dieth vpright stature, wherein mankinde is wonderfully made noble, and passing all other beasts, as the Poet sayth.

Os homini sublime dedit cœlumq; videre.

Kind hath giuen to man an high mouth & vertue to loke on heauen. Therefore Basilius sayeth, that if a man be defiled with lust & liking of flesh in obeieng to lechery of the wombe, he is made pere to vnwise and vnreasonable beastes, and is made like to them. Also Basilius saith, that all beasts of the earth be comforted and hearted to gender & to get brode of their owne kind, to multiply after them, by gendring heat that tickleth and pricketh, & that falleth most in springing time, when the vertue of the heate of heauen beginneth to haue mastrye of bodyes of beasts. And in such forme meaneth Aristotle. And also Auicen sayth, that euery beast that hath Semen, gendereth another beast, which is lyke to it selfe. And therefore to euerye beast, which may not kæpe and saue alwaye kinde in it selfe, kind giueth it a member, by which it putteth out Semen, & another mēber, wherin it may be receiued, as the mother in the female taketh Semen: and this is general in all kinde of beastes, in the which is male and female. For the male is at it were a manner worker & shaper, and the female as it were matter to worke in. Therefore euery female beast hath such a member, called the mother, or els somwhat els in stæde of the mother, wherin

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she may receiue semen and brode. And that falleth diuersly in diuers maner of beastes: for otherwise in such beastes, which lay egges, than in other maner of beasts, which containeth perfect beastes within themselues, as Auicen setteth ensample of many, following Aristotle. And he setteth all beasts with blond, afore beasts which haue no blond, & saith, that they be alwayes more noble and more huge and great in quantitie and in vertue, except a fewe beasts of the water and sea. And he saith, þ euery beast hauing noble blond, moueth with foure instruments, as vnreasonable beastes, with foure fete: or els it moueth and stirreth with two handes and with two fete, as it fareth in mankinde: and some moueth and stirreth with winges, and with two fete, as it fareth in birds and in fowles with feathers.

But diuers and manye manner of beasts be found, hauing mo fete than foure, as it fareth in fishes that be called Crabs, and small shragges, and other such. And also some haue moo winges thē twayn, as it fareth in butterflyes, & in Bees, and in some long flyes, and in such is but little blond, which is treasure of kinde. And therfore the fore lims worke more effectually in the first maner, then many lims doo in the seconde manner, as in beasts the fore lyms are more able and worke more effectually than the hinder: for they haue more heat, and more part of heate of blond of the heart, and be nere thereto. And Auicen touched þ generall properties of beasts and sayth.

In some manner, some beastes communeth and accordeth in members, as man and horse in flesh & in sinewes, and are diuers in many things: First in qualitie and in manner of setting and mouing of members, both of the simple members and of the compouned, as it fareth of the Snaile, that hath thelles, and of the Irchin, that hath pricks, and man hath none: and the horse hath a taple, and man hath none.

And beastes be also diuers in quantitie, as many in mouth, and in opening of eyen. The opening of the Owles eye is much: and the opening of Eagles eyes is lyttle.

Also the members be diuers in number and tale, for in some beasts are two fete, and in some foure fete: & in some be more fete than foure, as it fareth in Spiders: for some Spider hath eyght fete, and some other Spider hath tenne fete. Also in qualitie, colour, figure and shape, or in softnesse and hardnesse: as an Oxe fote is full harde, and a mans fote is full softe. And are also diuersly set, as it fareth in the teates of a Mare, and an Elephant: for an Elephant hath teates vnder the breast, and the Mare in the flanke, betwēne the thighes behinde.

And are also diuers in working, as it fareth in the nosethrills of þ Elephant, with the which he fighteth. And are also diuers in suffering, as it fareth in the eyen of the Neremouse, which be full feble, and in the eyen of the Swallow, which contrariwise are right strong, as Auicen saith. And be diuers in appetite, for some haue a great appetite and desire to serue Venus, and some feble, as the Elephant and the Turtle: and some haue appetite to serue Venus with all manner kinde of beasts, and some onely with beasts of their owne kinde: & some are continent & chast alwayes, as Bees. And some be great gluttons, and great deuourers of meate, and therefore they hunt by night, as Wolues which be called Hahala.

(*Hahala, is no proper word; For Lupus in Hebrue, is called Zeeb in Chaldiacke, Dẓba in Arabicke. Deba and Alsebha, is the name of all foure fated beastes that haue clawes, that do scrape teare and rent, as with teth and biting. In the Syriacke, Dabha, Aldabha and Dahab, of his furious rauening. Gesner in folio. 717. in his booke of beasts.) *Additiō.

And some of those rauenous beasts seke fode by daye, as the Gosshawke, and the Eagle: and some other both by daye and by night, as Cattes. Also in euery beast needeth diuers members to serue each other for diuers workings.

And so the bones be nædfull to sustaine all the bodie: the gristles be nædfull to defend the flesh from the hurting of the bones: and sinewes be nædfull to binde and to ioyne members togethers, and to beare and to lead, and to bring fæling into al the members, and be hard to cutting, and pliant to stretch and to binde flesh, and be right nædefull to the Well of lyfe, and for gendering of spirites.

The lungs be right nædfull for breathing, and for gathering and drawing of colde aire, that it may cole the feruent heate of the heart. The stomack is nædfull for the first digestion of meats. The lyuer is nædfull to gendering of bloud: veynes be nædefull to beare bloud into all the members of the body. The guts be nædfull to beare the draffes and dirte to boyde it out of the body. The reynes be nædfull, and the gendring stones, to sauing of kinde: the gall is nædfull to comfort digestion: the splene is nædfull to gathering superfluitie of the humour melancholicke: the head is nædefull to wits that be therein, to giue fæling and ruling to all the body: the neck is nædfull for ioyning of the head and the body together, and to bring meate & drink to the stomacke: the breast is nædefull to defend the heart and spirituall members: the armes and handes be nædfull to workes and dædes: the sides & ribs to kepe and to saue the kinde members: fæte and legs to underset and to moue swiftlye from place to place: the skin is nædfull to kæpe and defende all that is within from outwarde griefes and hurts: haires be nædefull to saue the skinne: nayles be nædfull to kæpe the vttermost parts, and also for defence in many maner beasts, & kinde hath wisely ordeined in all beasts somwhat wherwith they may defend them against noiaunces and griefes and hurtings. And therefore Harts haue hornes, and Bores haue tuskes, and Lyons vse clawes in stæde of swordes, and so in beasts is no default nor superfluitie. And smal beasts that lacke sharpe teth, and clawes, and hornes, are defended with ablenesse of members, and swiftnesse of sight, as it fareth in Hares, in Fawnes, and other such. Also euery beast ỳ gendreth another beast, hath eyen except the Poale, ỳ hath eyen closed within a web, and that web is giuen to the Poale, for fæblenesse of sight: and euery beast that hath eares, moueth the eares except man: and euerye beast breatheth, but some by wayes which are knowen, as by the mouth, or els by the nose: and some by preuye wayes, as by preuy holes and pores, as Bees, and Flyes, and beasts which glide on the ground. And euerye foure soted beast which hath bloud hath marrow, & namely man hath much marrow in cõparison to his body, and that is nædfull to man, for many and diuers workes, & dooings. And euery beast ỳ hath horns, is cloue soted with hornes without, except one beast, that is, an Unicorne, that hath but one horne in the fore-head, and one hoofe in the foote, as an horse.

(*The Unicorne is cloue soted, as the Stagge, called in Gesner Monocerote, folio. 781.) *Additiõ.

And euery horned beast hath hollow hornes, except the Harte and the Unicorne: and euery horned beast is foure soted, with material and hard horne, except a manner Serpent, which is in the region of Aegypt, which is found horned, and many call that serpent Serastes. And here I speak of beasts which haue hornes of kinde of bone: for Snayles haue certaine hornes softe and gleymie, but they are not properly hornes, but things giuen to Snayles for helpe and succour. For Snailes be fæble of sight, and grope and seke their wayes, with those horns. And if the Snayle meeteth with any hard thing, anone he draweth in his hornes: (*At the ende of which hornes, there appeareth a blacke like the sight of an eye, wherewithall it semeth they haue some sight,) and then he closeth himselfe within his shelles: For he bieth his shelles in stæde of houses and Castles. *Additiõ.

Also some beasts haue teth in either law, and some haue onely in the nether law, & those which haue no teth in the ouer law, be horned, for that matter passeth and turneth into hornes.

And

And no Beaſt whych hath ſtroke teeth or tuſkes, as ſ Boze, hath hornes, for that matter paſſeth and turneth into tuſkes: for tuſkes and hornes accord not in the ſame beaſt. Beaſts of praye haue teeth departed and ſharpe, that they may the better enter and come to the praye, and bite thereof gobbets and peces, as Wolues and Lyons. And tame beaſts, as the Coſſe, and beaſts that be made tame, as the Elephant ſ Camell, haue teeth lyke high and nigh togethers, as it were one bone, that they may the better eate graſſe and herbes, and bite them the more often nigh the ground, and no beaſt hath more rowes of teethe in his mouth than twayne, except certaine fiſh, that haue great teeth in their iawes ſet farre aſunder, as the teeth of of a Sawe, and haue alſo teeth ſet within, and with thoſe inner, they gather and holde the meate, leaſt the water ſhoulde waſh it ſame out of their mouthes, as it fareth in water Wolues, that are Lutries, and in manye other, as Ariſtotle ſayth.

The beaſt is called Hanthi. Looke in the letter H. following, for this beaſt his deſcription.

But if it be ſayd, that in Inde is a beaſt wonderfully ſhapen, and is lyke to the Beare in body ſ in haire, and to a man in face, and hath a right red head, and a full greue mouth and an horrible, and in either iawe three rowes of teeth of vnmeaſured ſtander. The vtter ſtumpes thereof, be as it were the vtter tuſkes of a Lyon, and his tayle is lyke to a wilde ſcorpion with a ſting, and imitateth with hard briſtle prickes as a wilde Swine, and hath an horrible voyce, as the voice of a trumpe, and he runneth full ſwiftly, and eateth men: ſ among all beaſts of the earth, is none found more cruell nor more wonderfully ſhapen, as Ariſtotle ſayth, and this beaſt is called Bariewil Greke, as he ſayth. Plin. libro. 8. cap. 21. Plinius ſayth, that Bella writeth and ſayeth, that among the Medes is a beaſt, that is moſt wicked ſ euill, which he calleth Manticora, and hath three rowes of teeth in a rowe, and ioyneth in a treble wiſe, and is lyke to a man in face and in eares, and hath yelowe eyen and red bloud lyke to a Lion, with a Scorpions tayle, and ſtingeth with briſtle prickes, and hath a voyce, lyke to the voyce of a man. And if a man ſingeth to a pipe and to a trumpe, it learneth that this beaſts voyce accordeth with the trumpe and ſame melodie. And ſo this is the ſame beaſt, that Aulcen and Plinius ſpeake of. Alſo euerye beaſt that gendreth and getteth a beaſt, hath two reynes ſ a bladder, but beaſts that laye egges, haue neither bladders, neither reynes: for in birds and foules ſuperfluitie of moyſture paſſeth into feathers and clawes, and in fiſh, into the ſhelles and ſcales; and therefore them needeth no inſtrument to receiue ſuperfluitie of moyſture.

Alſo euery beaſt that hath hornes ſ no teeth aboue, cheweth his cudde, and hath many woombes, one full great, and another leſſe, one long ſ another wide, ſ many manner digeſtions be the cauſe, wherefore ſuch a Beaſt, hath ſo manye woombes: for his meate is drye, and is not right well chewed in the beginning when the beaſt feareth, and that is for haſt of eating, and for this cauſe this meate ſo ſwallowed, needeth to be chewed againe, and then the meate is drawen out of ſ moſe woombe to ſ mouth, and to the beaſt doth chewe it againe. And when the meate is chewed, it is ſent to the ſecond woombe, that it maye be there digeſted: ſ ſo to chewe is called Ruminare, as Aulcen ſayth, and Ruminare is to chewe the cud.

Alſo libro. 3. cap. 1. Aulcen ſayth in this manner, I ſaye that each Beaſt with tallowe hath fatte braine, and that the beaſt that hath no tallowe, hath no vnctuous marrough: and euerye beaſt that breatheth hath lunges, as fiſhes haue braunches, wherewith they braſhe in, and put out water and ayre: and euery beaſt that hath bloud, hath hart and liuer, and beaſts that be without bloud, haue no heart, but haue ſomewhat elſe in ſtede of heart, that is ſeate and well of life.

Alſo all beaſtes that gender, haue mail, ſaue priuely and bie, as the Hart, Buck, and Roe, and ſome openly knowen and ſene. Euerye the Dolphin wanteth gall, though he gendreth ſ bringeth.

And other beasts that lay egges, haue gall great or small, as fishes and serpents. Also he saith, that euerye beast that hath blood hath lemen: and euerie beast without blood that gendreth another, hath fiue wits, except the moule with eyen healed and couered, and hath the blacke of the eye vnder a skinne: and in some beasts the wayes of wit and of feelyng, be preuye and be hidde, as eares and noseth rilles in fish, which heare as it is well knowen: for they frye and hoyd flushing and noyse: they smell well also, els would they not come to the net, for milke, nor for flesh rosted. For flesh rosted, crabs come into willowes and pitches. Therefore Aristotle saith, as Auicen meaneth, that the Dolphin, and other manner of fish, fall to the bottome sodainly, as it were in Epilencia, when they heare sodaine thundering, or great mouing and noyse, and be taken as they were dronke. And fish flyeth and voydeth the place of washing and slaughter of other fish, and the blood of other fish, and frye and hoyd also boates and vncleane nets, and come gladly into new. And beastes with crimping bodies haue sharpe wit & feling, though it be priuie and hid, as Bees and Antes, that heare and smell a farre, and haue liking in certaine odor and smell, and dye in some odour of Brimstone, and of burnt leather, and of burnt Hartes hornes: and so Bees abide not in places of euill smell, but they rest in places with good smell and swetnelle, as he saith.

Also he saith, that beasts are diuers in manner of voyce and of crieng: for some haue strong voyce and sharpe, and some feeble and lowe, and some with little voyce or none, and onely beasts that haue the wesen of voyce, and lunge and breath, haue voyce. But some breatheth not, and maketh sometime noyse & some time an hissing. And beastes that haue voyce make tunes and melodie, & some frye, chitter and sing, namely in time of gendering and of loue, and they knowe each other by their owne voyce, and call and play each other to loue. Also he saith, that each beast, that hath blood and goeth, waketh and sleepeth, and euerye beast that hath eye lydes, closeth them when he sleepeth: and euery beast that layeth egges, maketh small sleepe.

Also euery beast nedeth meate and norishing according to his complection, and that is right needfull and necessary for sustenaunce and wering of the beast, or for the restoring of that thing, which is lost by kindly heate.

But in receiuing and taking of meat and drinke there is great difference: for some going beastes with complete and euen lyppes, drinketh sucking, as man, horse, cowe and mule, and other such: and beastes with vneuen lyppes, in the which the nether lippe is shorter then that ouer, drinke lapping, as an hound & cat, and other such: and so by disposition of euennesse and vneuennesse of lippes, some beasts in drinking sucke, & some lappe: and therefore kinde ordeyneth wisely in hounds, and in other lapping beasts, tender tongue, long and pleant, & the tongue is the more able to licke & to holde the water, and bring it to the mouth. But many foure fyted beastes, drinke not but seldome, as Conyes, and Hares and other such: for meate of such beasts is right moyst, and that moisture sufficeth to them in stede of drinke, & to bring their meate into the members, & to cowle kinde heate. And other beasts that be full hot and drye, either of complection, or by accidentall heate and drienesse, and vse drye meate or hotte, nede therefore drinke to the forelade things & poings: and this is the cause why Culuers and other birds that be not rauenours drink: for they eate corne & graines and other such, and their meate is fatte, hot and drye.

And foules and birds of praye, vse moyst meate vnder, and drinke therefore but seldome, and when they drink, it is token of sickenesse, and that vnkinde heat hath passing mastery in them, as Auicen and Aristotle meane. And Auicen meaneth, that beasts with little bodyes, be more frye and hardie, and subtile, than other beastes with great bodyes: as it fareth in Spyders, Bees, & Antes, their workes be so slighe and subtill, &

that

that mans wit may not compasse to doe such workes, for in them kinde reuarseth in sleight and in wit, that that seemeth to be withdrawen from them in might and in strength, as he saith.

Also in li. de mirabilibus mundi, circa finem, Solinus saith: that euery beast with crooked teeth as a sawe, is a Glutton, and fighteth as it fareth of hounds, Panthers, Lyons, and Beares. And the females of such beasts bring forth yong, vnperfect and vncomplete, as the Witche bringeth forth blinde whelpes, and the female Beare bringeth forth a lumpe of flesh not deuided by shape of members: and she kepeth that lumpe hot, vnder hir arme pits, as the Hen sitteth on hir egges: and the female Beare, licketh that lumpe of flesh, and shapeth it some and some, vntill it receiue perfect figure and shape of a Beare. Also the Panther & the Lions bringeth forth whelps, but not complete nor perfectly shapen, and euery beast that bringeth forth many young, loueth best the first, and accounteth it most kindly hir owne, and therefore some beasts eate and deuoure their owne brood, except the first, as some Swine doe oftentimes.

Also he sayth, that in all beasts that bring young forth, vncomplete and vnperfect, the cause is gluttonie, for if kinde would abide vntill they were complete and perfect, the whelpes would slaye the damme with sucking, for immoderate & ouer passing appetite: and therefore in such beasts, kinde is swift to bring them forth some, or to make them some dye, least they shoulde grieue the damme too sore, and such beastes, brought forth in that manner, fight for meate and food, as Auicen saith, and hate each other. Therfore kinde hath ordayned remedie to saue the kinde of those beasts, and ordaineth that such beastes may bring forthe manye young at once, so that if it happen that many of them be dead and lost in fighting, the kinde of them maye be saued in few & not too many. Therefore the female Wolfe, whelpeth manye whelpes, as the Witche doeth. And the Aduer that is called Vipera hath twentie young at once, as he sayth: and so for the intrase of this Vipera be many alive at once in the woombe, for desire of nourishing they sucke much, & drawe of the humour so much, that the damme sufficeth not to sustaine so many in hir woombe: therefore she sayleth and dyeth ere she may bring forth hir kinde at full. Also Aristotle and Auicen say, that beasts with toothy ioynes togethers and blunt, haue few increase, and beasts with teeth departed farre a sunder and sharpe, and set with many chinnes, haue many young, and much semen, & beasts with little bodies, gender more than beasts with great bodyes. And beastes that gender little and haue few of their kinde, haue few teates and diuerslye, and set in diuers places. And therefore the Bitch hath many teates, and the Sowe also, & be beasts that haue many young. Also beasts that vse superfluitie and continuance of the seruice of Venus, haue much shorter life than those beasts that serue Venus temperatly and seldome: and therefore gelded men lyue longer than other, for in them the sinewes are cut, by the which semen shoulde come downward to effect and working of generation.

Also in libro de Spermate Galen and also Constantine tell the cause and reason thereof. And Auicen libro de Animalibus affirmeth the same and sayeth, that Sperma is gendered and commeth of gud bloud and ful digested, the which bloud is readie to turne and to passe into nourishing of membes, and therefore when a man sheddeth that humour seminall, the man is greatly discoloured, and the body more feebled than though he bled foure times so much: for sperma is a thing able and made readye to passe into nourishing of members: and therefore when Sperma passeth out of the bodie, kinde feeding and nourishing of the members, is taken and withdrawen, and so thereof is great losse of spirites and of vertus in the bodye of the Beast. And so immoderate and ofte gendering is cause of spoyling and vndoing of the body, and so the lyfe is shortened.

And therefore the Elephant lyueth

longest

longest: for he loueth thestitie, and hateth lecherie but seldome. Hucusque Aristoteles.

Auicen, and Solinus, and Haec in dicta vniuersalibus, treateth of beastes, in that they be seruing and nouthing for mans body: for some beastes accorde to mans complection, as Lambs, Kiddes, Oxen and Swine among tame beastes: Hart and Hindes, Wackes and Roes among wilde beastes. And some be all contrary to mans complection, and that for great heate, as the Adder Tyrus, and other Serpents: or els for to great cold, as Spiders and Scarpions. And some are vnlyke to mans kinde, but they be not all contrary, neither poyson: as Irchins, Hares, and Foxes, & other beastes with flesh of heauie smell, for of suche beastes, commeth worst nourishing of mans body. And wilde beastes be more hot and dry, & leane, than tame beastes, and that for continuall mouing, and for heate of the ayre that they be in, and also for drinesse of their meate and nourishing, and therefore their flesh is more hard, and harder to digest, and that is knowen, for when they be slaine, their flesh rotteth not so sone as the flesh of tame beastes.

Therefore all flesh of wilde beastes, is lesse sauoury and nourisheth lesse, than flesh of tame beastes, except the flesh of wilde Roes, that is much more sauorie than other, and better, and more nourishing. Their bodies be made softe by moning, and humours be made small & thin, and the pores be opened, and humours that be cause of heauie smell, be dissolued and amended, and so because of mouing and of trauaile, they be accidentally made more sauourie, for by suche running and mouing about, their kinde colonesse is tempered: and therefore in wilde beastes that run and trauaile much, the heauie smell and sauour is taken away, and their flesh is made the more tender, for their pores be opened, and the humours are tempered, that their flesh may be the better and sooner dissolued, & corporate into members, and because of kinde drinesse, their flesh is the later dissolued in the members.

Also some beastes are fed and nourished in moist places and watry, and their flesh nourisheth sone, and is sone digested, but it is sone dissolued of the members. And some are fed in mountaines and in drye places, and their flesh is better in keping and gouerning of health, and more according in comforting, and more perfect in during in the members.

And other beastes that be made tame and fed in houses, haue more gleymie & great flesh, because of great eating, and of corrupt meate, and therefore their flesh is hard nourishing, and dissolueth slowly both in the stomache, and in the liuer: for as Hippocrates saieth, To know goodnesse of kinde of beastes, as touching nourishing and feding of the body, it helpeth to know place & pasture where they be fed, and aire moyst or drie where they dwell, and quantitie of moning and of rest, and how they are disposed accidentally or kindely in idlenesse or in trauaile. And beastes that are kindly tame, be lesse hot & more moist than wilde beastes, and therefore ỳ flesh is more softe, and the sooner digested, for by great rest and ease the pores be closed, and the thicke humours be tempered by heat that is closed within, and so the flesh softeneth and tendereth. And for they eate and drinke much, their superfluitie of humours increaseth sone, and fatnesse is increased, and therefore the bodyes of such beastes, are much nourishing and sauoury, and passeth sone into the members and into the veynes.

And for multitude of gleaminesse and of moysture, such flesh rotteth sone, and gendereth superfluitie of humours. And though it feede kindly and much, yet for passing moysture it is sone dissolued, and passeth out of the members. And so accidentally it nourisheth the body lesse then flesh of wilde beastes. For though ỳ flesh of wilde beastes nourisheth but little: yet for it is hard to dissolue and slow, it abideth longer in the members, in which it is incorporate. Therefore men in olde time sayd, that it nourisheth the members accidentally.

Also in all manner kinde of beastes,

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the male is more hot and lesse moist than the female, and therefore flesh of male beasts is more subtill and better feeding than the flesh of females, except Goats flesh, that is better in the female than in the male, for in the female moisture tempereth the drinesse of complection, and in the male, heate kindeleth or tempereth not ỳ kind drines of the male: & therefore in this manner kinde of beasts, the flesh of the female is better than the flesh of the male, for it is more temperate, and not passing drye, & that though it be fresh or olde, and namely when it passeth not from age of sucking, for then the goodnesse of milke of the female tempereth kinde drinesse therof. And gelded beastes be meane betweene complection of male and of female: for flesh of gelded beasts heateth lesse, than doth flesh of males, and more than flesh of females: and is digested slower than male flesh, and soner than female flesh: and are therefore lesse nourishing, and worse than be males, and better than females. And it is a generall rule, that among beasts that be kindly moyst, the male is better than the female, and better in perfect age, than in vnperfect age: and among beasts that be kindly drye, the female is much better than the male, and more in vnperfect age, than in perfect age, as he saith.

Also goodnesse of beastes, variety by diuersitie of age, for beasts that be nigh the age of sucking, be of great moysture and gleyminesse, and also of sleuernesse, and therefore their flesh gendreth superfluitie and fleame: but if it be beastes that are kindly drye, as Rotherne, and Goates. And flesh of such beastes, as Calues, is good in such an age, & namely if they be nourished with good milk, and best if they be weaned, for it is lesse moyst and gleymie, and of more temperate sadnesse. And in young age, when beasts be full waren, then their flesh is more hard and drye, and namely if the beasts be of drye complection, and therefore their flesh is more hard to digest: and is better in comforte of the members, and in during more than in ruling of health, as he saith.

And in the fourth age when they be ful olde, their flesh is more vnprofitable to meate, and that for double cause: For than kinde heate is nigh quenched, and substaunciall moysture is full nigh wasted, and therefore their flesh is full hard and not good to digest, and namely if the beasts be of drye complection. And it is generall among all beasts and fowles, that while they grow and were: their flesh is better to meate, and better feeding, than it is when it passeth into feblenesse for age, as he sayth.

Also in pasture and feeding is diuersitie, for beasts that be fedde in mountaines, haue better blood, and more subtill and sharpe, for scarcitie of meate. And those that be fed in marreys, haue more great blood and more fatnesse, and lesse heate, and lesse stopping. And beasts that eate grasse and hearbes, as meate, are more voyde in Winter, than in Springing time or in Summer, for in Winter their meate faileth, and therefore they were fat, after the middle of Springing time or before, and wereth much, and their flesh is more sauourye and better because of plentie of conenable meate.

And beasts that eate smal grasse and hearbes, are more fat from the beginning of springing time to the middle of Summer, and their flesh is then best, for then they finde conenable meate and good and tender, for then they haue conenable meate and fode. And other beasts that eate crops, boughs, twigs, & also braunches, are good from the beginning of Summer vnto Winter: For then boughes and braunches, are both full moyst and tender. And so beastes, that eate full small grasse and drye, are better than those that eate moyst grasse and hearbes: and those that eate tender boughes and braunches are much better than those that be fedde at home with fruite. And those that eate and drincke lyttle, are better than those that eate & drinke much: for beasts that are fed in fieldes and in mountaines, haue great trauaile and moouing, and are therefore better than those that are fedde at home.

For those that be in mountaines and in fields, haue and draw more subtill ayre and dry, because of running about. And so superfluitie of humours is foredried, & their complection is made temperate. And againward, beasts that are fed at home, be found lesse good and profitable in cõplection, for scarcitie of pure aire, and for default of moving, and for plentie of meate and of drinke.

Also beasts are diuers, for some are fat, and some are leane, and some are meane: for the flesh of them that are fat, is worst to meate, for it grieueth & letteth digestion, for it flæteth about the meate, and maketh the meate to swell, and softeneth the roughnesse of the stomacke, and causeth the stomacke to be slidder and gleymie: and therefore too great fatnes dissolueth a moyst stomack by reason of failing of the vertue contentiue, comfortatiue, and expulsiue: and it kindleth and heateth too soone an hot stomacke, as fire is ofte kindeled without by fatnesse: and therefore men in olde time bad and commaunded, that of most fat beasts onely the red flesh shuld be eaten, and the fatnesse done awaye. And most leane beasts are sinewie and tough, and haue lyttle bloud and lyttle moysture, and giueth therefore lyttle norishing to manns bodye. But beastes that are meane betweene fat and leane are most profitable, for they haue not so much fatnesse to kindle the heate of the stomache, nor to make the roughnesse of the stomacke slider: nor so much leannesse to cole the stomacke, and to spoyle it of bloud.

Also beasts are diuers in chaunging of time, for some beasts haue scarsitie of marrow and of bloud in one time, and are full thereof in the contrary time, as it is openly knowen in shell fish of the sea, and in mans braine, and percase in euery beasts braine, as Aristotle sayth, openly in libro de proprietatibus Elementorum. And therefore many wer sicke in one part of the month or of the yeare, þ another time be knowen whole and sound, and cleane of all sickenesse in contrary time, as it fareth in Lunaticke men and in mad men, and in Caduc men that haue the falling euill. Hereof seke more before cap. de Luna. And so Auicen speaketh of the Ape and saieth, that the Ape is glad or sory by chaunging of times, and namely by the course of the Mone: & also in some season, beasts wer leane, though they haue neuer so much meate, and were fat in sleping in the contrary time, as Auicen saith: and he sayth, that Olyres a manner kinde of mice, that moueth not in Winter, but lye as they were dead, and eateth not, were fat in sleping, and wake in Summer time, and moue themselues against the heate of the Sunne: and he telleth wonderfully of the Swallowes and of other foules, that be found as it were dead in hollow trees in winter time, and quickeneth and waketh after, as it were sleping they are made strong, and shew themselues strong and swifte in Summer time: and so the female Beare, after that she hath conceiued, hideth hir selfe long time in priuie places, and taketh no meate that time, as Auicen sayeth, and Aristotle and Solinus meaneth. Loke within cap. de Viso. Also fish in one month wereth fat, and soone afterward were leane: and some wereth fat in the Northerne winde, as fish with long bodies, & some in Southern winde, as fish with broad bodies: and some in raine time, as Aristotle sayeth. Rayne water accordeth to all manner shell fish, except the Fish that is called Roytera, that dyeth in the same daye, if he taste rayne water: and to much rayne water grieueth some fish: for it blyndeth them. And some beasts sometime change and renew themselues, and cast of and chaunge their superfluitie, as Crabbes change their shells, and Hartes their hornes, and Goshaukes their feathers. And Isaac meaneth and sayeth, flesh of beasts in which drinesse & heat hath mastry, is not full good, as Camell flesh, and is not full good in Summer, but Camells flesh is according in winter: and flesh of beasts that be hot and moyst, as sheepes flesh, is good in springing time: and competent in haruest. Flesh that is colde and drye, is not full good, as Goats flesh colde and moyst.

And Swines flesh is best from ꝑ middle of Summer to the ende, and worst in Winter, and meane in Springing time and in harvest. And so Hippocrates saieth, that Swines flesh is good in Springing time, and lesse worth in harvest, and lesse worth in Winter. And Goates flesh is good in Summer, and Sheepes flesh in Springing time: and in the beginning of Summer, flesh of beasts, as it is ordained to mans meate, is diversly dressed & ordained to mans meate. For as Isaac saith, flesh of beasts is sometime rosted, and sometime fryed, and sometime sod in water with salt. Flesh rosted and fryed is great and dry in feeding and nourishing, and harde to digest, for the moysture thereof is wasted, and then the flesh taketh drinesse of the fire: and right fat flesh should not be eaten but rosted, so that the moysture thereof may be drawen out of the substaunce thereof. Sodde flesh is more moyst and more easie to digest, for the water tempereth & maketh it moistly and somtime in the water in the which flesh is sodden, is spicerie put, & thereof is made diners sauce, and keepeth and saveth the flesh in his kinde goodnesse, and amendeth it both in smell and in sauor, and maketh it vertuous to destroye and put out diners sicknesses and evills. And it is necessary to seeth flesh of dry beasts, and to rost flesh of moyst beasts & fat, and to dresse flesh of meane beastes betweene these twaine, with diners manner of sauce, and this dressing is done in many manner of wise: for some flesh of beasts is wholsome, and accordeth to rosting, and is not ful good sod. And Kethen flesh and Goates flesh is better sod than rosted, & Swines flesh & Sheepes flesh is better rosted than sod: for by seething dry flesh is made moyst, & by rosting moyst flesh is dried, and therefore for the moysture thereof, it is good to rost Swines flesh, and for passing drines therof, it is good to seeth Goates flesh & Dre flesh.

Also flesh of those beasts varieth and is diners, by such accident and dressing, for Swines flesh rosted, is amended and made better by rosting, and appaired by seething, and Goates flesh is better sodde, and worste rosted: and so it is to know of other. Huc vsque Isaac in Dietis.

Also beasts are ordained, not onelye for meate of the bodye, but also for remedie of evills, and also for many maner of medicines. All kinde of beastes, wilde and tame, going and creeping, is made and ordayned for the best vse of mankinde, as Plinius and Iohn Damascenus meaneth. But some beastes are ordained for mans meate, as Sheepe, Harts, and other such: and some serve for the service of mankinde, as Horses, Asses, Oxen and Camells, & other such: and some for mans mirthe, as Apes, Marmusets, and Popinayes: and some be made for exercitation of man, for man should know his owne infirmitie, and the might of God, and therefore are made flyes and lice: and Lyons & Tygers, and Beares be made, that man may by the first know his owne infirmitie, and be afeard of the second, & have succour by calling of Gods name. Also some beasts are made to release & helpe the neede of many maner infirmityes of mankinde, as ꝑ flesh of ꝑ adder Vipera to make Triacle, and the gall of a Bull and of other beasts and fowles, to do away dimnesse of eyen: and an Adders skin sod in Oyle, abateth ache of the eares, and that in wonderfull manner, as Dioscorides sayth in libro Aesculapij, De occultis membrorum virtutibus.

It is sayd, that if he that hath the Emorroides sitteth on Lyons skinnes, the Emorroydes shall passe away from him, and Wolues flye from him, that is annoynted with Lyons dirte: also there he saith, ꝑ if the tayle of an old Wolfe be hanged at the Cotwes stall, ꝑ wolues will not come there nigh: also Dioscorides saith, that Beares eyen taken out of the head, and bounde together under the right arme of a man, abateth his feaner quartaine. Also the long teeth of a Wolfe healeth Lunaticke men, as he saith, and so sayth Pythagoras and Plinius also, and telleth, that tame foure footed beasts dread and flye, if they se a

Wolues eye taken out of the head. In libro Vetico Constantine saieth, that the haire of a white hound without any blacke speck, helpeth them that haue the falling euill, and keepeth them from falling, if that haire be hanged about their necke: and such a thing saith Pythagoras in hb. Romanorum, and saith, If a ring be made of the hose of a white Asse, that hath no blacke speckes, and he that hath the falling euill beare & weare that ring, that ring keepeth him from falling. And also he saith, that the gall of a Bull anoynted vnder the nauell, layeth and softeneth the wombe.

Also he saith, that the teth of a Serpent, which ought to be taken out of the head while the Serpent is a lyue, and hanged after about him that hath the feuer quartane, that teth destroyeth his quartane. And if thou beimoakest the house with the lungs of an Asse, thou cleansest the house of serpents and other creeping wormes. Plin. saith, that these vertues and properties, and many other wonderfull, be hidde in lims and members of beasts, as it shall be saide more hereafter in the kinde and properties of particular beasts: for nothing is in the body of a beast, without medicine, open, or hid: for the skin, haire, horne, naile, clawes, flesh and blood, be not without remedie, nor the onely dirte.

## ¶De Animalibus in speciali. cap. 2

FOR because the kindes and properties of beasts is shewed in generall, now by the helpe and grace that is sent from aboue, following to our purpose, we shall intreate of the vertues and propertyes of some Beastes and creeping wormes in singular and in speciall, and that by the order of A B C.

## ¶Of Ariete. chap. 3.

The Ramme is a Beast that beareth wooll, pleasing in heart, and mild by kinde, as Isidore saith lib. 12. cap. 1. And is Duke, leader, and Prince of sheepe.

Therefore kinde gineth him great strength passing other sheepe. It is seemly that the Ram that is Duke and defender of other sheepe, be more strong & mightie, than other sheepe therefore Isi. saith, that the Ram is called Veruex, & hath that name of Vires, strength, and as it were a man, for he is male & maister of sheepe, and is more vertuous and stronger than other.

Or, as Isidore saith, this Nowne Veruex commeth of Vermis, a worme: for the Ramme hath a Worme in his head, and for fretting of that Worme & itching, the Ramme is excited, & pusheth full strongly, and smiteth full harde, all that it meeteth: and therefore the Ram is called Aries also, and hath that name of Ares, that is Greek, and is to our vnderstanding, vertue: for in flockes, the males are called Arietes, for they be vertuous and mightie, to get and gender Lambes, for they passe other sheepe in greatnes of body & of might, & strength and vertue.

Also this name Aries commeth of Aris, Altars, for as Isidore saith, This beast was first offred on Altars among Nations, and so the Ramme is called Aries, for he was slaine by Aaron at the Altar, and so by Moses law the Ramme was principally a cleane beast both to Sacrifice and to meate: For he was offered conenably for sinne of the People, and is cloue foted, and cheweth his cud, and was eaten indifferently of the people. And as Isidore sayth libro. 12. Sheepe were called sometime Bidentes: for among eight teethe that they commonly haue, two teeth be higher than any of the other, and therefore. Nations offered them principally in sacrifice to the Gods, as he sayth libro. 8. capitulo. 47.

Plinius speaketh singularye of the Ramme, and sayth, that it is the kinde of the Ramme in the lustines of his youth for to noye the Lambes, and to followe the Ewes that come against him. For he is farre more tractine and more profitable in age: and nevertheless he is more cruell in heart then the Ewes, and

Ouium. In Hebrue Ail, & Eel. Caldæus. Dikerin. Arabie. Rabsa, & Rabsah.

Aries. Dux est

his

his cruelnesse abateth, if his hornes be pearced nigh to the eare. If his right genderyng stone be bound, he genderyth females: and if the left be bounde, he genderyth males: and he genderyth males in the Northerne winde, and females in the Southerne winde. And such Rams as haue black veynes vnder their tongs, such Lambes they gender in colour: for if his veynes be black vnder the tonge, his Lambe shall be blacke: and if they be white, the Lambes are white: and if they be speckeled the Lambes are so. And Arist. & Auicen meaneth the same. Looke within De Oue.

The Ram hath a full harde forehead nigh as a horne, and feeble temples, and somewhat grisly, and therefore for the defence and keeping of the feeble parte, kinde giueth him great hornes and right hard about the feeble place of the temples, and be crooked and bended as a round shell, but they be somwhat sharp in the endes, insomuch, that they may defend the head with sharpnesse & hardnesse of hornes, and withstand enimies, and fighteth with them, with sharpnesse of hornes, as he saith. For it is not semely that kinde should leaue the defendour of the flocke without weapon & defence. And therefore kinde giueth him two hornes bent, as it were circles, to defend and succour his owne head, which is feeble of it selfe, and is the more bolde and hardie against aduersaries and enimyes by trust of weapon, by the which he is strengthened and defended. And therefore he goeth the more boldly before the flocke, and beareth vp the head, and pitcheth downe the foote, & treadeth strongly on the ground, and is cloue foted. His eies be thicke with long haire in the locks, and defendeth himselfe against the iniuries of hot aire or colde, with strong and thicke fell and skinne, and therefore one side of the Rams skinne, by reason of the strength thereof, sufferyth and sustaineth the violent crafftes of Curriers or parchment makers, passing other fells and skinnes of other sharpe, and be more able to receiue and to hold printing and painting of diuers colours, as he sayth.

And in time of loue, the Ram fighteth for his Ewes, and raiseth with his hornes on his aduersaries. And for to pull his enemie the harder, he drawyth backwarde, and raiseth and leapeth vpward, and smiteth with his fiercenesse, and bulketh with a kinde of violence. And li. 8. Auicen speaketh of Rammes and saith, that Rams, Goates & Bucks, goe much in raine, and hide not themselues in Winter for colde, but they goe sometime out of hot places into colde, & when it raineth, they flye not the raine vntill they be dead. And Rams by kind follow Goate bucks, and rest all, till the Heard take one of them, and make him goe before, and then other follow some. And they dread kindly the thunder, as sharpe to And if a sharpe be with lambe, and heareth the thunder, she casteth hir Lamb for dread, and standeth for feare. And sleepe with the sharpe before midnight, and after part, and chaunge and turne, from side to side in sleeping. For from Springing time to Harueste they sleepe on the one side, & then vnto springing time they sleepe on the other side, & hold vp their heads while they sleepe, except they be sicke, and they chew their cod sleeping as they doe waking, and if it happen that they stray and go away, they come not againe, but if the Heard bringeth them againe.

And Isaac in dietis saith, that Rams in youth bee lesse moyst and gleymie then sucking Lambes, and that is because of the age that hath mastery ouer their complection, and therefore their flesh is better than flesh of Lambs and of Ewes, and gendereth better blood, and namely if they be gelded, for their heate is tempered with accidentall moisture, and so the flesh is of good sauour. But when they passe in age and be full olde, then for age they saple in heate, but if they be gelded: if they be gelded and passe in great age, then their heate faileth by double cause, for lacke of genderyng stones, and also for age. And therefore their bodies be cold and dry as it were a sticke, and be more harde and vnsauorie, in comparison to Goate, Oxen, and other such, that be worst in age.

And the bodies of rams, that be kindly hot and moyst, be more better then bodyes of other beasts, that are kindly cold and drye in great age. Huc vsque Isaac in Dietis.

Aristotle and Auicen lib. 6. meane, that Rams and Goate buckes, lyke as other Beastes, haue a certaine proper voyce, by the which they crie and call to them the females in time of gendering and loue. And Rams that drinke salte water, gender before other, and be soner moued to loue: and when ỹ old Rams be soner moued to gendring & to loue, than the young in due time, that is token of goodnesse of that time in ỹ yeare: and if in that time the young Rams be soner moued than the olde Rams, it is token of a pestilence or sharpe in that yeare as he saith.

## ¶Of Agno. chap. 4.

Agnus. Rebes.

THe Lambe is called Agnus, & hath that name of a name of Greke, as it were milde as Isidore saith. For among all the beasts of the earth, the Lambe is most innocent, soft and milde, for he nothing grieueth nor hurteth, neither with teth, nor with horne, nor with clawes; and all thing that is in the Lambe is good & profitable, for the flesh is good to meate, and skin to diuers vse, and wooll to cloathing, and the dirte to lande, and clawes and hornes to medicine, as Isidore saith lib. 7.

Latines suppose, that this nowne Agnus commeth of Agnoscendo, knowing: for passing all other beastes, the Lambe knoweth his owne dam, insomuch, that if she bleate among manye sheepe in a flocke, anone by bleating he knoweth the voyce of his owne dam. Auicen and Aristotle meane, that some Lambes be yened in springing time, and some in harueste time, and some in winter: but those that be yened in springing time, be more huge and great of body, & more stronger of bodye, then those which be yened in haruest and in winter. But in some countries and lands many men set winter Lambes, afore Lambes of springing time, and meane, that onely these beasts be profitably yened in winter time, as Plin. saith li. 8. ca. 47. and ther it is said, that Lambes which be conceiued in the Northerne winde, be better than those that be conceiued in the southern wind, for then males be gendered and conceiued. And Lambes haue such coulour in flesh and in wooll, as the Ramme & the Ewe haue colour in veines of ỹ tonge, for if the veynes be white, the Lambes be white: and if the veynes be blacke, the Lambes be blacke; and if they be speckeled, the Lambes be speckeled. In sucking time the Lambe bendeth his knees, and for the dam should giue the more milke, he thrusteth and putteth at the vder of his dam, and beseecheth the dam with bleating, and fauneth with his taile when he hath found his dam, and beareth vp the head, and sucketh neuer but first it arreareth vp the head, & hath small wooll and crispe, and manye maner wise folded in it selfe. Cold grieueth Lambes, and namely in raine weather, and be glad and ioyfull of the company of folke, and be eleing and sorie, & dreadeth full sore, when they be alone. The Lamb hoppeth & leapeth before the flock, & plaieth, & dreadeth ful sore when he seth the Wolfe, and flyeth sodainlye away: but anone he is astonied for dread and stinteth sodaynly, and dare flye no farther, and prayeth to be spared, not with bleating, but with a simple chere when he is taken of his enemie. Also when Butchers bind him fast, he defendeth him not with teth, neyther with horne, and if he be spoyled either of his fell or of his skinne, he is still an innocent and an harmelesse beast, and whether he be lead to Pasture or to death, he grudgeth not, nor praunceth not, but is obedient and meke, as Plinius sayeth. It is perill to leaue Lambes alone, for they die sone if ther fal any strog thunder. For the Lambe hath kindly a feble head, and therefore the remedy is to bring them together, and lette them goe together, that they may be the bolder because of companye, and the more hardy.

## Of Agno anniculo, ca. 5.

AGnus anniculus is a Lambe of full age of one yere, & is within the space of one yere, the better it is ꝑ farther it is frō sucking, for his moisture of complection increaseth by weaning and departing from milke, & superfluitie of moisture is tempered, namely if it be not yet gelded, as it is said openly in Dietis. And lambs of twelue moneths olde that be found in body, & cleane in flesh, be able to sacrifice and to meat, though they be speckled in flesh & in woll. For speckles in flesh reproueth not the lambe, nor putteth him from sacrifice, but if there be filthe and corruption in flesh or in skin within, as the Glole saith super Exod. 7. and super Malac. Hierome saith super Leuit. that specks and diuersitie of speckled flesh, letteth not sacrifice if the bodie be whole & sound, and without scabs in the skinne. Then as Plinius saith, libro. 8. cap. 48. a lamb of a yere old was able & according to the Alters of Gods, and be in vse of the flesh, & in vse of the flesh the lamb, is needfull to mankind, & therfore as bodies of neat be kept for profit of mankinde, so it needeth to haue busines of keping of lambes and of sheepe. And Dioſco. saith, that the lambe hath blacke dart, which shall be dissolued and tempered with vineger, and made in a plaister: and then he cleanseth away blacke speckes and red of the body, and helpeth the euill that men call the fire, and helpeth and saueth burning and scalding if it be medeled with Ware and Dyle.

## Of Agna. chap. 6.

A Female lambe is called Agna, & is the Rammes daughter, and is lesse in bodye, and more moyst then the male lambe, because of the female complection, as it is sayde in Dietis. And the flesh thereof while it sucketh is more gleimy, because of superfluitie of moysture. And that commeth both of age and of complection, and hath maistrye in the bodye. Therefore that that is gendered of the flesh thereof is fleamatike, and gleamie, and hard to dese, and vneth passing out of the members when it is desed, & that is because of gleiwie and gleamie humour, which is gendered thereof, but it palleth some downe of the stomache, for slipperneſſe of the humour, as Isaac sayth. And the flesh thereof is better rosted then sod, for the superfluitie thereof and moisture is consumed & wasted by the strength and vertue of greate fire. And the female lambes bee more simple and more fearefull then the male. For the female hath lesser kinde heate then the male, and bee for that cause without hornes. For hornes were superfluitie to the female lambs, for defalt of boldneſſe & of the hardyneſſe they knowe not what to doe therewith, as Auicen sayth. Also libro. 3. Aristotle sayeth, that Lambes haue an euill, that is when they bee to fat about the reines, for if the Tallowe couereth the reines, then they dye, and the Tallowe increaseth in good pasture: and therefore Lambes be put out of the pasture, lest they wars to fat. Lok within de Oue.

(*Sheepe and Lambes haue also the disease of the rot, which happeneth if they change a drie laire, and be brought into fennie or marsh groundes: they are subiect to the Tikes, which come for want of pasture, to the cough, and Paggets.) *Additiō.

## Of Alce.

A Kinde of Deare, called (the Aethiopian Bull) some report that the Alce hath no ioynts in his legges, & therefore doth neuer lye, but leane to a tre. I find no such report in Gesner for truth, he is in coulour like the fallow Deare, short & broad horned: This beast is the right Elcke, of whose hide the most best Buffe is made, for doublet and breeches. Those which translated the Bible into English, as it appeareth in the. 14. chapter of Deu. among cleane beasts: this Elcke is named there Chamois, and Camois in Hebrue is called Zamer: the Pulcouites call him Lozzos, & some haue vsed one name and some another, because they had no farther knowledge. Gesner in folio. 2 these breed in Hircania, a cōtry in Asia. Addition

## Of Apro, chap. 7.

The bore Chasir in ꝑ Hebrue

THe Boare is called Aper, and is a Swine that lieth in wodes or in fields, and is moſt cruell and not milde, as Iſidore ſayth, and is called Aper, as it were Aſper, for by fierceneſſe of his body, he is fierce and cruell, and ſo among ꝑ Greks the Boare is commonly called Fiagres, that is to vnderſtand, fierce and cruell, and is called among Latines Verres, for he hath greate might and ſtrength, as it is ſayd there. And Plinius and Auicen meane, that the Boare is a fierce beaſt and a cruell, for vnneth hee is tamed and made milde though hee be geloed, though other beaſts be more mild what time they be geloed. Alſo the Boze is ſo fierce a beaſt and alſo ſo cruell, that for his fierceneſſe and his cruelneſſe, hee deſpiſeth and ſetteth nought by death, & he raſeth full pitcouſly againſt the point of ꝑ Speare of a hunter. And though it be ſo that he be ſmitten or ſticked with a Speare through the bodye, yet for the great ire and cruelneſſe in heart that hee hath, he raſeth on his enimy, and taketh comfort and heart and ſtrength for to worke himſelfe on his aduerſarye with his tuſkes, and putteth himſelfe in perill of death, with a wondereus fierceneſſe againſt the weapon of his enimy, & hath in his mouth two crooked tuſkes right ſtrong and ſharp, and breaketh and renteth cruellye with them thoſe which hee withſtandeth: and vſeth tuſkes in ſtead of a Sword. And hath an hard ſheld broad and thicke on the right ſide, and putteth that alway againſt his weapon that purſueth him, and vſeth that brawne in ſtead of a ſheld to defend himſelfe. And when he ſpieth perill that ſhoulde befall, hee whetteth his tuſkes, and froteth them againſt Trees, and aſſaieth in that while froting againſt trees, if the points of his tuſkes be all blont. And if he feele that they be blont, he ſeketh an herb which is called Origanum, and gnaweth it and cheweth it, and cleanſeth and comforteth the rootes of his teth therewith by vertue therof, as Auicen ſaith. And li. 28. ca. 10. Plinius ſayeth, that the vrine of the Boare is medicine for evills of ꝑ eares, if it be meddeled with Oyle of Roſes. Alſo his Gall helpeth againſt the ſtone, as it is ſayde libro. 38. cap. 40. And his vrine is heavye to himſelfe, ſo that hee may not ariſe, but if hee piſſe, but is holden downe as though hee were dead. For it is ſayde, that his vrine burneth him.

¶ Alſo he ſayth, that the Call of the Boare exciteth to gendering. Alſo he ſaith lib. 5. That the field Swine loveth well rots, and wroteth and diggeth the earth, and wroteth vp rotes and cutteth them with his tuſkes, and waxeth fat when he hath reſted ſeven daies, and namely if he drinke but little. And the Boare fighteth with the Woulfe, & hateth him by kinde. For ꝑ woulfe lieth in waite for his pigs, and ſtealeth them full oft. Therefore as he ſaith, lib. decimo quarto, Kind giveth to the Boare tuſkes to defende the females and the pigges. For the females be more feble in themſelves then the males, & worſe of complection. For the males be more bolde and more mighty then the females, but the female is fierce whē ſhe is wroth, and griveth and burteth, digging, froting, & biting, and renting with teth & tuſkes. And the Boare burteth with his tuſkes ſtriking vpward. And ꝑ is the cauſe why that he may not hurt him that lieth on the ground. And the female griveth but little them that ſtand. And when the Boare is wroth, he fretteth & foameth at the mouth: and ſo he doth when he gendereth with the female. Plinius rehearſeth all theſe foreſayd things, & ſaith more thereto, lib. 8. cap. 2 and ſayth there, that Egedius ſayeth, that Boares and other Swine be farrowed tothed. Alſo Boares be ſharpe and moſt fierce when they be in lone. For then they bite cruellye for their Soives, & dig and cratch the earth with theyr clawes, and ſet vp the briſtles, and whet the tuſkes, and ſmite therewith, & ſhew them the wodneſſe of their breſt, with horrible groning and grunting: and eate but little then, but they goe and runne about females, & be therfore right leane. And Boares goe to valleys that be darke, and dwell in wodes, and keepe

there

there theyr children: and line there by rotes and fruit of wild trées. And when they espie the sautes of the hunters, and réeles, and Wolues, they go before their young. And when they maye not flye, they put them in perill for theyr young, and harden theyr shéeldes with froating against trées when they shal fight, & wrap them in durt, and drie themselues in the Sunne, and make the durt hard and fast among the haire, that they may the more surely beare and sustaine the strokes of their enimies in their fighting.

Libro. 6. Aristotle sayeth, that the females and Sowes of Boares, when they haue farrowed, bée full sharpe and crbell, to rent them that come nigh their young with cruell biting. Huc vsque Plinius.

And as Isaac sayth, Boares flesh is more harde and drye, and more cold then tame Porke, and that is for his continuall mouing, and for drye meate and for drye ayre, and for hot ayre that is alwayes within them. For his greate or fat is more harde, and his flesh more lyking in eating, and therfore tame Boares be stronglye chafed and tied, and also beaten before they be slaine, that theyr flesh may be the more tender and sauoury because of strong mouing.

And Dioscorides speaketh more of the Boare and sayth, that his durt drunk with Wine and water, is a singular remedye for them that cast blood, and helpeth for sides if it be medled with vineger, and soudreth and strengtheneth broken bones. Lege within de Porco.

## Of Asino. chap. 8.

THE Asse is called Asinus, and hath that name of Sedendo, sitting, as it were a beast to sit vpon. For men sate & rode vppon Asses before that they vsed horse to ride vpon, as Isidore sayth, libro 17. And is a simple beast and a slow, and therfore sone ouercome & subiect to mans seruice. Of also this name Asinus commeth of A, that is not hauing, & Synos, y is wit, as it were a beast without wit. And of Asinus commeth Asellus, that is a lyttle young Asse, that is fayre of shape and of disposition while he is young and tender, before he passe into age. For the elder the Asse is, the fouler he weareth from day to daye, and hairie and rough, and is a melancholyke beast that is cold and drye, and is therefore kindlye heauie and slow, and vnluckie, dull and witlesse, and forgetfull: Neuertheselle he beareth burdens, and may away with trauaile & trayadome, & vseth vile meat and little, & gathereth his meate among Writers and thornes, and thistles. And therefore Auicen saith, libro. 8. and Aristotle sayeth also, small birds that nestleth them in bushes, thornes, and briers, hate the asse. And therefore small Sparrowes fighteth with the Asse, for the Asse eateth the thornes, in the which ỳ Sparowes make theyr neasts. And also the Asse rubbeth and froteth his flesh against the thorns, and so the birds or the egges of the Sparowes falleth out of ỳ neast down to the ground. And when that the Asse reareth & heaueth vp her head, then by a strong blast the thornes moueth & shaketh, and of the great noyse the birdes be afearde full sore, and falleth out of the neast. And therfore the bréed birds suffereth them to leap on the face of the Asse, & bite & smite and réese to his eyen with their billes. And if the Asse haue a wounde or a scab in the ridge or in the side, of pricking of thornes, or in any other wise, the Sparows leapeth on the Asse & pecketh with their bills in the woundes or in the sores, for the Asse should passe frō their neasts. And though such a Sparow be full lyttle, yet vneth may the Asse defend himselfe against his réese, pricking, and biting. Aristotle sayeth, and so doth Auicen also, that the rauen hateth full much the asse, therefore the rauen flyeth about the asse, & laboureth with his bill to peck out his eyen: but the dérknes of eien helpeth the asse, and thicknes and hardnes of the skin, for therewith the asse closeth her eyen, and healeth her sight, and defendeth against the réesing and pricking of Foules: also his long eares and mouing thereof helpeth, for therewith he feareth smal birds, that réese to peck out his eyen: also libro. 8. Aristotle sayeth, that the Weare fighteth with the asse and

with

with the Bull, because he eateth raw flesh, & this is the cause why he fighteth with them, for he desireth to eate of their flesh. Libro. 18. cap. vlt. Plinius speaketh of the Asse & sayth, that the smoak of the Asses hoofe helpeth the birth of a childe, insomuch that it bringeth out a dead childe, and shall not otherwise be layde to, for it slayeth a quicke childe if it bee oft layde to, and lyeth to long time. And new dirt of the same beast staunch-eth bloud wonderfully. And his lyuer helpeth against the falling euill of chil-dren.

Libro. 28. cap. 10. Plinius sayeth, that the Asses milke and Asses bloud helpeth against the biting of a Scorpion. And men saye, ỳ if a man loketh in an Asses eare when he is smit with a Scorpion, anone the mallice palleth. Also all venimous thinges flieth smoake of the Asses liuer. Also in eodem cap. 9. it is said, that the Asses milk helpeth against venimous plaister, and against the mallice of Serule or of quicke siluer.

Also li. 9. Asses bones brused & stamped, and sod, helpeth agaynst venimme, if the broath therof be dronken: and bring of the Male asse with Hardus kéepeth & saueth and maketh much haire. Libro 8. cap. 44. Plinius sayeth, that the Asse is a beast that maye worst awaye with colde, and brédeth not therefore in colde Countryes and lands, and so he brédeth not in Pontus: and therefore Ari. saith, though the asse be full colde and dry, yet he is ful lecherous, but he is not moued to gendring ere he be. 30. moneths olde: and though he doe then the worke of gende-ring, yet he gendereth no brode ere hée be full thrée yére olde: and so Plinius sayth there, that the birth of the asse is most in idleneſſe after 30. moneths, and is lawfull & profitable after thrée yeare. Also Aristotle saith the same, li. 5. & Pli-nius saith thereto, that the asse foaleth selde two coltes. When the female shall foale, she seyeth light, and séeketh a darke place that she be not séene, and loueth her foale so much, that she palleth through a fire to come to her foale: and ỳ asse brea-deth full fore to passe ouer water, & scra-peth therein: and when she is compelled, y must nedes passe ouer a water or ri-uer, and wadeth therein, then she pisseth therein: and the asse passeth not gladly, where he may see the water through the plankes, for he hath a feble braine, and is sone grudged, and dreadeth therefore and falleth through the chinnes of the bridge into the water, that he séeth run-ning there vnder: and the asse drinketh not gladly but of small wells that he is vsed to, and those that he may come drie footed to: and wonder it is to tell, ỳ though an asse be sore a thirst, if his water bée changed, vnneth he drinketh thereof, but if it be like the water that he is wont to drinke of.

Plinius. li. 28. cap. 7. sayth, that if the female asse eateth Barley wet in men-struall bloud, as manye graines as shée eateth, so wet, so many yéres afterward shall she not conceiue. The Mule is gen-dered betwéene an asse and a Mare: but to such gendering are Mares chosen, that palle in age foure yeare, and not ten yeare, and gender not alwaye either with other: Of this beast is two man-ner of kind: the one is gendered betwéene an horse and an asse, and that other be-twéene an asse and a Mare. But the one kinde withdraweth him from ỳ other, but if they be fed together in youth with one manner milke. Therefore it is said, that heardes that desire to haue Mules and burdones gendered of diuers kindes of beasts, vse this craft, to bring forth young coltes of Mares, and set them in darkneſſe to teates of asses, and to serue them with asses milke, and such horse colts when they be of age, bée moued in time of gendering to gender with asses: also lykewise asses coltes be set to sucke teates of Mares, and be fed with Mares milke, and such colts gender with Mares when they be of age: and so of such gen-dering betwéene an asse and a Mare com-meth a beast that was called Ninnulus in olde time, but we call a beast so gen-dered Burdus, and call such beasts gende-red betwéene an asse and a Mare, a Mule: and libro. 15. Aristotle sayeth, that if an asse gendereth with a Mare that is full fat, the conception of the Mare is corrup-ted, for coldneſſe of the semen of the asse,

For the Semen of the Asse is most cold by kinde, and the matter of them, and the matter of the Mare is hot, & therfore whē the hot is meddeled with the colde, then the meddeling is tempered, then therof may come conception, and the colt may be saued ỳ is gendered betwæne an horse and a female asse: and also likewise the colt ỳ is gendered betwæne an horse and a Mare: but the hee of the Asse and of the Mare, that is the Mule, gendereth not, because of colde and naturall complection of both horse and Asse, that hath maistrye in the Mule. And therefore the mule gendereth not another beast, as hee saith. Also there he saith, ỳ if an asse gendereth with the same asse afterwarde, hee maketh her cast her colt, & the cause therof is, as Auicen saith, for coldnesse of the semen of the asse cōmeth, & corrupteth & destroyeth temperatnesse of the first Semen, for the Semen of the asse is cold in complection, & brought to temperatnesse, by kind heat of ỳ male horse: & so when the semen of the female asse ỳ is colde by kind, or by complection, with coldnes of ỳ kinde with female by strength therof, the first temperatnesse commeth of ỳ hot semen of the horse, & of the colde semen of the asse, & this is the cause why euery female mule is barren, as Auicen saith: for the male asse ỳ is the father of the Mule, is passing cold of complection, and in the Mare that is mother, ỳ is hot, because of the heat of the horses kind. And therfore though the heat of the semen of the mother, that is the Mare, tempereth the cold semen of the asse, so that a beast may bee gendered, yet in the beast ỳ is gendered, the coldnesse of the father and mother abideth and hath maistry therein, and disposeth kindly to barrennesse. And there is a manner Asse, that is called Indicus Asinus, and hath an horne in the middle of ỳ forehead, and is whole footed on all foure. For euerye beast that hath two hornes is cloue footed: and therefore this asse Indicus hath but an horne, for he is not cloue footed, as Aristotle saith, lib. 2. But not euerye cloaue footed beast hath hornes, but againeward, if he be horned, he is cloue footed, as it fareth in the Bul, and in the Shæpe, Hart, and other such, as Aristotle sayth there. Libro. 7. Aristotle sayth, that the Asse, Mule, and horse, eateth fruit, hearbes, and grasse, and be fatted with water, and loue more thick water then clære. And the cow again loueth better clære water then thicke.

Onager. This is ỳ vnicorne, as some writers affirme.

Also lib. eodem, Aristotle sayth, that for the more part Asses ware sick in one manner of sickneesse that is called Malide, and this sickneesse is first in the head, and then hot fleame runneth out at the nose: and if it falleth to the lungs, the asse dieth, & this beast flyeth more colde then all other beasts, and is not found in the Countries of the North. And the ioynts of the ridge boane be more strong of the Asse, & stronger bound with sinewes behind about the reines then before. And therfore the Asses beare more heauy burthens behinde about the reines then before about the shoulders. After euennesse of the day and night in springing time, the Asse is moued to lechery, and then he roreth & exciteth the female to loue with dreadfull roring & stron: , and draweth in breath and winde, and bringeth odour and smell of the female to his nose, & by drawing thereof his desire of lecherye burneth, as Plinius saith. And the Asse hath another wretched condition knowen nigh to all men. For he is put to trauaile ouer night, & is beaten with staues, and sticked & pricked with prickes, & his mouth is wrong with a Bernacle, and is lead hether & thether, and withdrawne from læse and pasture, that is in his way oft by refraining of the Bernacle, & dyeth at last after vaine trauailes, & hath no reward after his death for the seruice and trauaile that he had liuing, not so much that his owne skinne is left with him, but it is taken awaye, and the carren is throwen out without sepulture or burialis: But it be so much of the carren that by eating and deuouring is somtime buried in the wombes of hounds and wolues.

## Of Angue. chap. 9.

ALL kinde of Serpentes and Adders that by kinde may wrappe and folde his owne body, is called Anguis, & hath

that

that name, for he hath many corners and angles in such folding, and goeth never straight. For as Isidore sayth, libro. 12. Anguis is called Serpens, for he crepeth with priuy paces, but he crepeth w small paces ꝑ he hid with folding & sliding, and withdrawing of scales, & is accounted among creping wormes, (*whereof came this prouerb. Anguis latit in herba. The Snake vnder leaues, & wrath in ꝑ hart.) For he crepeth on the brest & womb, as Isi. saith, li. 12. & is called also Colluber, either for he dwelleth in shadowe, or for he glideth with slipper bendings, wrinklings, & draughts: for an Adder slideth while he is held. And of Adders is many manner kind: & how many kind, so many manner venim: & how many speces, so many manner malice, & so many manner sores & aches, as there are colours, as Isid. saith, li. 12. And as Adders be diuerse in quantitie, so they be diuers in mallice of venim. And some Adders be great and huge, as Plin. saith, li. 8. cap. 16. Magesthenes writeth, that in Inde be so great adders, ꝑ they swallow vp both Harts and Bulls all whole. And so in Punico Bello, the battell that was besides the riuer Bragada, Regulus ꝑ Emperour slew an Adder w Arbalastes & Tormẽts, ꝑ which Adder was an hundred and twentie fote long, & the skin & the chake bones therof hang before the temple at Rome, & dured vntill the battaile Numantinum. Also in Claudeus Cæsars time in Italy was a Serpent slaine, & in his wombe a whole child was found. And such an adder grieueth most nowe with biting, now with blowing, now with smiting with ꝑ taile, & now with stinging, now with loking and sight. And there are other Adders, small in bodye, but they be most greate in might of grieuing. For the Serpent Dipsas, as Isidore saith, is so little, that he vneth is sene when men tread thereon, & the venim therof slaieth before it be felt, and he that dieth by that venim, feeleth no sore: and so the Poet Lucan sayth.

*Additiõ.

A dragon

Bragada, a riuer neere to Vtica in Afrike. Regulus was cõsul and not Emperor.

Signiferum iuuenem Tureni sanguinis album,
Torta caput retro Dipsas calcata remordit.
Vix dolor aut sensus dentis fuit, &c.

That is, Dipsas, that Serpent wrast his owne white head backward, and bit the young Baneret of Turenis bloud, & vneth he felt biting or sore. So sayth Isidore. Also Tirus is the least of adders, and yet as Aristotle saith, lib. 7. vneth is remedie found against his biting. Also Serpentes and adders be diuerse in disposition, figure, and shape, for some haue two heads, as the adder Amphisibena.

Of him Isidore speaketh in libro. 12. and sayth, that Amphisibena hath that name, for he hath two heads, one in the one ende, and another in the other ende, and runneth and glideth and wrigleth with wrinkles, corcels, & draughts of the body after either head: and among Serpents, onelye this Serpent putteth out himselfe in cold, and putteth himselfe and goeth before all other.

Also lib. 8. cap. 14. Plinius sayth the same, and sayth, that Amphisibena hath a double head, as though one mouth were to little to cast venimme. Also some Serpents haue many heads: for some be doubled, and some trebled, and some quatrebled, as Isidore sayth. And Idra is a Serpent with many heads, and such a one was sene in a marreys in the Prouince of Archadia. And it is sayde, that if one head be smit off, there growe againe: but this is a fable. For it is perfectly knowen, that Idra is a place that casted vp the water, that wasted and destroyed a citie that was there nigh: and in this Idra if the head of ꝑ streame were stopped, many head streames break out: and Hercules seing that, burned ꝑ place, and stopped the wayes of the water: and therefore it is said, that Hercules did kill Idra the Serpent with fiue heades, as Isidore sayth, libro. 12. Also Serpents varie and be diuerse in coulours, for some be blacke, and some be redde: as the serpent Tyrus, and those bee worst, & some be speckled, as the Serpent Scytale shineth with diuersitie of speckles, that all that loketh thereon for wonder of the speckles hath lyking to loke thereon: and for he is most slow in creping by a

won-

wonder of his diuerſitie of his ſpeckles, he catcheth them ȳ he maye not followe in going and in crēping, and the moze diuers he is in coulours and ſpeckles, the woꝛſe he is in venime, foꝛ his venime is accounted moſt ſharpe and hot. Foꝛ the ſame Serpent is ſo hot and feruent, that in winter time the ſkinnes that he hath chaunged, be feruent and hot, that bee of the body. Hereof Lucanus ſpeaketh and ſayth.

Et Scytale ſparſis etiam nunc ſola pruinis.
Exuuijs poſitura ſuas.

When froſt is nigh, this Serpent changeth his ſkinne, as Iſid. ſaith, &c. Alſo Ophites is a Serpent painted with diuers ſpeckles, and hath as many manner of wiſe to noy and to greeue, as he hath diuerſe colours and diſtinct. Hereof ſpeaketh Lucanus, & ſaith, that that manner of Serpent Ophites, hath as many manner of burnings and greeuings, as he hath ſpeckles and coulours, & is painted with burning ſpeckles. Alſo Serpents be diuerſe by diuerſitie of ſtæde and of place, foꝛ ſome lurke in dens of the earth, & licketh powder oꝛ duſt, & ſucketh humour of the ground, as Plinius ſaith. And ſome be water Adders, and dwell in brimmes of waters, as the Serpent Emdris, that is a water adder, and who ſo is ſmitten of that Adder, hee ſwelleth into dꝛopſie. And many men call it Boua, foꝛ the durſt of an Oxe is remedy therefoꝛe, as Iſido. ſayth, lib. 8. Alſo Natrix is an adder, and hath that name, foꝛ he infecteth with venim each well that he commeth nigh, as Lucanus ſayth, and ſaith Natrix infecteth waters, as Iſidore ſayth libro. 7. Some ſerpents dwell in woods, in dens, and in ſhadowye places, and hunt ſmall Birdes and beaſtes, and ſucke the moiſture thereof, as Ariſtotle ſayth, libro. 14.

And ſuch Serpents and adders lye in awaite foꝛ them that ſlepe: And if they find the mouth open of them, oꝛ of other beaſts, then they crēpe in, foꝛ they loue heate and humour that they finde there, but againſt ſuch Adders, a little Weaſt fighteth that is called Saura, as it were a litle Ewte. And ſome men meane, that it is a Lyzard, foꝛ when this beaſt Saura is ware that this Serpent is preſent, then he leapeth vpon his face ȳ ſlepeth, and cratcheth with his feet to wake him, and to warne him of the Serpent, as Auicen ſaieth. And this little beaſt Saura, as Iſidore ſaith, libr. 12. is as it were an Ewte, and when he waxeth olde, his eien waxeth blind, and then hee goeth into an hole of a wall againſt the Eaſt, and openeth his eyen afterwarde when the Sun is riſen, ȳ then his eien heateth & taketh light.

And ſome manner ſerpents dwell in the fire, as it fareth of the Salamandra, ȳ Iſidore and Plinius account among venimous beaſtes. The Salamandra hath that name, as Iſidore ſaith, libro. 12. foꝛ he is ſtrong & mightie againſt burning: & among all venimous beaſts, his might is the moſt of venime. Foꝛ other venimous beaſts noyeth one and one, & this noyeth and ſlayeth many at once. Foꝛ if he crēpe on a tree, he infecteth all ȳ apples, and ſlayeth them that eate therof, & if he falleth into a pit, he ſlayeth all that drinke of the water. By this venim this beaſt is contrary to burning, and among beaſts, onely this beaſt quencheth fire, & lieth in the burning fire wout conſumption & walking, and alſo with ſmarting & ach, and burneth not in fire, but abateth and aſſwageth the burning thereof, as Iſidore ſayth there.

And Plinius accoꝛdeth therewith at all points, libro. 10. ca. 47. and ſaith, that Salamandra is like to an Ewte in ſhape, & is neuer moze ſeene but in much raine, foꝛ he falleth in faire wether. His touch is ſo colde that it quencheth fire, as Ice doth: and caſteth out of his mouth white matter, with touching wherof mans body leeſeth haire, & what is touched therewith, chaungeth and tourneth into moſt foulelt coulour. Alſo they bee diuerſe in manner of going & paſſing, foꝛ ſome crēp and glide awaye wiggeling and crokedly, and ſome alway ſtretch and goe foꝛth right, as Iſidore ſayth, libro. 17. And hee ſayth, that Cenchris is a Serpent, that bendeth not neither wiggeleth, but holdeth alway right foꝛth, as Lucanus ſayeth.

Et semper recto lapsurus limite Cenchris.

Cenchris holdeth the way forth right. Also some goe forth & holde vp the bodie from the brest vpward, as ỳ water adder doth that is called Chelidros, and her infecteth the place that he glideth in: And maketh the sight smoakie, as Lucanus sayth: And this Serpent passeth alwaye forth right, & beareth vp the head, for if he bendeth while he runneth, he breaketh anone, as Isidore saith, libr. 12. And Serpents be diuerse in swiftnesse & in slowenesse. For some be full slowe of mouing, as the Serpent Scytale, of the which it is spoken of before. And some be so swift and light of moving, that it semeth that they flie, as the serpent ỳ is called Iaculus flieth as a dart, & leapeth into trees: & if he meeteth with any beast, he throweth himselfe therevpon, and slaieth it: and therefore it is called Iaculus, as it were a dart, as Isidor. sayth. Also in Arabie be serpents called Sirene among many men: and they runne swifter then horses, and therefore it is sayd, ỳ they flie: and their venim is so strong, ỳ death commeth before biting, and before ach also, as he sayeth. And they be diuers in wicked & euill sleights & wiles, as it fareth in the horned Serpent Serastes, ỳ hideth himselfe in grauel & sand, and sheweth his hornes aboue to comfort beasts & foules to come as it were to meat by sheiwing of horns. And hath hornes like to Rams hornes, and setteth them bare aboue the sande of grauell, & beasts & foules come thereto, and thinke to finde there a Ramme, and finde a venimous Serpent when they haue assayed.

Also Boas is a Serpent full greate in quantity, as Isidore sayth, and is in Italye, and followeth flockes of neate and Bulls, & setteth himselfe guilfully to the vdders of the beasts that be full of milk, and sucketh and slayeth them. And hath therefore that name Boas, of Bos an Ore, or a rother, as Isidore sayth. And many other names and kindes be of Serpents, as Aspis, Vipera, and Draco, of whome we shall speake hereafter.

As Isid. sayth, li. 12. there be as many bitings, as be names of Adders: and generally all adders and Serpents, for the more deale be colde of kinde, & smite not sore, but when they be hotte, for when they be colde they touch neyther man nor beast, and therefore their venim is more grieuous by day then by night, & therefore they slepe in colde of the night, for they be cuied with the night deawe. In winter they drawe themselues in knots, & sleepe, and vnbind themselues in Summer, and be full sharpe in mallice: and so who that euer be smit with venim of serpents, is first astoned, and afterwarde but if ỳ venim be heated within, the venim slaieth him anon. And therefore the venim is called Venenum, for it runneth by the veines, & the mallice thereof passeth into the bodie, & drieth and putteth out the soule of the bodye, and maye not grieue, but it touch the blond: and thereof speaketh Lucanus.

Noxia serpentum est admixto sanguine pestis.

Pestilence of Serpents is by medling of bloud. And Isid. saith thereto, that all venim is colde, and therfore the soule that is firye, slaisth colde venim.

Among giftes of kinde that be common to men and to other beasts, the Serpent passeth in a manner of wilinesse & sharpnesse of wit. In Genesis it is read, that the Serpent was more wily & guilefull, then all other beasts of the earth. Genesis, 3

Plinius sayth, that the head of a Serpent scapeth and liueth, if it may scape with two fingers of ỳ body, & therefore they put forth all the body for defence of the head. Also he sayth, that al Serpents haue a dimme sight, and woke alwayward, and no wonder, for their eien be not in the forehead, but in the temples, so ỳ they may rather beare thē se. Also there it is said, no beast moueth the tongue so swiftly as the serpent, for it moueth the tongue so swiftly, ỳ it semeth ỳ it hath three tongues, yet it hath but one. Also the bodies of Serpents be moist, so that where they glyde and go, they infect the wey, and marke it with a manner gleamy humour. For the pase of Serpentes is such, though they haue no fat, yet it semeth that they crepe and glyde with ribbes and folding of scales, and be disposed as plants from the

ouer part of the throat vntill the neather wombe. For with scales as it were with nailes & clawes they creep or glide: & with ribs, as it were with legges they do stay. Therefore where euer the Serpent be hurt in the body from the wombe to the head, he is the more feeble, & lesse strong to glide and to moue and to passe about, for where that euer the stroke falleth, it breaketh the ridge boane, by the which the mouing and stirring of the ribs and of the feet were succoured and aided and holpen, as Isidore sayth.

Also it is said ther, that Serpents liue long, & without meat, as Aristotle saith. And they liue so long time, that they put awaye their olde skinnes, and become young againe, as it is sayd, & the skins of serpents be called Exuuiæ: for they change them in theyr age, and ware young againe. And therefore their skins so done of, be called Exuuiæ & Induuiæ, and haue that name of Exuere, to do of, & Induere to doe on. For they do them of, and take on other in theyr stead, as Isidore sayth libro. 12. The manner of chaunging of Serpentes skinnes seemeth wonderfull inough. For as the Philosopher sayth, the adder feleth him grieued with euill, or with age, and abstaineth and fasteth many dayes, that his skin may so the eastlier be departed from the flesh: And then he tasteth a certaine bitter hearbe, ỳ maketh him vomit & cast, and so he casteth out the venimous humour ỳ was cause of his sickenesse, & his default, and bathеth him at the last, & moistneth him in water to temper & to soften the tender skin. And so he seeketh a straight cliffe of a stone of some straight den or some other thing, and entereth into a straight chinne or den, and passeth through with a manner violence, and vnlooseth himselfe clenly of the olde skinne, and then he layeth himselfe in the Sunne, and dryeth himselfe, and recouereth a new skinne about the flesh, and taketh might and strength, and seeth more clere, & glideth and passeth & creepeth more strongly, and eateth more sauourlye then he did before the chaunging of the skinne. This manner of chaunging Plinius rehearseth, and also Auicen. And Aristotle meaneth, that all Serpents put off the olde skin first vnto the eyen, & then to the necke, and so some and some, and spoyleth himselfe all within one daye, as Isidore sayth, libro. 4.

Item Isidore saith, li. 12. cap. 4. That Pithagoras saith, that of the marrough of the ridge bone of a dead man, a Serpent is gendered. And Ouidius sayth, ỳ some suppose, that the marrough of the ridge boane of him that is closed in a graue, turneth into an Adder. If it be supposed, it is worthy that it be so, that as death came to man by a Serpent, so by mans death a Serpent shall bredde that shall die, as Isidore sayth.

Note the operation

Also libr. 10. cap. 46. Plinius sayth in this manner: We haue heard ỳ a serpent is gendered of the marrough of the ridge bone of ỳ man, surely many priuy things come of priuye, wonderfull, & vnknowen effects of kinde of foure foted beasts. And also Isid. sayth, that it is sayd, that a Serpent dreadeth a naked man, & dare not touch him though he leape on him, when he is vnclothed. And Plinius saith, that a fasting mans spettle is venim to Serpents, and Serpents dye if they taste thereof. Of adders there are many other wonderfull properties and great, ỳ other authors assigne, specially Dioscorides, Aristotle, & Auicen, and I repute it good to plant some of them herein.

Dioscor. sayth, that in Winter time Serpents lurke in darknesse and dens, & their sight dimmeth for long abiding in darknesse. Then when they come out first of theyr dennes in springing time, they fele dimnesse of sight, and seke Fenell, or the rotes thereof, and eat it, and doth awaye blindnesse. And the Snaile is not beguiled of remedy, nor ỳ Mortuse when they haue eate a Serpents guts, for as they take heede that the venimme creepeth and worketh, they seke Origanum, and finde by taste thereof medicine against the venim of the Serpent: and Plinius saith the same. Auicen speaketh of the Serpent, libro. 2. in this manner, the very Serpent drinketh but lyttle, and hateth the smell of Rew, & flyeth therfore the Weesell when he hath eaten rew, & may not well flye when he smelleth rew.

A Serpent eateth gladlye flesh, and sucketh gladly the moisture therof, as the Spinner sucketh flyes, and the Serpent swalloweth egges of birds, & their birds on line. And when they haue swallowed them, they bring them to the binder end, and putteth them out, and suffereth them not abide in the woumbe. Also libro. 2. Aristotle sayeth, that the guts of the Serpents be lyke to the guts of foure footed beastes that laye egges, and haue no gendering stones, but they haue wayes as fish, and haue mothers, long and diuided, and their bowelles and guts be long by the length of their bodies. And the tongues of Serpents be blacke, long, & thin, and clouen in twaine, and sharpe before, and moue out farre therefore, and moue easily. And the woumbe of the serpent is long and straight, and is lyke to a large gut. And that gut is lykened to an hounds gut, and hath after the womb a lyttle gut, and stretcheth vnto the out passing of superfluitie, and hath a lyttle heart nigh vnto the neck like to the kidney in sight. And after the heart is that lung, and there after be subtill partes sinewie and krindled, and hangeth downward from the heart. After the long is the liuer, long and straight, and therevpon is the gall, as the flesh is lesse and more, the gall is vppon the guts in Serpents, the splene is little and rounde, and their teeth be some deale sharpe and crooked, and ioyned together, but they be departed as the teeth of a Sawe.

And a Serpent hath thirtie ribbes by the number of the dayes of the moneth. And it is sayd, ỳ Serpents fare as swallowes birdes, for if their eyen be put out, yet their sight commeth againe: and the taile of a Serpent groweth againe if it be cut off, as the taile of an ewt. Also Serpents haue egges first within, and layeth them afterwarde, not all at once, but one and one. And of those Egges beastes be gendered, except the Serpents that be called Tyrus and Vipers.

Also Arist. saith, li. 3. Tyrus the Serpent gendereth beastes within, but shee hath first egges within, and of the egges beasts be bred within: therefore it is said, ỳ the mother of the other Serpents is long, after the making of the body. And their mother beginneth in ỳ nether part, and passeth vp in either side of the ridge boane, and is diuided in two partes, and hath as it were a wall or interclose betweene the two partes, and therefore the two Egges be set aroue in the mother. And a Serpent layeth not all her egges at once, but some & some. Also lib. 5. Aristotle saith, ỳ in time of gendering Serpents wrappeth and clippeth themselues together, that they seme one body with two heads, as it is knowen to them that haue sene the doing. Also libr. 7. Aristotle sayeth, that a Serpent, and namelye Tyrus, when he swalloweth a Birde or ought else, first he areareth himselfe, and afterward restrayneth himselfe vntil the thing that he swalloweth passe inward, and that is for his stomacke is little and smal. And Serpents may line long without meate, as it is knowen by Serpents that are kept to sell.

Also Aristotle lib. 8. telleth, that the weesell fighteth against Serpents, & armeth himselfe with eating of Rewe, and fighteth namely against Serpents ỳ eate Mice. For the Weesell hunteth and eateth Mice. Also li. 7. he saith, ỳ Serpentes loue well Wine, and be therefore hunted with wine. And also a serpent loueth passing well milke, and followeth the sauour thereof, and therfore if a serpent be crept into a mannes woumbe, he may be drawen out with the odour and smell of milke, as he saith, and Dioscorides also. Libro. 14. Aristotle sayth, that Serpents haue that propertye, that they may moue the head backwarde, resting the bodye. And the cause therof is, for the ioynts of the ridge boane be of gristles, therefore they be full pliaunt. And it is needfull to Serpents, that they may bende their heads backward to see their long bodies and small, or else they might not rule their bodies, but they were holpe by rearing of the head to rule wisely all the body. Also serpents swimme in water by wiggeling and folding of the bodye, as they crepe on the ground. For kinde giueth not to Serpentes for to goe vppon feete, nor on finnes to swimme with, and the cause therof is the great length of the

A snake.

No difference is heere betweene Snakes & Adders.

body, for if they had many fete they shuld moue full euill: and so they should with few fete. Also if they hay many finnes set nigh together, they shuld moue heuily, & if they wer set far a sunder, they iwer not sufficient to susteine & to beare vp ỳ other deale of the body, ỳ is long & pliant: and therefore what fishes doe that haue fins with drawing and clitching of fins, and foules & birds with clitching & spreading of wings, that do serpents with bending & weigling & pliantnes of body. And some fishes be like to serpents in length, which for the same cause haue fewe or no fins, and swimmeth euenly with pliantnesse of ỳ body, as Lampraies, Congers, & Eles, and other such. For such manner of fishes be like to Serpents in making, and haue onely two fins before, and ble onely pliantnesse of the body in stede of fins and of wings. And creepe therefore vpon the grounde, and liueth long time without water, as Serpents doe without meat. Also idem in eodem. Serpents haue wayes and guts, by the which sometime superfluitie passeth out of the body, as other beasts haue ỳ gender, but they haue no way of vrine, for they be without bladder. Item in eodem, Serpents be found wrapped together, when they come together & to loue. For they haue not a parde nor gendering stones, for they be without a yard, for if they had gendring stones, the Semen should cole for tarrying of out passing: and so the sede were not according to generation. Item idem 18. In generation of Serpents falleth not errour nor wonderfull shape of ỳ kinde, but sele, & that is for the shape of the mother, that is long, strict, and strait. And so Egges of Serpents be disposed & set arow, because of length of the mother. These properties of Adders & Serpents, & many other properties & kindes, Aristotle rehearseth, which were to long to rehearse & make processe of them all arow. But in generall these be sufficient as for this time. Of the common properties of them that be knowen nigh to all men, it shall be treated & spoken off here following in this present chapter in litera A.

## Of Aspide. cap. 10.

ASpis is an Adder worst and most wicked in venime & in biting, & hath that name Aspis, of Aspergendo, springing: for he casteth out flaeng venime, and spitteth and springeth out venime by bitings. For the Drakes call venim Vos, as Isidore sayth, libro. 12. capit. 4. And it followeth there: Of adders that be called Aspis be diuers manner kind, and haue diuerse effects and dwings, to noy and to griene, that is to wit, Dipsas that is called Scytula in Latine. For when he biteth, he slayeth with thirst. Ipsis is a manner adder, that slayeth with slepe. These manner adders Cleopatra layde by her, and passed out of the life by death, as it were a slepe. Also Nemorrhois is a manner adder, and hath that name, for he sucketh the bloud of him that he smiteth, and his veines that is smitten of the adder openeth and breaketh, and he bleedeth to death. For bloud is called Emath in Drake. Also Prester is an horrible adder, alwaye with open mouth, & casting and shedding venim, as Poe goeth. Lucanus speaketh of him and saith.

Oraque distendens anidus spumantia Prester.

This adder is a glutton, & sheddeth smoking venim with open mouth. Poe ỳ is smitten of him, is rented & slaine with horrible infection of the body, as he sayth there. Also Ceps is an adder that slayeth and maketh a man madde, and when he hath bitten a man, anone he destroyeth and wasteth him: so that by the Serpents mouth, the man melteth altogether: and this Serpent destroieth and renteth not onely the bodye, but also he destroyeth with venim and wasteth both bones and sinewes of him, the Poet sheweth in this manner.

Ossaque dissoluens cum corpore tabificus Seps.

Ceps slaieth, vndoeth, & destroyeth both body & bones: and ther be many other adders, & the venim of them is so strong, ỳ they slay with their venim him ỳ toucheth them with a speare, as Auicen sayth

de venenis. Also Isidor. li. 12. speaketh of this manner adder, ꝑ is called Aspis in generall, & saith, that it is said, that ꝑ adder Aspis, when she is charmed by ꝑ inchaunter, to come out of her denne by charmes & conjurations, for she hath no will to come out, laieth her one eare to ꝑ ground, & stoppeth ꝑ other with her taile, & so she heareth not the voice of the charming, nor commeth out to him ꝑ charmeth, nor is obedient to his saieng. Hucusque Isidorus. Plinius libro. 8. capitulo 24. speaketh of the adder Aspis, & sayth, that the members that be smit of this Adder do swell, and noneth is any remedie found to heale such biting, without cutting of the partes that be touched. This flyeng Adder and venimous hath wit to loue and affection, and loueth his make as it were by loue of wedlocke, and liueth not well without companye. Therefore if the one is slaine, the other pursueth him that sleiwe that other with so busie wreake and vengeaunce, that passeth thinking: and knoweth the slaier, & reseth on him, be he in neuer so great company of men and people, & busieth to slay him, and passeth all difficultees & spaces of wayes, & with wreake of the sayd death of his make. And is not let nor put of, but it be by swift flight, or by waters or riuers: but against his mallice kind giueth remedye and medisine: For kinde giueth him right dimme sight: for his eyen are set in the sides of his head, and be not set in the forehead: and therefore he may not see his aduersarye forth right, but aside. Therefore he maye not follow his enimy by sight, but he followeth more by hearing and smell: for in this two wits he is strong and mightie, as he sayth.

Pli. 38. 140.

Also Marcianus saith, that this Adder Aspis grieueth not men of Affrica and Moores: for they take their children ꝑ they haue suspect, & put them to these Adders: And if the children be of their kind, this adder Aspis grieueth thē not: and if they be of other kinde, anone he dyeth by venim of the Adder. And this Plinius sayth expressly, lib. 8. cap. vltimo, and saith, that sometime this beast grieueth no men of the land, and slaieth straungers and men of other lands. And these Serpents spare wonderfully men ꝑ be borne in the same land. So the Serpent Anguis about the riuer Euphrates, greueth not, nor hurteth men of the lande, nor noyeth them that serue, if they be of that lande, and paine & slay busily other men, that be of other nations, what nation so euery it be. Also there Plinius saith, that Aristotle sayth, that in a certaine mountaine Scorpions grieue no strangers: but they sting & slay men of the countrey.

(*Aspis, is a little Serpent in Affrike, whose sting is not curable, but oneiye with the water of a stone washed, which they take out of the sepulchre of an auncient king, &c. D. Cooper.)

*Addit.

## Of Aranea. chap. 11.

The venimous spinner is called Aranea, and is a worme that hath that name of seeing & nourishing of the aire, as Isidore sayth, li. 12. and spinneth long thrids in short time, and is alway busie about weauing, and craseth neuer of trauaile. For he hath oft harme in his worki for oft his web and his works is broken with blasts of wind, or els with dropping of raine: and then he loseth all his trauaile.

And Auicen sayth, that the Spinner is a little creeping beast with many fete, and hath fire fete or eight, and hath alwaye fete euen, and not odde. And that is verye needfull, that his going and passing be alway euen, as the charge is and burthen. And this is generall in all that haue two fete or moe, and haue some fete longer, and some shorter, for diuerse workes that they make. For with some fete they make the thrids smell, and drawe it a long, and with some they knit thrids together, and right, and amende the thrids with some, and bowe on the web when they will. And among beasts of rounde bodyes, the Spinner hath best feeling of touch. For hauing in the middle of the webbe, he spieth sodeynly a Flye that is in the farthest parte thereof. And reseth sodeinly on the flie, as it were on an enimye: and if he haue the mastrye of the Flye, he win,

beth and wrappeth him fully, among the threds of the web, for he should not escape, and falleth first on the head, and sucketh the moysture thereof, and liveth by such hunting of flies: for such humour of Flyes is most lyking to his taste, as honie is most lyking to the taste of Bees, as he sayth, and Aristotle also.

Also in kinde of spinners is diuersity of male and female, as Aristotle saieth, lib. 5. And the female is more of bodye than the male, and hath longer lefe, and more pryant, and more able to mouing and weaning. In time of gendring and of loue, the female draweth to hir the male by threds of the web, and thereafter the male draweth the female, and such drawing ceaseth not vntill they be ioyned togethers, and then the male is set vpon the wombe of the female: this manner is needefull to them for roundnesse of the wombe: and this ioyning togethers is most in the ende of springing time, and in the beginning of sommer, and sometime in harueft, and in the beginning of winter, and spinners are then most grieuous, and they biting most grieuously.

Also libro. 8. Aristotle saith, That of spinners be many kindes, for some be small and of diuers colours, and be sharp and swifte of mouing: and some are more, and blacke in coulour, and they hinder legs be most long, and are slowe of mouing, but onely when they goe to worke of generation. And ofte blacke spinners inhabite by the ground among holes and dennes, and they abide in the web vntill some little beast fall therein, as a flye, that he taketh, and sucketh the moysture thereof if he be an hungred, & putteth then the flye in a certaine place and keepeth it vntill he be an hungred againe: and when he hath sucked all the moysture, he throweth away the other beast, and turneth againe to hunting, and hunteth not ere he haue amended the breach of the webbe: and if one breake the webbe, he beginneth for to to amend it about the going downe of the Sunne, or in the rising of the Sun, and then he trauaileth most, for then many lytle wormes fall into the web. And the female bringeth forth hir brood, and the male hunteth and helpeth hir, and she hideth hir selfe vnder the web, that she be not taine of small wormes, and namely when she is great, for because of hir greatnesse she worketh not safely: and the female layeth first egs, and thereof afterward are shapen small spinners, & the mother fetcheth them to weane more as they be hatcht, and they moue anon, and dispose themselues ther to weane as they haue learned for to weane, and hunt in their mothers wombe, and so the young spinner arayeth anon nets, that are according to his play. And a maner kinde of spinners hunteth a little Ewte, and when they finde him, they begin to weane vppon him, and all about for to binde strongly his mouth, and leap then vpon him, and sting him till he dyeth.

Item in eodem he saith, that some Spinners are founde i Bee hiues, and thefe spinners corrupt the honie, & sucke the lycour, and they make webbes about the honnie combes, and corrupte them. And Auicen sayth & Plinius also, De generatione Aranee, libro. 11. capit. 25. That the kinde of Spinners is worthye of chiefe wondering, and of them there are manye manner of kindes, among whom a certaine manner of kind is called Spalangio. The bodye thereof is little, speckled, and of diuers colours, with a sting, and is swifte in leaping, and most grieuous in biting. Another Spinner there is, that is more of body, blacke of coulour, with long legges, that weaueth in dennes by the ground.

Arane.

Phalangium.

Atocius.

The thirde kinde there is, which by cunning working weaueth full subtyll webbes. A greate wonder it is howe the matter of thridde that come of the wombe of the Spinner, may indure so greate a worke, and weauing of so greate a webbe. And that is drawen, as men thinke, some and some out of the Spinners wombe, and yet vanneth it is founde voyde. And it seemeth not to be true, that Democritus sayd, that so much corruption is in the Wombe of the

Spinner, that of his dirte so much matter of thred might be had. Therefore Aristotle reproueth Democritus lib. 8. and saith, that he said not true in this point, and his reason is as it seemeth, for spinners and other such round beasts be like ells of meates for default of bloud and of beats, and so he saith, that a spinner taketh not so much meate: but more without comparison cōmeth of him to weaue the web, and then should the superfluity and dirte, be more then the meate and fode that he taketh, and the superfluitie of dirte, is more than needfull digestion, to due keeping and saning of the beast, as Aristotle saith.

Also Plinius saith the same, & sayth, that they spin thredes rounde and long, with moderate feete and clawes, & they stretch the warpe with wonderfull craft from the neather side to the ouer, and drawe and bring out againe the thred thwart ouer from point to point, and all the straight draughtes with small spaces betwéen ỹ thredes, they couple & knit the thredes in the middle lyke farre from the middle point, when the worke is drawen and layd, and then he beginneth from the middle point, and goeth round about with the Ose, and maketh knottes and holes, as it were like farre asunder, and the holes and spaces that be betwéen, be by a wonderfull crafte betwéen ỹ knots made now foure cornerd, now cuenlong, and now round: and the nerer they be to the middle, the more narrow they be and straight, and the farther from the middle they be, the more large and wide they be. The sight seth not, and onneth the iudgement of reson perceiueth, whereby the spinner reyneth thred to thred, & knitteth so fast knot to knot, and reareth himselfe with a wonderfull lyghtnes by his owne thredes that be so small, and onneth séene with mans eyen, and yet he passeth in the web swiftlye, as though he flew hether and thether, and from place to place.

Also he saith, that as long as the better thredes of the web dure, if it hap that the web be broken in any maner wise, the spinner beginneth at the middle to amend that which is broken, as though he would holde nothing whole & sonnd in the webbe, while the middle is not sure.

Also he saith, in spinners be tokens of diuination, and of knowing what weather shall fall, for ofte by weathers that shal fal, some spin & weue higher or lower. Also he saith, ỹ multitude of spinners is token of much raine. Also li. 14. cap. 3. de lesione ficuum, he saith that sometime spinners weaue and make webs about burgening and buds of vines, and also about flowers and blossomes of Trées, and by such compassing of such Cobwebs, both trées and vines be lost, when they burgen and blosme. The biting of the spinner that is called Spalangio, is venemous and slayeth, except there be remedie and succour the sooner: but the vertue of Plantaine slayeth the venyme thereof, if it be laid thereto in due manner, and therefore other wormes, as Eutes and Frogs, that dread the stinging of Spinners, defende themselues with ioyce of Plantaine, as Plinius saieth. Dioscorides and Auicen in capitulo De venenis, &c. And Macer saith the same.

Aristotle and Plinius meane, that webs of spinners come of their guts, by a manner crafte of kinde: and the web is wouen by most subtill working, and is wonderfully knit in a net wise, and made with most smallest thredes, and that for it should not be séene of flyes and of other wormes, for the which it is laied, and it should be séene of them, if the thredes were great: and cob-webs are made with trauayle and businesse: but it is wonderfully soone destroyed & vndone, for it may not sustaine fire: and spinners dread winde, for by a blaste of winde the cob-web is soone broken and vnknit.

And though the spinner be venemous, yet the web that commeth out of ỹ guts thereof, is not venemous, but is accounted full good and profitable to the vse of medicine. And as Dioscorides saith, the cob-web that is white and cleane, and is not defiled with filth nor with powder, hath vertue to constraine, ioyne, and to restrayne, and therefore it staunceth

Spiders doe eate of their owne kinde, for I haue seene one spider fight, and kill another.

bloud,

blond that runneth out of a wound, and kepeth it from matter and rotting: and healeth a new wound, if it be layd therto, and withstandeth swelling & tarieth the heling of a wound: & a maner spinner is called Spalang, as Plinius saith lib. 29. cap. 4. and of this spinner is lyke to an Ant, but he is much more of bodye, and hath a red head, & the other deale of the body is black spronge with white specks: and his stinging is more bitter & more sore, than the biting of the serpent Vipera, and this spinner liueth most nigh furnaces, ouens and milles: and the remedie against his biting or smiting, is to shewe to him that is bitten or smitten, another spinner of the same kinde, and are therefore kept, when they are found dead. The slime thereof stamped and dronke, is medicine against biting of the Wesell.

Also another spinner is rough with a great head, and the sorenesse and ache of his stinging, is as it were the ache & sorenesse of a Scorpion: and by his biting the knees shake and sayleth, and also of the biting, commeth blyndnes and spewing. And another manner spinner is called Myrmicaleon, or Mirmiceon, which is called by another name, Formicaleon, and is like to an Ante, with a white head, and hath a blacke bodye, with white specks. His biting paineth and aketh as stinging of Waspes, and is called Formicaleon, for he hunteth Ants, and sucketh the moysture of them, but sparrowes and other foules deuoure him, as they do ants. Against all biting of spinners, the remedie is the braine of a Capon dronke in swete wine with a little pepper: and the congealing of a Lambe with Wine, healeth biting of spinners: and the same doth ashes of a Rams clie with honie: also flyes stamped, and laid to the biting, drayweth out the venimme, and abateth the ache and sore: and ther be other remedyes which he reckoneth, but these are sufficient for this time.

Note.

And libro eodem. capitulo. 6. he sayeth: That a long Spinner and white, with small fete, being stamped in olde oyle, doth alwaye the white pearle of the eye, as it is there sayd.

*Additiõ.

(Besides this large discourse of spiders, it hath bene reported, that in Irelande be many spiders, and some bene great, and that being eaten of the Irishmen, haue not perceyued any shewe of venime: it may be, that the greater poyson subdueth the lesse.)

## ¶ Of Apes. Chap. 12.

The Bee is called Apis, and is a little short Insect with many fete, & among all flyes with round bodyes, and so shapen, he beareth the prise in manye things, as Plinius sayth libro. 11. cap. 6. Hugenesse of wit rewardeth him in littlenesse of body, and though he might be accounted among flyeng Flyes, yet for he vseth fete, and goeth vpon them, he may rightfully be accounted among beastes that goe on grounde: and ouer the properties that are set before libro. 12. in litera A. other properties shall be set here, the which properties Plinius rehearseth li. 10. cap. 6 and saith in this manner: Among all wonders, the wit and sleight of Bees is wonderfull, by the which wit they gather honnie, and make honnie combes of most swetest iuyce and subtill, and most wholesome: and worke and make Waxe, that is full good and profitable to the vse of lyfe of mankinde, and lurke and be hidden in Winter: for they haue no might & strength to withstand the frost & snow, & blasts of Northen wind: and in springing time they go out to blooming beanes to worke & to trauaile, & none of them haue leaue to be idle in y time: and first they ordeine hony combes, & make ware houses & cells, & then breed young & make hony therafter, & bring it together. And they perget the rose of their hiues with wose & gum all about, & with iuyce of trees that haue vertue of Gumme, and strength their hiues as well as they may agaynst the grædines and rises of other small Birdes, and if there be any parte, they breake it off and casteth it off and farre awaye, and they washe the hiues with the forsayd wose and iuyce.

And

And first for foundation of their worke, they lay and set a certaine peece of bitter sauour: and manye men call that Comosim: and make then another peece more sweete, and that is the beginning of ware, and many men call that Dulces: & the third time they set more greater matter & thicke, that is the stablishment and fastening of the hony combs, and many men call that matter Propolim: and in these three manner wises, they strengthen, and succour, and defend their honie combes, against colde and other wrongs.

And Bées sit not on fruite, but on flowers, not withered, but fresh & new, and gather matter, of the which they make both honie and were: and when the flowers that are nigh vnto them are wasted and spent, then they sende spyes, for to espie meate in farther places, and if the night falleth vpon them in their iourney, then they lye vpright to defend their wings from rayne and from deaw, that they may in the morrow tide flye the more swifter to their worke with theyr drye wings and able to flye. And they ordayne watches after the manner of Castles, and rest all night vntill it be daye, till one Bée wake thē all with twice buzzing or thrice, or with some manner trumping: then they flye all, if the daye be faire on the morrowe: and they diuine and are ware before of rayne and of winde, and then they holde them in theyr house, and when they know and be ware before hand of faire weather, then they passe forth to theyr worke with a swarme and companye: and then, some gather flowers with their fæte, and some water with theyr mouthes, and beare drops together with all roughnes of their bodies. The younger goeth out to worke, and beginneth such thinges, and the elder worketh at home, with flowers that they bring. First, they charge the fore fæte, and afterward the hinder fæt, vntil they turne home againe, with the mouth full and fully charged.

And they receiue them that be charged in this manner: three or foure dischargeth them, as they be ordayned at home, for theyr offices are diuers: For some make houses, and some cleanse and make fayre the Hiue, and some dresse meate of that that is brought home, and they eate not asunder, least vncleannesse of meate or of worke should be among them: and they make the combes ordinately and by lyne, & hang them aboue, with certaine things, that them holdeth, and vnderstetteth them that they shall not fall, and putteth a lyttle honye in the first rowe, and ofte filleth the lasse most full.

And the Bées that bringeth and beareth what is needfull, dread blastes of winde, and flyeth therefore lowe by the ground when they are charged, least they be letted with some manner of blasts, & chargeth themselues somtime with grauell or with small stones, that they may be the more stedfast against blastes of winde, by heauinesse of the stones. Among them is wonderfull obseruance of discipline and of lore, for one marketh and taketh hed of them that worke not, and chastiseth them anone, and slaieth them that will not worke. Among them is wonderfull great cleannesse, for they suffer no filthe among theyr workes.

And some Bées gather into one place the dirte of the Bées that worke, because they shoulde not goe farre from their works, and throw out their durt at euen, and goeth into their houses & bide still vntill the same Bee that hath watched, flye about and call them to rest, and then they holde all their peace and be stil sodeinlye. Item in eodem cap. 13. Bées doe most equitie and right, and smite all that distroubleth their peace, and all that destre to destroy their honnie. And Bées haue a King, that is not armed with a sting, but with Lordshippe and magestie, as he sayth, cap. 18. Or if he haue a sting, kinde denieth him the vse thereof. For kind wil not ỳ he should bee cruell, to the intent he shoulde not be hastie to take wreake, and therefore taketh away from him his Speare, and leaueth him vnarmed. And so it is truth, that ỳ Emperour vseth not his sting. The obedience of Bées is wonderfull aboute the

king:

King: for when he passeth forth, all the swarm in one cluster passeth with him, & he is compassed about with ẏ swarm, as it were with an hoast of knights, & is then vnneth seene that time, for multitude that followeth and serueth him: and when the swarm of Bees be in trauell, he is within, and as it were gouernour, and goeth about to comfort other for to worke, and onely he is not bound to trauayle, and all about him are certain Bees with stings, as it were champions, and continuall wardens of the kings body: and he passeth seldome out, but when all the swarme shall go out. His out going is knowen certaine daies before by voyce of the hoast, as it were araieng it selfe to passe out with ẏ King: and so if it should chaunce that ẏ King of the Bees wing were cut at that time, then the swarme shoulde not passe out of the hiue: and when he passeth out of the hiue, all the Bees proffereth them to the kings seruice, and labour to bee vert him, and beareth the King on their sholders, if he be weary and ouercome with trauayle, and if any Bee be wearie and faileth, or erreth, and goeth out of the hoast, then they follow by smell after the King, and where euer the King commaundeth, there the hoast pitcheth their tents. And all the hoast is comforted, & hearted when they see the King: and if they lose the king, then all the swarme breaketh, and commeth vnto another King: For they may not be without a King.

Drones. To the Bee hiues commeth certaine false Bees that are called Fuci in ẏ plurall number, and haue a great wombe, and eate and deuoure hony, & true Bees slayeth these false Bees when they take them therewith. When springing time is wet and moist, then the brood of Bees is multiplyed, and if meate fayleth in the Bee hiues, then they rise and assaile their neighbors, to take from them their honie, and to spoyle them: and the other lead an hoast against them if they haue a king, and if any Bee in the other side, fauoureth them ẏ rise & assaileth them, then the Bees that assaile them, spareth them that fauour them, and smite not at them, but take them in companye, and defendeth them. For many other cauled hoasts that be contrarye, ordayne them two Emperours with great strife: and the fighting and battaile is all destroyed and disperpled, with throwing of powder and of dirt.

Item in eod. ca. 19. Some Bees, are field Bees, and some be wode Bees and fowle to fight, and more wrathfull than other, but they trauayle better, and may better away therewith: & some be faine Bees, and some of them be short, thicke & round. And some be long, as wapes, and those are worse than other, but they trauayle better, and may better away therewith, and be rough: and some of these Bees are white, and gender honie, and make their nestes among corne: and in the wode, Bees gender honye among trees, and sometime in dens in the earth. And to these kinde giueth a sting, ẏ sticketh ther he smiteth at one stroke and some for great wrath and desire of wreake stingeth so deepe, that the gutte followeth sodainly the speare, and suche dye some: and some lose the speare, and liue afterward, and maye not make honie, for their vertue is taken away from them, and lyue to doe profite, or to noye. Bees hate stinking & other euill smels, & namely smoke, and flye there from, & be glad & merry in things with good smell: and be comforted with smell of crabs, if they be sod nigh them. And when their King is dead, then they be woe for sorrowe, and doe for him, as it were seruice for the dead, and all the swarme of them maketh great sorow & dole: if the King be dead in pestilence, then they beare meate togethers, and passe not out, but with sorrowfull mone they be gathered on a heap about his bodie, and abate not their sorrow and woe, but they dye for hunger and wo, except the body be taken away. Welth of Bees is knowen in their mirth and clarnelle.

Also he sayth, that Bees fall into manie sicknesses: for as it is said cap. 20. they wex sicke when their brood faileth, and also sound that rebounded of noyse is enemy to them, for it maketh them full sore afraid with sodaine noyse.

Also

Also corrupt myst, that corrupteth flowers that they eate is enemie to them. Also spinners be enimies to them, when they come in the hiue, and make webs, that grieue them. Also a flye that is like to a Butter flye, that flieth into candles, is enemie to them: for that butter flye eateth wexe, and leaueth there dirt, of the which dirt commeth Caterpillers, wormes that loue well wax passing other things. Also the great desire of meate grieueth them, when they eate to much of flowers; and that happeth namely in springing time, and they dye all with ople, as such round beasts doe, and namely if the head be noynted: and such beasts set in the Sunne, quickneth againe if they be besprong with vineger. Also somtime they take sickenesse, and cause of sickenesse, when they ouer greedely eating, sone that their honnie is withdrawen and taken away. Hue vsque Plinius.

The long taper gnat

Auicen lib. 8. cap. 3. rehearseth noble properties and worthy of Bees, & saith that Bees are fed with hony, and lyttle they eate thereof, but they eate honie when they be sicke, & go not out of their house. And when they find cleane hiues, they make therin houses and chambers of wax, with fine manner castes: and whē ꝑ mouth of ꝑ hiue is to large, they make it lesse with some manner glewie matter, that is blacke with sharpe odor and smell: and first they build the kings house, and that house is lyke an hoole vaulted, and afterward they buyld other houses, by diuersitie of the more maisters or lesse.

And onely the males builde their houses, and afterwarde is no working, but to eate and make hony: & first Bees dwell in their honie combes, and passe out when it is time, and flye vpwarde top wise, and come againe and eate honie. And the king passeth neuer out without an hoast: and the males haue no stings, except a few, and then they desire to sting, but they may not: & Bees haue two maner kings, the one is red, and that other as blacke as a coale, and is twice so much as a Bee that maketh honnie: and the male Bees, are more than the females: and the lesse Bee & round, with diuers colours be best: and Bees that are fed in mountaines, gardens and meades, are small and good, and make honnie, like in parts light. Bees that be not good, maketh not honnie curn, nor lyke in parts, but the Bee that cleaneth alway to the hole of the honie, maketh best honie, and eis ꝑ honnie should be sone corrupt, and spinners should gender therein, and destroye the hony. And Bees that make the hony, bee asking for double cause: for the defence, for there is frie bertue in the sting, and therefore it worketh greatly to wast superfluitie of moisture, and to amend and kepe, and to saue the honie.

Also ofte into hiues come certaine euill flyes, and byrde there other small flyes, that are grieuous, and be called Gusanes, that pearceth the winges of other: but the very Bees pursue those flyes, and fight with them, and will not suffer them to fal vpon their house, and Bees that make hony slayeth the males that grieue them, and euill kings, that rule them not a right, but onely eate to much hony, and that they doe, namelye when honye is scarse: and small Bees fight with long Bees, when they worke not nor trauel, and are busie to put them out of the hiues: and by such out putting the hony is the better, & the more in quantitie.

There is a manner kinde of Bees, that are called Labion, and these slaye Bees that make hony, and destroy their houses: and that is, for they are wakefull. And when they come into their hiues, they pitche themselues into the honie because of eating, and stick so fast therein, that they may not escape, & then the very Bees slayeth them anone. And two dayes before that the king passeth out, the other Bees are skilfullye warned, and haue knowledge what the king shall doe, that they may be obedient and readie to the king. And when ꝑ kings be made, each hath one company, & that companie will haue none other, but him that they first chose: and if anye other king will be king of that companye, they slay him.

And

And if young Bees that come forth be sow, they abide the company of another swarme, and passeth so forth the more surely: and after that the young Bees begin to flye, if they be curu and lyke, then they hast their worke, and help the olde to worke. And no creature is more wreakful, nor more feruēt to take wreak than is the Bee when he is wrath: therfore a multitude of the hoast of Bees, throw downe great hedges, when they are compelled to withstande them that destroye their honny, passing all other things.

Bees hate dirte and smoake, and labour to delyuer them of their owne dirt when they flye, for their dirte stinketh full sowle, & clense therfore their houses of their owne dirt: & young virgin Bees work better, and make better hony than olde, and smite not so much, nor their smiting grieueth not so sore, as doth the smiting of the olde. And Bees drinke, & that is onely cleare water, whether it be farre or nigh, and drinketh not, but they purge them first of their owne dirte. And Bees maketh most honnie in Harnest, and in springing time is best, because of new floures of great purenes. And Bees be pleased with harmony and melodie of sound of song, and with clapping of hands, and beating of basons: & therfore with beating of basons, singing and tinckling of timbrells, they be comforted and called to the hiues. When much hony is lefte in their hiues, they were slow and worke the lesse, therefore it nedeth to leane in the hiue, honny meanly, not to much, nor to little. Hucusque Auicen. li. 7. And he writeth many other properties, in the which he accordeth with Aristotle libro. 8. and also with Plin. libro. 11. Looke before lib. 12. in litera A. there ye maye finde manye properties that Aristotle, Seneca, and other Authours write: but this sufficeth for this time.

## ¶ Of Boue. cap. 13.

The Dre is called Bos, and is called Boetes in Greke, and sometime Taurus in Latine, for he treadeth the earth, and the dew lappe or fresh lap that hangeth downe vnder his throte, and stretcheth to the legges, is called Palhara, & hath that name of pelle the skinne, as it were Pellaria, a hanging skinne or a dagge, and is a token of gentlenesse & nobilytie in an Dre, as Isidore sayth li. 14. And he sayth, that Dren be full mild among their fellowes, for one of them sucketh another, with whom he is tied to draw at neck at the plough. And ofte lowing prouyth affection and loue, when he may not sone finde his fellow. Lib. 8. cap. 45. Plinius speaketh of Dren, and sayth, That he findeth written of Dren of Inde, that are as high as Camelles, with hornes of foure fote long. And ther it followeth: among beastes that goe backward onely Dren be fed with sober and with other fode, and it is sayd, that they were fat by walking with hot water. And Dren maye better trauaile when they be yoaked by the horns, then when they be yoked by the necke. In Syria are Dren that haue not dew lapes nor fresh lapes vnder the throte, but bunches on the backes: and Dren with streight hornes, be accompted excellent in worke: and blacke Dren with lytle hornes be accounted lesse profitable to working.

Drens hornes are more thicker than Bulles hornes: and after the gelding, the Dre increseth in body and in horns, in might, vertue, and strength: but he is not so bold and hardie as before hand, but he is more tame, softe, and milde, and may better away with trauaile, and is more slowe and beanie of going.

Also Plin. speaketh of the kinde of Dren and sayth: that after three yeare, an Dre is lesse fierce than within 3. yeres: and a young Cow and an Dre may be well coupled together. And we haue the Dre follow in tranel of tilling of land: and this beast was so worthy accounted in olde time, that men would not harme the Dre, and who that slewe an Dre without cause, should be as sore punished, as though he had slaine his fellowe in earth tilyng, as he saith.

The Dre is a mild beast and cleane, not onely to the vse of man, but also to

offer in Altars of Gods: for of Oxen be best offerings and sacrifices made, and with offering of them and Sacrifice, the Gods be best pleased. The Oxe openeth the land, and carueth with culture and with share, and tilleth fields, and maketh them able and good to beare good corne & fruite. The Oxe feedeth with his flesh, and nourisheth: the skin and hide accordeth to many manner vse, and his dirte fatteth the lande: his hornes heated or sodden, were softe, and be stretched out and made right and euen, and of them be made diuers vessells, toles, and instruments. Of Oxe hornes be made tapping and nockes to bowes, to arbalasters, and arrowes to shote agaynst Enemies, and breast plates, and other armour, by the which, vnstrong places of mans bodye, be warded and defended against shot and smiting of enimies. And of Oxe hornes be lanternes made: to put off darknesse, and combes to right & to cleanse heades of filth. Also Hunters vse Oxe hornes to feare wilde beasts, & to comfort hounds to pursue beasts that taketh the flight. Also writers and painters vse the hornes, and kepe in them diuers colours at best. Also warriours vse hornes and blow therewith, and cõforteth their fellows, both such as fight, and them that flye, and call them to the hoast with blowing of hornes. Also kepers and wardens of beasts and of Castels and waites, vseth hornes, and comforteth each other to wake with blowing of hornes. And the Oxe hornes be needfull to all manner of vse. Also that that is in the Oxe is needfull to diuers vse, and also his dung is good and profitable, as Plinius sayth, libro. 28. cap. 11. And sayth, that Oxe dung helpeth against ach of the ioyntes, and is a singular remedy against the dropsie, if the patient be therewith annointed in the Sun. For it consumeth and walketh humours betweene the skinne and the flesh: & swageth and abateth holning and swelling of the dropsie.

Also li. 30. ca. 3. Plinius saith, ỽ there is a little beast like to Scarabeus, and is called Bupestris, and this Bupestris beguileth and betrayeth the Oxe in the grasse, and that is (as it is sayde) for the Oxe treadeth on him. For this Bupestris lyeth among beards and grasse that the Oxe louth, and hideth him therein: and the Oxe gathereth his meate, and swalloweth this beast Bupestris, & when this beast Bupestris is swallowed, he shaketh sodeinely the liuer of the Oxe, and maketh him breake with great paine and sorrow. Herof Papias speaketh and saith, that the necke of the Oxe is wrong and grieued with charge of the yoake, & the Oxe is grieued with the ache of the pricke, with the which he is so pricked. And the Oxe dyeth with woe and sorowe that commeth of the veninne of that beast Bupestris, when he commeth into the Oxe wombe amongst his meate.

Bupestris, a flie like a blacke betle, but hauing longer legs, it lyeth in the grasse, & killeth a beast if he eate him.

## Of Bubulco, cap. 14.

A Oxer heard is called Bubulcus, & is ordeined by office to kepe Oxen: He feedeth & nourisheth Oxen, and bringeth the to leese and home againe, & bindeth their fet with a langhids and spanells, and neigheth and cloggeth them while they be in pasture and leese, and yoaketh and maketh them drawe at the plough, and pricketh the slowe with a gad, and maketh them drawe euen. And pleaseth them with whistling and with song, to make them beare the yoak with the better will for lyking of melodye of the voice. Oxen and hartes loue melody by kinde, as Auicen saith. And this heard dyrecteth & ruleth them to draw euen, and teacheth them to make euen forrowes, & compelleth them not only to eare, but also to tread and to threth. And they lead them about vpon corne to breake the straw, in threshing and treading the floure. And when the trauaile is done, then they vnyoke them and bring them to the stall, and tie them to the stall, and feedeth them thereat.

## Of Bubalo, cap. 15.

THe Bugle is called Bobalus, and that nowne Bubalus is diminitiue of Bos,

Bouis. And the Bugle is called Bubalus for he is lyke to an Ore, & is a fierce beast, and is not gladly tamed, nor taketh gladly the yoake on his necke.
In Affrica be Bugles: and in Germanie be wilde Oren with so long hornes, that ỹ kings bowl is serued with drink therof: for he holdeth so much, as Isi. saith. And is a beast of great strength, and may not be tamed but with an yron ring put through his nosethirll, by the which ring he is led about: and is black or red, and is thin haired, with hornes: and his forhead is beclypped with full strong hornes, and his flesh is good, not onely to meate, but also to medicine. For as Plin. saith, lib. 28. cap. 16. Bugle flesh sod or rosted, healeth mans biting: his marrow taken out of the right leg, doth away haire of the eye lyds, and is medicine for euills of eyen: his blonde taken with vineger, healeth wonderfully them that cast blond: his hose with Pirra fastneth wagging teeth: and Bugle milke helpeth against fretting and gnawing of the gottes, for it softeneth them, and easeth with his fatnesse, and helpeth against the blondye flure: and is full good against smiting of serpents & of Scorpions, and against venimme of the Creket, and of the Worme that is called Cicada, and heleth new woundes: and Bugle dirt heated, healeth harde postumes, and softeneth the mallice therof: his gall helpeth against dimnesse of eyen. Also some wilde Oren be wonderfull great, and neuertheless most quicke and swifte, insomuch that the dirte that they shite in turning about falleth on their hornes, or euer it may come to the ground.

A vvorme like a grashoper

*Additiõ.

(*There are no wilde Oren, but either Bulls, Buffells, or females of that kinde: this is a tame errour, the Author meant the furious Buffell of the greater kinde, called Vro or Tarando, who violently rinneth vpon any man, to spoyle or destroye him. In the wood Hercynia these Beastes are bredde, not much lesse than the Elephant, proportioned lyke a Bull, the flesh good to eate, with diuers other propertyes: Read Gesner lib. 1. folio. 157.)

(*Hyrcynia, is a great Wood in Germany, the which is in bredth nyne dayes iourney, and in length forty daies iourney, as Cæsar writeth. Pomponius Mela affirmeth it to be fortie dayes iourney in length also.)

*Additiõ.

These Bulls hate all thing that is redde: and therfore hunters cloath them in redde, to make these Bulles pursue them, and when the hunter seth ỹ this beast is nigh him, then he starteth behinde a strong tree, and the Bull in his wrath reseth with the hornes strongly, and pitcheth his hornes into the tre, & is so holde in the tree by his hornes, and destroyed and throwen downe by hunters dartes.

Also another beast is lyke a wylde Bull, and is not so great, but he hath full great hornes and sharp, with whom he throweth downe bushes and trees, & throweth strong Oakes downe to the ground, and at the last, to gather meate, he putteth his head among shrubs, and long rodded, small and tough, that compasse and wind about the hornes of the beast, and so the beast is tyed and held: and then he striueth and praunceth long therwith, and striueth against the winding and fastening of the rodded, and is faster and faster bound and holden, and when he hath long striuen, yet he may not delyuer himselfe out of the bondes, but is alway faster & faster bound, then for indignation he loweth full loud, and the hunter heareth his great voyce, and knoweth that the beast is snarled, and fast holde: and then he commeth vpon the beast boldly, that is most sharp and mighty, & slaieth him with his tole, and weapon, and durst not aduenture vpon him in great woodes nor in fieldes, but now he dare slay him when he is held among small rods.

The later Writers report no suche name.

Philologus calleth this beast Aptaleon: If his wordes may be beleeued, it seemeth a wonder, why so strong & so fierce a beast draweth not his hornes out of shrubbes and rodded that are small: with the which hornes, he so mightely breaketh great trees & strong, and throweth them downe flatte to the ground.

Also there is a manner wylde Dre, that Aristotle libro. 8. circa finem calleth Bonbonicus, and saith, it is a great Beast, as a great Bull, and is lyke a Bull, and hath haire shad on either side on the necke, as it fareth on the haire of an horse: and his haire is more softer than horse haire, and more shorter, and is haired continually vnto the eyen, and is some deale redde or citrine, and his voyce is lyke to the voyce of a Bull, & his hornes are some deale redde or citrine, and be some deale crooked: and in to eyther of his hornes, maye halfe the measure that is called Bos, and hath no teth above, but is toothlesse above, as a Bull: and his legges be not full hairy, but they be lyke to a speare, and is clouen foted, with two clies in one fote: and his tayle is short in comparison to his bodye: and he diggeth the earth, and reareth him in digging, as a Bull doth, and hath an harde skinne, and suffereth well strokes, and his flesh is full swet, and is therefore hunted and beaten, and flyeth, and resteth when he is hunted, & throweth dirte foure paces from him, & doth so for dread, and hounides that run after him, smell to the dirte: and while the hounds be occupied about such smelling, the beast flyeth and runneth, and passeth farre away.

Also libro. 10. Aristotle speaketh of the wilde cowe and sayth, That when hir time of Calving commeth, manye of them come about hir, and make of dirte as it were a wall, and this mayer beast hath much dirte, as Aristotle sayth, and Auicen also.

¶ Of Basiliſco. cap. 16.

The Cockatrice is called Basiliscus in Greeke, and Regulus in Latine, and hath that name Regulus of a litle king, for he is king of serpents, and they are afeard and flye when they se him, for he slayeth them with his smell and with his breathe: and slayeth also all thing that hath lyfe, with breathe and with sight.

In his sight, no fowle, nor birde passeth harmelesse, and though he be farre from the foule, yet it is burnt and deuoured by his mouth. But he is ouercome of the Wesel: and men bring the Wesell to the Cockatrice denne, wherin he lurketh and is hidde, for the Father and maker of all thing, lefte nothing without remedy: and so the Cockatrice flyeth when he seth the Wesell, and the Wesell pursueth and slayeth him: and the Cockatrice is halfe a fote long, and hath white speckes: and the Cockatrice slayeth that that he commeth nigh, as the Scorpion, and that water that he toucheth, maketh the Dropsie, and it is venemous and deadly. And some men call the Coackatrice Sibilus, for with hissing he slayeth, ere he biteth or stingeth. Huc vsque Isidorus, lib. 12. capitulo. 4.

Plinius also sayth, libro. 8. capitulo. 22. Among the Hisperies and Aethyopes is a well, that many men suppose is the head of Nylus, and there beside is a wilde beast that is called Catobletas, and hath a lyttle body, and nice in al members, and a great head hanging alway toward the earth, and els it were great noyeng to mankinde: for all that se his eyen, should dye anone, and the same kinde hath the Cockatrice, and the Serpent that is bred in the Prouince of Syrena, and hath a bodye in length and breadth as the Cockatrice, and a tayle of twelue inches long, and hath a specke in his head as a precious stone, and feareth away all Serpents with hissing, and he presseth not his bodye with much bowing, but his course of way is forth right, and goeth in meane: he dryeth and burneth leaues and herbes, not onely with touche, but also by hissing and blast, he rotteth and corrupteth all thing about him. And he is of so great venime and perillous, that he slayeth and wasteth him ꝑ commeth nigh him by the length of a speare, without tarrieng. And yet the Wesell taketh and ouercommeth him: for it pleaseth God, that no kindly thing should be without pere, for the biting of the Wesell is death to ꝑ Cockatrice: and nevertheless the biting of the Cockatrice is death to the wesell, & ꝑ is sure, except ꝑ wesel eat rew before.

And

And against such venime, as Aristotle sayth and Auicen, first the Weesell eateth the hearb of Rew, though it be bitter, and by vertue of the iuyce of that hearb, he geteth boldly and ouercommeth his enemie. And though the Cockatrice be venemous without remedy, while he is alyue, yet he leseth all the malyce, when he is burnt to asshes: his asshes are accounted good and profitable in workening of Alkamie, and namely in tyming and changing of mettall.

*Additiõ. (*The Basilicke or Cockatrice, among creping wormes is the most pestilent. And among men, the most pestilent minded, are the spoilers of the Clergie with such vnconscionable arrerages, that many Ministers haue bene forced to leaue their lyuings, and go a begging. If the timlesse clemencie of the Gospell, be become oppression, God will bring shortly all to confusion. There were no such Basilisks in Plinies time: My selfe haue bene so plagued, that I speak by experience, and haue to shewe by proufe, &c.)

## ¶ Of Bottace. cap. 17.

BOtrax is called Rubeta also, and is a manner venemous frogge, & liueleth both in water and in lande, as Plinius saith lib. 8. cap. 32. And it is sayde, that he chaungeth his skinne in age, & eateth alway certaine hearbes, and keepeth and holdeth alway venime, & fighteth against the common spinner, and against the spinner that is called Spalangio, and ouercommeth their venime and biting by vertue of Plantaine, and his venime is accounted moste cold, and slomeith, therefore each member that he toucheth, it maketh lesse feling, as it were froze, and is a venemous beast, & confumeth therefore himselfe, at each touching: and the more he is touched, the more he swelleth, and as many speeches as he hath vnder the wombe, so many manner wise, his venimme is accompted grieuous.

And he hath eyen, as though they were fire shining, and the worse he is, the more burning is his sight, & though he hath clere eyen, yet he hateth the light of the Sunne, and seeketh darke places, and lyeth to rounes, when the Sunne riseth, and his beames shineth vpon the earth.

This Froggs loueth sweete hearbes, and eateth the rootes of them, but in eating he infecteth and corrupteth both rootes and hearbes. Therefore vnto in gouerns is the best, that is venime and corrupteth Toades, and to other venemous wormes: for by vertue of Rew, they be chased away, and may not come to other hearbes and rootes, that growe therein. The Toade loueth stinking places and dirtie, and hateth places with good smell and odour: and so it is sayd, that he flyeth out of the vineyard, when the vines begin to blome, for he may not suffre nor sustaine their good odour and smell. And libro. tricesimo capitulo. 4. Plinius speaketh of the Toad, and sayth in this manner.

There be right venemous Froggs, that are called Rubetæ, and liue among briers and bushes, and the more great they be, the worse they be. And some be browne, and some are reddish, and some pale, and some yeolow, or citrine: And they meane that these wormes Rubetæ haue double liuer, that one is most venemous, & that other is remedie, & is giuen in stead of Triacle against poyson and venime: and for to assay & knowe which is good and which is euill, the liuer is throwen into an Ant hill, then the Antes flye and voyd the venemous parte, and desire and chose that other parte, and shall be taken and kept to the vse of medicine.

And Authours tell wonders of these manner of Froggs as Plinius sayeth, and tell, that in the right side of such a Frogge, is a precious boane, that toketh some deale salt thing water, if it be throwen therein, & the vessell may not breake afterwarde, but if the bone be first taken out: and Witches vse that boane to loue and hate: and they meane also, that the feauer quartane is healed thereby. And be that worme neuer so venemous, yet by burning he leeseth the malyce of venymme, and taketh moste

vertue of medicine: and ashes thereof helpe wonderfully to recouer flesh and skinne that is happely lost, and to make sadnesse and tunnetwes, and to healyng and preseruation of woundes, if the ashes be vsed in dyuyne manner. Looke within De Ruta, in litera. R.

*Additiõ. Of Bato the Toade, whereof are diuers kindes: some Toades that breede in Italy and about Naples, haue in theyr heades a stone called a Crapo, of bignes like a big peach, but flat, of colour grey, with a browne spot in the myddest, said to be of vertue. In times past, they were much worne, and vsed in rynges, as this forewarning against venime.)

¶ Of Bombace, cap. 18.

BOmbace is a woolme that breedeth in twigges and braunches of Cipresse, of Ashe, of Chalbertie trees, and of Terebintus, as Plin. saith lib. 11. cap. 24. And Isid. saith in this maner, Bombax is a woolme of two twigges and braunches: of his weauing is cloathing made, and is called Bombacinium. And is called Bombax, for he is made voyde & cleane while the thred passeth out of him, and in him abideth but aire onely as he sayeth. And this woolme hath wonderfull chaunging: for first he commeth forth as a woolme like a spalshyng, that gnaweth caule leaues and vine leaues, this woolme may not away with colde, and weaueth webs, as spinners vse: and first he maketh him a place or a house to dwell in, and to defend himselfe against the colde winter, and maketh his webbe with his fote, and draweth his small thredes, and tembleth them with his fet, and ordayneth them so, & maketh therof a webbe.

*Additiõ. (Bombix, a silke woolme, the originall spinner, whereof all sorts of silkes, dressed and died into colours, serue mans vse.)

¶ Of Camelo, cap. 19.

CAmells are called Cameli, and haue that name of a nowns of Greeke, as Isidore sayth libro. 12. for when they be charged they bowe and lye downe, and are make to them that charge them. For make and thort is called Came in Greeke.

Of els they haue that name of Camur in Greeke, that is croked, for when they take charge vpon them, they bende and croke the knees. Also Camelles be beastes that beare charges and burthens, and are milde and softe, and ordayned to beare charge and cariage of men, and be found in many countryes and landes, and namely in Arabia, and Camells of Arabia be diuers from Camels of other landes, for a Camell of Arabia hath two bounches in the backe, and a Camell of another Lande, hath but one bounche in the backe, as Isidore saith in eodem.

And libro. 8. capitulo. 19. Plinius saieth in this manner: The East fedeth Camells among tame beastes, of which Camells is two manner kindes: For some are of Bactria, and some are of Arabia: the Camell of Arabia hath two bounches on the backe, and the Camell of Bactria hath but one in the backe, on the which he beareth his burthen: and another in the breast, and leaneth thereon. Camells be sothelle aboue as Oxen are, and chew their cudde, as Oxen and Sheepe, as Isidore sayth libro. 12. and is cloue foted, as it shall be sayde hereafter, and is full swifte, as Plinius sayth, and is therefore good in battayle and warre, and to beare charge and cartage.

And the Camell goeth no more a daye, than he is wont to doe, nor taketh no more burthen than he is wont to beare. And the Camell hateth the Horse by kinde, and suffreth thirst foure dayes, and stirreth the water with his fote when he drinketh, or els the drinke doth him no good. And the Camell liueth fiftie yeare, and some an hundred yeare, and weareth mad sometime. Camells be gelded that are ordained to battaile & to warre: for they be the stronger, if they be put from the worke of generation. Hucusque Plinius.

Auicen speketh of the Camel in this maner, the Camel he saith moueth first ẏ

right

right sote as the Lyon hath, and onelye the Camell hath a bunch on his backe, & is slow sooted, and hath falls in the clifts as it fareth in a Owle sote, and those clefts be fleshly as ỳ clefts of a Beares sot: and therefore men museth the shoes, least their sat be hurt that be tender beneath. And sometime in the Camelles heart is a bone found, as there is in the heart of an Hart. And the Camell hath foure teates in the ting baders, as ỳ cow hath, and the female Camell boweth her selfe & goeth on her knees, when she will be couple with the male. And her talent and desire is strong and feruent in time of lone, & she eateth then but little, and desireth alway to be allayed of the male, nigh to the place in which she was first allated. And as Arist. saith, li. 5. it is one propertie of Camells to be solitary & alone in mountains in time of lone, & no man may come nigh to them ỳ time, but the heard alone, and the Camells yard is sinewy & full hard. Therefore men make bow strings of such yardes. Item ibidem in eodem, Camells haue certaine times ordeined to the worke of generation: the female nourisheth the colt in the wombe 12. monethes, and they ingender not before they be thre yere olde, & rest a yere after loning. Also he sayth, libro. 8. that certaine manner of Camells be gelded, to be the more able to flie: and saith, that such Camells be more swifter then horses, and that is because of large pase and wide, but hereof look within de Dromedario. Aristotle sayth, lib. 9. cap. 17. that the Camell doth not the worke of generation with his owne mother. For in a certaine citie a Camell was hiled with a mantell, & her owne sonne leape on her, and by falling of the cloth that she was couered with, she knew it was his owne mother, and though he did the deede, he leaped downe & slew the man, that him had beguiled. Aristotle setteth this ensample, and other like of a horse of a certaine king.

Also libr. 11. cap. 37. Plinius speaketh of Camells, and saieth, that among foure sooted beasts camells ware bald as men do, & as the Estridge & certeine beasts among fowles. Also he saith, that among beasts without hornes, the Camelles be toothelesse in the ouer sawe, & accord therfore in teeth with beasts ỳ chew the cud, & in disposition of the wombe, but not in horns. And Ari. li. 4. sayth, ỳ a beast that eateth thorny matter, hath not ỳ wombe as the camell, & an hard horned beast hath no teeth in either sawe, & therefore the Camell hath no teeth in either sawe, but onely beneath, though he be horneless. Then it needeth that the Camels wombe be of such disposition, and is like to the womb of beastes that be toothelesse in the ouer sawe. And ths making of his teeth is like to the making of the teeth of horned beastes. And it followeth there, and for the Camells meate is thorny and hard, it needeth that his tongue be fleshie for the hardnesse of the palat. Therefore kinde vseth the palat as the earthy part of teeth: and therfore the camell cheweth his cud as horned beasts do, for his womb is like to the wombe of horned beasts, & he taketh his meate in his first wombe, & all vndigest, and in the second wombe the meat beginneth to desse, and is better desed in the third womb, and in the fourth wombe is full digestion and complcate, and this diuersitie of wombes is needful for hardnesse of his meat, for he grindeth and cheweth his meate little with his teeth.

And li. 13. Aristotle sayth, ỳ the camell hath no gall distinguished vpon ỳ liuer, no more then the Elephant hath, for the matter of his liuer is full whole & sound, and his blood is kindlye sweete: and in such beastes is no gall found, but if it be found in full small veines, and therefore olde men sayde, that Anaxagoras sayth, that Camells be beasts of long lyfe, for they be gallesse, and beastes with lyttle galls liue longer then beasts with much Gall. And therefore Anaxagoras sayde, that gall is cause of all sharpe sicknesses, when gall is multiplyed vnto the lungs, and shedde to other partes of the bodye. But Aristotle sayth, that this is false, for many beasts in whom no gall is found, haue ryght sharpe sickneste sometime and euills that slaye them, as it fareth in Camelles that haue the Podagre and phrensie, and by the Podagre their

fust be strained, and this evil slaieth them sometime, and be neuertheless without gall, vt dicit ibidem. Huc vsq; Aristot. Also in Dictis vniuersalibus Constant. speaketh of the Camell, & sayth, ỹ the camell is most hotteste beast of kind, and is therefore leane by kinde, for the heat draweth of all fatnesse of the blood, & therefore the Camell is leane. And Camelles milke is more thin then milke of other beastes, and lesse vnctuous, and lesse nourishing, and more heating and opening & departing. And milke is nought else but blood, oft sodde, and therefore Camelles milke is salt in sauour and sharpe, & temperyth therefore those humours & maketh them thin. And cow milke is contrarye thereto, & is thicke & vnctuous, & nourisheth much. Loke other properties within de Dromedario.

## Of Cameleoperdo. cap. 20.

Cameleoperdus is called Cameleoperdalis also, and is a beast of Aethiopia, as Isidore sayth, libro. 12. and Plinius libro. 8. cap. 30. And hath the head of a camell, and the necke of a horse, and legges and fust of a Bull, and specks of the Perde, and is a beast bespronge with white specles distinguished with bright colour and clere, and is called Cameleoperdalis, for he hath the head of a Camell, and specles of the Perde. And Plinius sayth, that this beast is more worth in sight then in fiercenesse, and is so milde & soft, that he had almost the name of a sheepe. As he sayth, this beast was clene to meat by Moses lawe, but not to sacrifice, for he is cloue fated as a Bul, and chewyth his cudde as a Camell, and therefore it was lawfull to eate thereof, as it is written Deut. 14. &c.

*Additiõ. (*The Aethiopians call this Beast Nabis, his necke lyke a Horse, his fete lyke an Ore, and his head lyke a Camel, spotted redde, very loftie before, and low behinde.)

## Of Camelion. cap. 21.

Camelion is a lyttle beast with diuerse coulours, and his bodye chaungeth full sone to diuerse coulours, as he sayth. Also another beast there is founde, that taketh also chaunging of contrarye coulours, as Isidore sayth there. And Auicen meaneth, that Camelion and Stellio the Lysard, is all one: for he shineth as a starre, and chaungeth coulours. For it is a fearefull beast, with lyttle blood, and chaungeth therefore coulours. And is foure maner diuers: he hath the face of the ewte, and sharpe clawes and crooked, and the bodye sharpe, and an harde skinne, as the Crocodile. And Isidore secundo Aristotle sayth, that the Camelion is a beast lyke to the Ewte in body, and his sides be euenlong to the neather partes of his wombe, as it were a Fish: and his ridge bones bounch vpwarde, as it were a Fish: his face is as it were a beast compowried of a Swine & of an Ape: and his tayle is full long and small at the end: and his fete be crooked, as it were a little Ewte: and each of his fust is departed a twaine, and the comparison of one fot to another, is as in comparison of the thombe of a man to the other deale of the hand: and each of those two partes is diuided in fingers: And his clawes be like to the clawes of a bird: and all his bodye is rough: and sharpe as the bodye of a Bardan: His eyen be deepe, great, & round, and conteined with a skinne, lyke to the skinne of the body, and that skinne couereth the eyen. And he turneth and casteth oft his eien hether and thether. And chaungeth his colour when his skinne is blowen, & his colour is somewhat blacke with black speckles therin: and this diuersitie is in al his bodie, & namely in the eyen, and also in the tayle, and is full beaute in mouing and foule of colour in his death, and what is in his body is but of little flesh, and hath but little blood, but in the head and in the ende of the taile where he hath little blood, & also in the heart, & in the veines that come therefrom: and also hath blood about the eien, though it be right little. And the braine is nighe the eyen, and if the bodye bee departed in two, it abideth in his working by spirite thereof: and a lyttle mouing abideth about the bodye, and is spienenesse, and dwelleth

in dennes, as an Ewte. Huc vsque Aristotle.

And libro viceſimo octauo. Plinius ſayth, that Camelion is a beaſt like to the Crocodile, and varyeth therefrom onely in crokednesse of the back, and in longnesse of the tayle. And no beaſt is accounted ſo fearefull, as the Camelion, & changeth therfore his colour. His moſt might and ſtrength is againſt the kinde of Gobbankes: for he drawyeth them, and they flie to him, and he taketh them wilfully to other beaſts to be devoured. And Democritus ſayth, that if his head and his throate be ſet a fire with Oaken wood, it maketh both raine and thunder: but Plinius ſcorneth this ſaieng. But what beaſt ſo euer it be, it is accounted among clene beaſts. Super Leui. 11. Iſichius ſaith, that in ſickneſſe he feyneth himſelfe ſoft and milde though he be cruell. And it is ſaid, that the Camelion liueth onely by aire, and the Mole by earth, and the Hearring by water, & the Cricket by fire, as theſe bearſes meane.

Quatuor ex puris vitam ducunt elementis.
Camelion, Talpa, maris Halec, & Salamandra.
Terra cibat Talpam, flammæ paſcunt Salamandram,
Vnda ſit Halecis cibus, aer Cameleonti.

*Additiõ. (*The Chamelion feedeth on Flies, and taketh them with the ſodaine ſlipping forth of his tongue, which is long and rounde, and may not be kept aboue fourténe dayes without putting forth in the aire.)

## Of Caprea. cap. 22.

THE wilde Goate is called Caprea, & hath that name of Carpendo, gathering. Thereof Iſidore ſpeaketh, libro. 12. and ſaith, that they be called Capri & Capree, for they gather braunches & twigs: And ſome men meane that they haue y name, for they climbe vpon hard crags: and ſome meane, that they haue that name of noyſe that they make with their legges: and ſo wilde Goates be called Capre, for they ſe moſt ſharpiye. The Greékes call them Dorkos, and they dwell in high mountaines, and ſe hunters come a farre. And thoſe ſame be called Ibices, for they cõe vpward into high places, as it were Birdes, ſo high that vneth they be ſeene with mannes eien, as Iſidore ſayth, libro. 12. And he ſayeth, that thoſe beaſtes dwell in high Rockes and tragges. And if they perceiue ſometime, that they be purſued of men or of wilde beaſtes, they fall downe headlong out of the high cragges, and ſaue themſelues harmeleſſe on their owne hornes. And be called alſo Dame or Damule, as Papias ſayth: Looke within in litera D, de Damula.

Also this beaſt Caprea, the wild Goate, is moſt ſwifte in running, moſt light in leaping, moſt ſharpe in ſight, moſt ſweete in taſt, moſt tender & wholſome to meat, & moſt buſie to gather his own meat: for the Goat knoweth diuerſity of hearbs, of trées, of twigs, of braunches, & of ſprayes, which they eate and fede themſelues of by ſight, taſt, & ſmell. Alſo Plin. ſaith, that the Leopard drinketh milke of the wilde Goat, and voideth ſorrow and woe.

## Of Capriolo, cap. 23.

CApriolus, as Auicen ſayth, is lyke to Hynnulus an Hinde calfe, and this beaſt chaungeth not his téeth, and when one may perceiue that he hath greate téeth, then it is token of long life, and alſo of long continuance. And this beaſt Capriolus hath right fayre and pleaſaunt eyen, and alſo ſharpe. Alſo libro. 8. Ariſtotle affirmeth & ſaith, that theſe beaſts Caprioli haue wit when they be wounded, and ſéeke the hearbe Pulegium cerinum, and eate thereof to drawe out arrowes out of their bodyes, if they ſticke therein. By buſineſſe of running & ſwiftneſſe of mouing his fleſh is diſcharged of ſuperfluitie of moiſture, and his fleſh is ſo made the more tender, & the better to deſie, & the better of ſauour and ſmell. For the heuie ſauour thereof is taken away, as Conſtant. ſayth. To get meate, this Capriolus climbeth vp from high places, to more high places, and knoweth by ſmel betweene wholſome hearbs & vnwholeſome. And he cheweth his cud, and is cloue footed, and defendeth himſelfe in Pennie royall.

woods and lands from hunters and their houndes, not with his clawes, hornes, and teeth, but onelye with swiftnesse of flight. And so when he is pursued in valleys & in fieldes, he taketh his course and flyeth into high places and mountaines. In the mountaynes of Inde be some Capreoli, that eateth hearbes with good smell and sauour, and in theyr fate be certaine bollownesse, in the which certayne humours be gathered, and breedeth postumes, the which postumes first be riped, and then broken with mouing and with froting, and throwe out of the body with small hairye leaues. And the substaunce that is contained within the skinne, is best of smelling, and most precious among spicerye, and most profitable and vertuous in medicine, as Dioscorides sayth, and Platearius also, & that we call commonly Morsum.

## Of Capra. cap. 24.

THE Goat is called Capra, and hath that name of Carpendo, gathering, as Capra hath the name of the same, for he gathereth the ouermost ends of branches and of leaues, and eateth them, as Isidore sayth And Plinius li. 8. ca. 1. speaketh of the Goat, and saith: That a Goat eyneth many kids at once, and but selde foure, and goeth with kid fiue moneths, as an Ewe doth. Also Goats ware barren by fatnesse before three yeare, & gender lesse profitably, and in age after foure yeare: and conceiueth in November, and eyneth in March or in Aprill, when trees and braunches spring, and haue not all hornes, but some haue, and in them the growing of knots is token of yeres. Archelaus meaneth, that the Goats breath at the eares, and not at the nose, and be seld without feauer, and therefore both in Goates & sheepe is the more feruent and hot working of generation, as he sayth. And we meane not, that Goates see lesse by night then by day, and the Goat hath vnder the chin a beard that is called Armitum, and if a man drawe one out of the flocke by the beard, the other be astonied and beholde. And also the same happeneth when one of them biteth a certaine hearbe. Their biting is most destruction of Olive, for with lyking they make the Olive baren, and for this cause they were not offered to the Goddesse Minerua. When the Sunne draweth to glade, Goates eate not in pasture together, but turne away their faces each from other and lye downe: and in other times those ye be turned each from other eat together in pasture, & tourne the face each to other. Huc vsque Plinius.

And Aristotle lib. 3 sayth, that in many landes Goates haue milke without conceiuing: but they take Nettles and froat the vdders therwith, and then commeth first out blood, and then as it were matter, and good milke at the last, not worse then the milk of them that eineth. Also libro. 6, Goates liue ten yere or a ri. and die worst of gendering vntil their last age. And sometime the Goate hath two kidde at once, if they haue conuenable meat, and namely if the Goats bucke be well feede. And if shee conceiue afore the Northen winde, shee eyneth males, & if she conceiue afore the Southern wind, shee eyneth females. And he telleth, that they turne ye face Northward, when they shall gender. Also li. 7. there he sayth, that Goats & sheepe eate hearbs, but sharp bite hearbs vnto the rot, and be stedfast in pasture: And Goates passe seldome from place to place, & take onely the ouermost ends of hearbes and grasse, & conceiue better after that they drinke salte water. And when goats be moued after ye vnder time they drinke the more water, and when they eate salt before that they drinke, then shall much milke drop out of theyr teates.

Also libro. 8. cap. 3. In Goates and sheepe is lyttle wit, insomuch that vneth they can goe to a fielde to lese, or come againe, but they be lead & brought againe. And if a man take a Goate, and reare him vp sodeinelye, then the other reare them also, and beholde him sadlye. And the vse of Goate & of sheepe is needfull to mankinde, for they fede the hungry with milk and with flesh, and cloath the naked with fell and with Woll, and amende the lande with dyne and with durt. And nothing is in the Goates body,

but

but it is good and profitable to vse of meate or cloathing, or else to needfull vse of medicine. For as Plinius saith, libro. 33. cap. 16. Serpentes be chased and driuen away with ashes of Goates hornes, and with their wooll burnt. And by remedy of Goates hornes diuerse manner kinde of venim is ouercome, and superfluitie of dead flesh is fretted, and freshe flesh and new is gendered, and passing running humours be stanched, and by helpe of them rotted woundes fretting and gnawing haue remedy, though they be cankered or festered. With new Goats skinnes wounds be holpe and healed. Goats bloud medled with mery and sod, eschueth poyson and venimme, biting of creeping wormes, and smiting of scorpions be saued and healed. The hot lung of a Goat laid to a venimous biting draweth out the venimme, and abateth the ach and sorenesse. His gal putteth away dimnesse of eyen, and fretteth webbes and pearles, and sharpneth their sight, & cleereth the eyen. A Goats liuer roasted, helpeth against Lepra, if it be oft taken in meat and his dirt helpeth many sicknesses & euills: For as he sayth, Goates dirt helpeth them that haue the Podagre, & tallow of the goat buck be medled with ỹ iuyce of Iuie. And Goates vrine heated & dropped luke warme into the eares, healeth eares that ake. He setteth these properties and many other medicinable properties: and so Plinius setteth a thousand remedyes, And hereby may be shewed a meaning that one sayd in this manner: Each wonder, that it is not sayde, that it healeth the feuers. And hereto Aristotle sayth, that a certaine beast sucketh Goates milke of the vder and teats, and then the milke is destroyed and wasted, and the Goate waxeth dimme thereby. Of the Goate loke more within in libro de Hirco.

*Additiõ.

The flesh is commended to be a nourishing meat, & here is to be noted, that of all beastes, the younger from a quarter of a yeare of age, vntill a yere and a halfe, the flesh is most nourishing, onely Pigge and Veale, the one at three weekes, the other at a moneth or fiue weeks old, before which time not wholesome.

## Of Cane. cap. 25.

A Hounde is called Canis, and toke that name of Greke, as Isido. saith. For an hound is called Cenos in Grek, & some men meane that he hath ỹ name Canis, of loude barking, as he saith. Nothing is more busier & wittier then an hound, for he hath more wit then other beasts. And houndes knowe they? owne names, & loue their maisters, & defend the houses of their maisters, & put themselues wilfully in perill of death for their maisters, & run to take prayes for their maisters, and forsake not the dead bodies of their maisters: and hounds pursue ỹ sute of pray by smell of bloud, & loue company of men, and may not be without men, as Isi. saith. And there it is said, that oft hounds gender with wolues, and of that gendering commeth cruel hounds, which some men call Lycisci. Also oft the Indians teach bitches, and leaue them in woodes by night, because Tygres should like them and gender with them, and of them come most sharpe hounds & swift, and be so strong, that they throw downe cruell beasts, as Lions. Huc vsque Isid. li. 12. cap. secundo.

Libro. 8. cap. 40. Plinius speaketh of the hound, & sayth, that among beastes that dwell with vs, houndes and horses be most gratious. We haue knowen when ỹ hounds fought for their Lords against theeues, & were sore wounded, & that they kept away beasts and foules from their maisters bodies dead. And ỹ an hound compelled the slaier of his master, with barking and biting to knowleage his trespasse & fault. Also we reade that Garamantus the king came out of exiling, and brought with him two hundred houndes, and fought against his enimies with wonderfull hardynesse. Also Iasons hounde of Cilicie would take no meate when his Lorde was slaine, and so he dyed with greate hunger and sorowe.

Also we read ỹ Celius the Senator of Placentia, was defended by an hound ỹ was ouerset of men of armes, and was not wounded till the hound was slayne.

So Sabinus hound forsoke him not neither in prison nor in death, but abode with the dead bodye with dolefull and sorrowfull noyse, and howling, & a man gaue the hound meate, and the hounde toke the meat, and he would haue put it in his mouth that was dead, and when the dead bodye was throwne into Tyber, the hounde leaped and swam in the riuer to holde vp the dead body, and ther came much people to se and behold the kindnesse of the true beast. Houndes haue mind of full long wayes, and if they lese their masters, they goe by far space of lands and Countries to their masters houses. The cruelnesse of an hound abateth to a meke man. In hounds is great wit & businesse in hunting, for by winde and by smelling, and also by water, they pursue and followe beasts that run and flye, and findeth theyr forrows and dens, and warneth thereof by sute and by barking: Of Tygres and hounds commeth so strong houndes, that they ouercome Lyons and Elephauntes: as greate Alexander made a prayse by the Hounde that the king of Alania did send to him, first in his presence he ouercame a Lyon, and then an Elephaunt was brought to him; and when the hounde sawe the cruell beast, his haire stode vp in all the bodye, and barked fiercely first, and then rosed craftely, and fought so long with the Elephant, that he driue him downe to the grounde. After the age of a yeare a hounde gendereth, and the Bitche goeth with whelpe in her wombe foure score dayes, and whelpeth blinde Whelpes. And the more plentye they haue of milke, the later they take theyr sight.

Also they neuer take theyr sight after the xxi. day, nor before ỳ seuenth day: Some saye that when one is whelped alone, the ninth daye he seeth, and when they be twaine, the tenth day, and when they be three, the thirtenth day, and so as they be mo whelped in number, the moe dayes is theyr sight tarryed. And that whelpe is best that hath last his sight, or that that the mother beareth first to the couch. Hac vsque Plinius, libro. 8. cap. 41. ther he reckoneth many other things.

Aristotle libro secundo sayeth, that Houndes chaunge no teeth, but it bee by chaunce two, and the lesse they bee, the whiter teeth they haue & the more sharpe. And thereby men haue knowledge betweene the young hound and the olde, for olde hounds haue black teeth and blunt, and young houndes the contrarye. Also there, libro. 5. he sayth, the male houndes be rather moued to the worke of generation then females. And grey houndes gender rather then other hounds, as he saith, li. 6. And this female goeth sometime with whelps in the wombe the first part of the yere: that is. 40. daies, and her whelps be blinde. 12. daies, and then the male commeth not at her, but in the first moneth after her whelping. And some grey Bitches goe with whelpes in theyr wombe. 73. daies, and that is nigh the fift part of the yeare, & her whelpes be blind 17. daies: and so the sooner the whelps bee made perfect in the mothers wombe, the sooner they haue their sight, when they be whelped and come into the worlde. And the males are sooner moued to the worke of generation. For when they begin to beane vp the legge for to pisse, and that is after 6. or 7. moneths, when they ware strong. And greye houndes haue this propertie, ỳ they may gender more when they be in trauaile, then when they be in rest. And the female may liue ten yeare, and the male liueth shorter time then the female, and that is for the trauaile of the male, and so it fareth not in other. For the male liueth longer then the female, as he saith ther. And other houndes, as wardens of houses and of cities, liue longer, for they liue sometime. 14. yeares, and sometime 20. as Homerus saith. Also li. 8. When hounds be sicke, they eat the rote of a certaine hearbe, and casteth and taketh medicine in that wise. Also lib. 8. Plinius sayth, that an hounde that hath filled him of euil meat, eateth an heerbe, and by perbraking and casting he purgeth him.

(*The wonderfull operation of nature among brute beastes, declareth as rare effects in their kind, especially when they sort themselues by contraries. The Bastine Bitch to the Dogge Mouse, *Additio.

the

the Witch, to the Beare, and such lyke, not many yeres past (at the place of all good rule) Parrille Garden, was a Witch, ỹ being tane with a male Beare, brought forth a mixed kinde, betwixt both, of so fierce a stomache, and with all so strong, that until he was cut off from the same by peece meale, he could not be made to unfasten his biting. Of olde time there was in the stable of Geryon, a notable dogge called Cerberus, that kept his cattell: also in the Temple of Aesculapius was a dogge, that bewrayed the Theefe which robbed the sayd temple, called Caparus, there are many dogs of ỹ like kind, and in a manner almoust the triall whereof is among tyed up dogs in ware-houses, backe sides, or gardens, that in ỹ day are very quiet, and in the night fierce and among all the rest, the mungrell curres, which serue to keepe the battles ỹ bags, with pitch, of pitchers and hedgers, will bee sooner killed of a stranger then beaten off from their maisters apparell and victualls.

## Of Canicula. chap. 26.

THe Witch is called Canicula, and she is called mother of hounds, and in her the mother is standing set in the length of the woombe, and hath many testes set in two roines, either aboue other, endlong the woombe. Which testes were greate in time of conception. And the Witch whelpeth many whelpes at once, but alwaye blinde. But she loueth them most tenderly, and defendeth them with barking and biting: and if the Whelpes goe out of the couch ofte, the Witch fetcheth them againe, and beareth them in her mouth betweene her teeth, without anye biting, no grieuing, and beareth first home the best and the fayrest, for him she loueth best, and giueth him first sucke, and streacheth to him the teates. Aristotle sayth, libro. 5. In time of generation and conception seuen dayes the Witch deliuereth her of vncleane matter, and then teareth sicke, and the weather in her appeareth and hath no will to lye in generation, but sleepeth and begeteth, but after purgation she kindeleth the better, and whelpeth the more kindly. And after the whelping she casteth out much sleamatik humour and thicke, and therefore then her bodye is cleane, as he sayth. Also in Witches, milke is founde many dayes before the whelping, and sooner in grey Witches then in other: and first the milke is thicke, and thinne afterwards, and is good and conuenient after whelping, and commonly Witches liue lyttle time for great trauaile and running about. And when the Witch desireth for to pisse, she reareth not vp the legge as the male doeth, but bendeth her downwarde behinde, as it were sitting. And the Witch is lesser in bodye then the male, & more smaller and more feeble in might and strength: and most best to nourish and bring vppe the whelps, and more soft and mild in heart, except it bee when she nourisheth her whelpes, and is more able to be taught then the male, and more nimble in bodye for pryauntnesse of members, and more swifte. But for feblenesse of sinewes she runneth lesse in course and in running. Gentlenesse and nobilytie of hounds and of Witches is knowen by length of face and of the shoute, and by breadth of the breast, and by smalnesse of the woombe and flanke: And a gentle hounde is small about the trines and flanke, and also in the woombe, and is hounde before about the breast, and hath long eares and pryaunt, and long legges and small, and that is needfull, to be the more swifte in course & in running, & his tayle is more long and crooked then the tailes of other hounds, and hath lesse heare then a dogge and shorter haire, and more thinne and smooth. For if he were to rough and hairie, he should be to hot in course and in running: If he were to fleshie, he should be ouerset with flesh and run the worse. And if the taile were long downe but vnder the legges, it should let greatly the course and running. And also by hanging vnderne of the taile he is accounted fearefull and not hardye. Also gentle hounds be cruell and fierce in pursuing and in taking of wilde beastes, and be full milde and softe to men and to tame beastes.

The gray hound. The blud hound. The beacle.

And if it happen sometime that he reseth against strange men, among his reseth, and withdraweth the rese. Also gentle houndes when they take an hart or an hare, they devoure not among the beast that they take, but kepe the pray to their Lorde, and holde them content with the howelles and other vile partes, as blood & other such, for theyr portion and part, and though they have no parte of the preye of one beast: yet for all that they spare not to pursue and take another.

De alijs proprietatibus canum. Chap. 27.

Houndes have other properteyes that be not full good, for houndes have continuall Bolisme, that is immederate appetite, and be sometime punished with hunger, that they wax rabbish and mad: for houndes have sickenesse and evilles, baldnesse, squinansye, and madnesse, as Aristole sayth, libro. 7. And all beastes that be bitten of a mad hounde, wax madde, except men alone, that slape sometime by helpe of medicine. And Constan. sayth in Viatico. li. vi. that an hounde is kindly cold and dry, and blacke Cholera hath mastrie in him. And if Cholera be much moved and corrupt, it maketh the hounde madde. And this falleth most in harvest and in springing time. And other houndes flye and bayte the madde hounde, as pestilente and beriem: and he is alway exiled, as it were an outlawe, and goeth alone wagging and roining as a drunken beast, and runneth paining, & his tongue hangeth out, and his mouth driveleth and foameth, and his eyen be overturned and reared, & his eares lie backward, and his taile is trubbled by the legges and thighes, and though his eyen be open, yet he stumbleth and strayeth against all thing, and barketh at his owne shadow. Other houndes dreade him and flie and barke against him. And no hounde come nigh the breth that is met in the blood of the wounde of his biting. And thole that be bitten of him, dreame in their sleepe dreadfull dreames, and be afeard in sleeping, and that commeth of rottennesse of corruption, and be wroth and astonied without cause, and looke and beholde about, though nothing grieveth them: and if this evill increase, then they begin to dreade and have abhomination of all drinke, and then they dread water, and barke as houndes, and dread so water, that they fall for dreade, and such die, but they be the sooner holpen with medicine. Cures and remedyes take before libro de Morbis, cap. de Veneno. Libro 29. Plinius sayth, that under the houndes tongue lyeth a Wourme that maketh the hounde madde, and if this wourme be taken out of the tongue, then the evill ceaseth. Also he sayth, that the violence and biting of a mates hound is so much, that his brine grieveth a man if he tredeth therein, and namely if his have a Watch or a wound. Also who that throweth his owne brine upon the brine of a mad hound, he shall anone fele sore ach of the heather guts and of the lende.

Also an hound is wrathfull and malicious, so that for as a weak himselfe, he biteth off the stone that is thrown to him: and biteth the stone with great madnesse, that he breaketh his owne teth, and grieveth not the stone, but his owne teth full sore. Also he is guilefull and beguileable, and so oft he sickleth and faweneth with his tayle on men that passeth by the waye, as though he were a frende, and biteth them sore, if they take no harde backwarde. And the houndes hateth stones and rods, and is bolde and hardye among them that he knoweth, & fleeth to bite and to feare all other, and is not bolde when he passeth among straungers. Also he is covetous and gluttonous, and biteth therefore difference so grubely, & he perboyleth and eateth it up, but afterward when he is an hungred, he biteth again that he cast up in foule manner. Also the hound is vitious, and therefore Aristen saith, if he gathereth herbs privily, by whom he purgeth himselfe with perbolling and casting, and hath envye, and is right sharpe if any man knoweth the vertue of those herbes: and is also still apaide, if any straunge houndes and unknowen come into the place there he dwelleth, and dreadeth least he should fare the worse for the other houndes presence,

and

and fighteth with him therefore. Also he is couetous & scarse, and busie to lay vp & to hide the reliefe that he leaueth. And therefore he communeth not, nor gineth flesh and marrow boanes, that he maye not deuoure to other houndes, but layeth them vp busily and hideth them vntil he hungreth againe. Also he is vncleane and lecherous. And so, li. 6. Aristot. saith, that hounds both male and female vse lechery as long as they be aliue, & giue them to vncleannesse of lechery, ỳ they take no diuersitie betwæne mother and sister, and other bitches touching the dæde of lecherie: and therefore offering of the price of an hounde or of a Bitch was accounted as vncleane by the law of Moses, as offering of ỳ price of a common woman: for such wretched persons serue in al lechery as hounds doe.

Also an olde hound is oft slowe and heauy. And so libr. 7. Aristotle saith, that houndes in age haue ỳ podagre, & few of them scape that euill, and therefore they slæpe in day time vpon dunghills among flyes and other wormes, and be then sore grieued with Flyes, that be about theyr bleared eyen, and about theyr scabbed eien. And though they bite and pearce sometime the houndes eares, yet for slouth he taketh no comfort and strength to chase and driue them away: but vneth when they flye agaynst his face, he snatcheth at them with his mouth, and busieth to bite them with his teth. And at the last the scabbed hound is violentlye drawen out of the dunghill with a roape or with a whippe bounde about his necke, and is drowned in the riuer, or in some other Water, and so her endeth his wretched lyfe. And his skinne is not taken of, nor his flesh is not eaten nor buryed, but left finallye to Flies and to other diuerse wormes.

## Of Catulis. cap. 28.

Whelpes be called Catuli, and bee the children of houndes. And Catulus is a nowne diminutiue, & so is Catellus also. And by a manner misse vse the young of other beastes are called Catuli, as Ilicius. sayeth, li. 12. And generally these whelps bee whelped blinde touching perfect seeing of sight: for houndes whelps be whelped with sawing teth though they be full small. And all beasts that haue teth like a saw and departed, be gluttons, and sight, as the Hound, the Woulfe, the Lion, ỳ Panther, & such other. And all such beasts gender vnperfect birdes, as it is said before hand, in eodem li. de Animalibus in generali. And in all beastes that bringeth forth vnperfect young, the cause is gluttony, for if she should abide vntil ỳ whelps were compleate and perfect, they shoulde slay the mother with strong sucking: and therefore it nedeth that kind be hastie & spedfull in such beastes. Loke before in eod. lib. For as Solinus saith, whelpes of houndes were in moste worship among men in old time. As Plin. saith, li. 29. ca. 9 sucking whelps were accounted so pure & so good to meat among men in old time, ỳ they offred such whelpes to please their Gods in stæde of other beastes. And nothing was accounted better & more profitable against poison & venim. And yet to this day Authors commaund to take such whelpes wholsomely against venimous bitings: for such whelpes opened & layd hot to the biting of Serpents, drawe out venim, & abate the age, and maketh ỳ sore members whole with remedies laid therto, as he telleth. And as he sayth, such whelpes the soner they bee whelped, the later they haue their sight, and the nobler milke they be nourished with, the more slower they receiue perfect sight, and yet while they be blinde, they loue their mother, and know her with voice and with odour, and seketh her and her teates: and if it happen that the mother withholdeth the milke, they bite her teates with the sharpest teth, and compell the mother to giue more largelye milke. And when they be an hungred they cry and whine, and seke their dammes teates. Also it is sayd, that they sucke in the same manner of order, as they lay in the Bitch. And the whelpe that is best and strongest the mother taketh first to sucking, and loueth him best, and comforteth him. And meate shall bee with-drawne warilye and wisely from hunting houndes, least they ware to fat by to much meate, for

by to great fatnesse they take slouth, and be the slower to their praye and to running. And though they be melancholyke beasts of qualitie and of complection, yet they bee nimble and swifte by disposition of members, and bee gladde and mery, and play much, and that is because of theyr age. And when they bee weaned from milke, they be able to be taught to hunting, and also to playeng, and to keeping of beasts, and to defend them from Wolues. And houndes that be ordeyned to keeping of houses shoulde bee closed and bound in a darke place by daye, and so they be the stronger by night, and the more cruell agaynst Theeues, for the office of such houndes is to rest, and to sleepe by daye, and to wake by night, and to goe about courtes and closes agaynst Theeues. For the hound is to be blamed, that waketh and barketh and goeth about by daye, and sleepeth and hideth himselfe, and barketh not by night. Also that hounde is an euill hound, whether hee bee young or olde, that keepeth and wardeth sharpe, and defendeth them from Wolues by daye in pasture, and strangleth and biteth them by night in the folde.

## Of Castore. cap. 29.

A beauer

CAstor is a wonderous beast, & liueth and goeth in land among foure fwied beasts, and swimmeth vnder water, and dwelleth with Fish that swimme therin, and hath that name Castor, of Castrando, gelding, as Isidore sayeth, libro 12. for their gendering stones accorde to medicine, and because of the same stones they geld themselues when they be ware of the hunter, & bite off their gendering stones, as hee sayth. Cicero speaketh of him and sayth, that they raunsome themselues with that parte of the bodye, for the which they bee most pursued. And Iuuenal sayth, that they geld themselues and lose theyr stones, for they desire to scape. And the Castor is called Fiber also, and is called a sea hound of Pontus. Huc vsque Isidor. Of Castoris Plinius speaketh, libro. 11. capitulo. 3. In Pontus hee sayth, is a manner kinde of beastes, that dwelleth now in lande and now in water, and maketh houses and dens arayed with wonderfull craft in the brinkes of riuers and of waters. For these beastes liue together in flockes, and loue beastes of the same kinde, and commeth together and cutteth rods and stickes with theyr teeth, and bringeth them hoame to theyr dens in a wonderfull wise, for they laye one of them on the grounde vpryght in stede of a stead or of a dray, with his legs and feete reared vpward, and ley & loade the stickes and wood betweene his legges and thighes, and draweth him home to their dens, and vnlade and discarge him then, and make them dwelling places ryght strong by great subtiltye of craft. In theyr houses bee two chambers or three distinguished, as it were three cellers, & they dwell in the ouer place when the water ariseth, & in the neather when the water is away, and each of them hath a certeine hole properly made in the celler, by the which hole he putteth out his taile in the water, for the taile is of fishy kind, he may not without water be long kept without corruption. And the beast is wonderfull and wonderfully shaped, for his taile onely is fish, and all the other deale of his bodye hath the kinde of a foure fwied beast, and is shaped as a little hounde, and his hinder feete bee as it were the feete of an hound, & therwith he goeth principallye in the lande, and his two fore feete be as it were Ewse feet, & therewith he swimmeth principallye in water. His skinne is full precious and hath teeth longer and shorter as a hound, and is not swift of moving, for his legs be full short. And Castor hath two gendering stones that be greate in comparison to his little bodye, and we call these stones Castorea. And of these stones Plinius speaketh li. 32. ca. 3. and sayth, That the Castor biteth off his gendring stones that we call castoria, and that least he be taken of hunters. And Sextinus, a most diligent sercher of medicine, denieth this: For he saith, that those gendring stones cleaue so nigh & so fast to the ridge bone, & they may not take them from the beast, but his life is taken also. Also Plac. sayth the same, and Dioscorides also: that that

beast

beast is not so wary nor so witty, that he could helpe himselfe in ỹ manner. And that is knowen all day in Castoris that be fourth in diuers places. And so this that Isidore and Philologus tell of their gelding, shall not so be vnderstood of the cõmon Castoris: But of some other beast ỹ be like Castoreꝛ in gendering stones. And very Castorium & not feined, helpeth against the greatest euill of the bodye, as Plinius saith there, & namely if ỹ stones be of a Castor that is not too young nor too olde. And Castoria these stones be chosen in this manner: For they be double, & hang by one string, and coupled by one sinew, for such may not some be feined. And many men take ỹ bladder of a beast, and fill it full of Castoris bloud, and put thereto a little of ỹ Castor to haue smel, & a little pepper for to haue sharp sauour: and bindeth the necke of the bladder, for it should seeme a sinew, but it is impossible ỹ two bladders should hang by one neck: and therefore ỹ Castorium is best, ỹ is double, & hangeth by one sinew. And ỹ Castorium is best that is meanly sharp in sauour. For if it be to sharpe, & as it were earthie, then it is feined, & namely if it haue not sinewes meuled, as Dioſc. saith. And so good Castorium is meanly sharp of sauour & glewie, without strong or salt sauour: for with Sal aromaticum oft Castorium is feined, as Plinius saith ther: The more fresh & new Castorium is, the better it is, & the more vertuous in medicine. And it is a token that it is not feined, when the stones haue certeine skins ỹ cleaue essentially thereto full of vnctuous fatnesse, and may be kept seuen yeares in greate vertue, & shall be put in medicine without the vtter skin, and shal be weighed in due manner: and hath vertue to dissolue and temper, to consume & to waste, and to abate euill humours, and namely to comfort sinewy members: and so Castorium helpeth against many sicknesses & euills, for it accordeth to them ỹ haue the falling euill, and helpeth against colde euills of the head, and doth alwaye sodeine palsey of the tongue, and restoreth ỹ speech, if it be onely tempered in moysture vnder the tongue, & helpeth against vniuersall & generall palsie of the body, if it be sod in wine with Rew and with Sage. And oft in meat & in drinke, erciteth, moueth, & comforteth the braine, and maketh to sneese: and therfore the Litargike man, ỹ hath the sleeping euill, is awaked therwith, & prouoketh and causeth sleepe, if the head be anointed therwith, & Oleum Rosaceum, and helpeth against strong venim, & against the venim of scorpions, & of the serpent Ceraſtes, & of the serpent Preſter, as Plinius saith, libr. 8. cap. 3. Also his drinke helpeth in all the foresaid things, as he saith, and erciteth menstruall bloud, and helpeth conception, and many other things, & his grease is most effectuall and vertuous in Diuturnis.

(*The Beuer is a greate deuourer of fish, as is the Otter.) *Additiõ.

## Of Ceruo. cap. 30.

The Hart is called Cerus, & hath ỹ name of Cereston in Greeke, ỹ is an horne, as Isi. saith, li. 12. And he sayth there, that harts be enimies to serpents, which when they feele themselues grieued with sickenesse, they draw them with breath of their nosethrills out of their dens & the malice of ỹ venim ouercome, they are repaired with feeding of them. And they taught first the vertue of the hearb Diptannum, for they eat thereof, & cast out arrows & arrow heads, whẽ they be wounded of hunters: and they wonder of noise of pipes, & haue liking in accord of melodye, & they heare well when they areare vp the eares, & heare downe the eares when they swim & passe riuers & great waters: and then in swimming the stronger swim before, and the feebler lay their heads vpon the loines of the stronger, and swim each after other, and may the better indure with trauaile. Huc vsq; Isid. And Plinius saith the same worldes lib. 8. cap. 34. And there he sayth moreouer, that ỹ hart is a most pleasing beast, and runneth wilfully and flieth to a man when he is ouer set with hounds: and when the hinde shall calue, she shunneth the lesse wayes and pathes, which be vsed with wilde beasts, whether they be common or priuy waies. After the ri-

Diptanie or Diptã.

sing of the starre Arturus, the hinde conceiueth, and goeth with calfe eight monoths, and calueth sometime two at once. And from the time of conception the females depart and goe awaye from the males, but the males leaue not raging of lecherie, but waxe cruell, and digge vp clots and stones with their fat, and then theyr snouts be black vntill they be washed with raine. An before calning the females are purged, & they vse certeine hearbs, by the which ỹ calfe is the better holde within the wombe, and she is the easilier deliuered when she calueth: and after the calning ỹ female eateth two manner hearbes, Camomy & Sisolis, and commeth againe to her calfe: and so when she hath taken of ỹ iuyce of ỹ hearbe, she giueth her calfe sucke, and maketh her calfe vse to run and to make him ready to flie, and leadeth him into an high place, and teacheth him for to leape, and then the male is deliuered of the desire of lechery, and eateth bullye: and when he feeleth himselfe to fat, then he seeketh desines and lurking places, for he dreadeth domage & harme by beautifulnesse of body: and when harts runne and flie, they continue not their course, but looke anon backward: and when men come nigh to them, they seeke succour again of running & of flight. And they heare the cry of hounds, when their eares be reared vp, and then they flye fast, and perceiue no perill when the eares hang downeward, and be so simple that they wonder of all thing, and be astonied of new sightes. And so if an horse or a Bugle come to themward, they beholde him so earnestly, that they take no hede of a man that commeth to shote at them: and when they swim ouer the sea in heards, they passe forth in euen order and help each other, and come to the land, not by sight, but by smel. And because the Hart is an hornd beast, among beastes the Hart hath this propertie, that he chaungeth his hornes euerye yeare in springing time, and then he is armourlesse. He seeketh him by day a priuy place, and hideth him vntill his newe hornes growe againe, & vntill he hath hornes and armour: And when he casteth his right horne, for enuie he hideth it, and is sorye if anye man haue medicine thereof. The age of Hartes is knowen by aunlers and tines of his hornes, for euerye yeare it increaseth by a tine vntill seuen yeare, and from that time it groweth all alike. And so the age may not be knowen thereby, but the age is knowen onely by the teeth. And the Hart hath few teeth or none, and hath no tines in the neatherinost parte of the hornes, but before the forehead standes out the lesse tines. And if they be gelded afore they haue hornes, afterward groweth on them no hornes, and if they be gelded after that the hornes be growen, then they lose neuer theyr hornes. And while he is hornelesse, he goeth to meate by night and not by daye: and he putteth his hornes in the beate of the Sonne to make them tender and harde, and frotteth them afterwarde against Trees softly, to allay the strength of them: and doth awaye the itching that he feeleth therein; by hardnesse of the rinde, and when he feeleth his hornes strong, then he goeth openlye to meate and to leese, and sometime he frotteth them against a tree that is compassed with Yuie, or with Weathwinde, and their hornes be snarled and fastened in it, and be sometime so taken. The hart is contrary to Serpentes, insomuch that Serpents flye and hoyde the odour and smell of burning of an Hartes horne. His renning is good against all biting of Serpentes, and the Hart liueth right long time, passing an hundred yeares, as it was knowen by Hartes that liued in Alexanders time, and that were taken an hundred yeares after his death, on the which Alexander had in his time marked with cheines of golde. The hart feeleth not the euill of the feuers, for he is succoured with medicine against the euill, Huc vsque Plinius libro. 8, capitulo. 38.

Aristotle and Auicen meane, that the Hart is a beast without gall, but onelye in the guttes, and hath therefore bitter guts and stinking, and therefore hounds eate not his guttes, but if they be passing fore an hungred. Also libro. 2. Aristotle saith, that some men think that the Hartes gall is in the loungs, but that is

false

He meaneth Camamell & Spearwort, the names are barbarous.

also vvild commin.

Called brovve Antlers.

salt, as Auicen saith, but he hath a manner moisture like to the moysture of the gall. Also he sayth, that the Harts bloud, and Hare's bloud congealeth never, but it is alway thin and fleeting against kind of all other beasts, and no beast changeth hornes, but Cervus alone. And here it seemeth, that he calleth Cervus both Hart and Buche. And Harts hornes be found within, and be therefore heavye, but he changeth them not for heavines, and hath foure great teeth in the one side, and foure in the other, and he grindeth therewith his meate: and two other great teeth, as it were tuskes, and the male hath greater than the female, and bendeth downward, as Auicen saith.

Also libro octauo Aristo. saith, that some men suppose of the Hart, that he is among all foure footed beastes, wing the wood, most ready and wise, and the Hinde calueth nigh a waye, that other beasts spareth for comming of men, and flyeth the light of the Dunne with hir Calfe, and seeketh thicke places & darke, as dens and caues of stones, that have but one entering: for there they maye fight with other beasts, for as he saith, Harts fight each with other with strong fighting, and he that is overcome, is right obedient to the victor, & they dread most the voyce of a Fore & of a Hound, and sometime the Hart hideth himselfe, least hunters finde him, and slay him for his fatnesse. And he sayth there, that the Hart is hunted in this manner: a hunter whistleth and singeth, & the Harte hath liking therein, and another hunter tolleth him inward, and shooteth at him, and slayeth him: and when the Hart is arreared, he flyeth to a riuer or to a pond and if he maye swim over the water, then he taketh comfort and strength, of the coldnes of the water, and scapeth the hunters. And the Hart roareth, cryeth, & weepeth when he is taken. Also when the hounds followe him, if he findeth double waves, he runneth not forthright, but now hether and now thether, and leapeth thwart over waves, and also halfe, and then he purposeth to take a mightie large pase, and starteth with contrary leapings and startings, that it be the harder for the hounds, to finde and to followe his chase by odour and smel. Also as he saith, þ hinde hath great trauayle and payne when she calueth, and that is knowen by bending & crushing of the body, and by ruthfull crieng, and therefore she eateth of the herbe Dragantea to be delyuered of hir Calfe the more easely: and when she hath calued, she eateth sodaynly Secundum, the bagge that the Calfe is in, in fourthes, ere it fall to the ground, and the secundina is accounted venime, as he sayeth: Aristotle libro 8. rehearseth other properties of the Harte, which Plinius rehearseth also. And li. 28. Ph. saith, That when the Hinde calueth beastwise, she swalloweth a stone, and is holp by vertue of that stone: and the same stone is sometime found in hir entrayles when she is dead, and it is accounted, that this stone helpeth wonderfully woman that goe with childe, and so doth the bone found in hir hart, as he saith: & that bone that is founde in the heart of an Hart, is passing profitable against many euils of the body, and is medled in all noble confections, as Dioscorides saieth, and Constantine also. Tarrag.

(*The pisell of the Hart dryed into pouder and dronke, is good against the Collicke and stopping of water. Give the boane of a Harts heart, ground, to a barren woman in drinke, and thou shalt se the glory of God. Gesner forth of Galen. There is a stone of great valew against poyson, called the Bezwar stone, which as Gesner writeth, when the Hart is sicke, and hath eaten many Serpents for his recouerie, is brought into so great a heate, that he falleth to water, and there couereth his body, vnto the very eares & eyes, at which time, distilleth many teares, from the which, the sayd stone is gendred, &c.) *Additiõ.

## ¶Of Ceraste. cap. 31.

CEraste is an horned Serpent, as Isidore telleth li. 16. and hath hornes in either side of the head, crooked & wrinkled as the hornes of a Ramme: and he hydeth all his body in grauell and sand,

and onelye beareth his hornes vncouered: and foules se them, and think that they be wormes, and lyght vpon them, & intend to fede themselues therewith, and then the false and guyefull serpent, taketh sodainly the fowles ere they be ware.

Also this Serpent lyeth in a waight, in wayes and in priue places, and sleeth both men and horses, that passe vnwarely by the wayes, and slayeth them with priue biting. And the Glose super pen. cap. Genes. sayth, as it seemeth, that Ceraste is a manner kinde of Serpent, so spalitious and venemous, that if onely his breath toucheth an horses hole, it slayeth both horse and man. And therefore wher we haue, Fiat Dan sicut Coluber in via, Ceraste in semita: ꝯ other letter hath, Fiat sicut Coluber in via, & sicut Regulus in loco. Other men meane, that Ceraste is a manner Serpent, most venemous, and most malitious. Loke before in litera A. De Aspide, for there is mention made of Ceraste.

*Additiõ. (Ceraste, a Serpent with a verye lyttle bodie, and hornes crooked lyke a Ramme.)

## ¶ Of Cornu, cap. 32.

COrnu an horne, as Arist. saith. lib. 3. is of the kind of a bone, and is more softer than a boane, and is more harde than gristells, as houes and clawes of beasts: and all such may be bathed and made softe with fire, as he sayeth there, that the colour of hornes, and of soles of beasts, is after the colour of the haire of the body of the beast. And so if that the skinne be blacke and the haire also, the hornes be blacke, and so of other colour. And hornes are giuen to beastes to defend them with, in stede of armour and weapon, and are therefore set in ꝯ ouermost part of the head, that they may alway be ready to withstand wrongs and enemyes.

And all hornes be voyde and hollow within, except Harts hornes, that be harde and sound within, & haue many tyndes and auntlers: and no beast chaungeth his hornes but the Hart alone, and so it seemeth that Cervus is the name of the Hart, and of the Buthe, and of the Roe bucke: and the Hart changeth his hornes each yeare once, and hideth that one, so that vnneth it may be found. Therefore it is sayd 3. Prouer. Go there as ꝯ Hart casteth his horne. Libro. 8. it is sayde, that the hornes be faster ioyned to the skinne than to the boane, and therefore Arist. saith, that some beasts moue the hornes as well as the eares, in ꝯ countrey that is called Aufrage, and Auicen saith the same, and Aristotle sayth so of this lande that is so called, and the same matter is matter of hornes & of houes: for smoake that passeth by vapours, and is resolued by heate of the heart, is matter of houes and of hornes, as Const. saith.

And therefore beasts hauing much aboundaunce of smoke, that is resolued & departed by the right strong and feruent heate of the hearte, and conuayed, and brought out vnto the vttermost partes of the bodye, by vertue of heate: suche beasts haue great hornes and strong, & namelye if this smoakie matter be not to subtill, and tourneth not to haire: or if it be not to thicke and earthy, and tourneth not into teeth and tuskes. And therefore Aristotle saith at best, libro tercio, capitulo de dentibus, that beasts with teeth and tuskes in either iawe, haue no horns, as it fareth of Elephants and Bores.

Also all foure foted beasts with teeth in either iawe alone, and be cloue foted haue hornes, and chewe their cudde, and haue two wombes, and some haue moe wombes, as it is sayde before hande, and so pluralitie of hornes follow the cleste of the foote. Therefore the Asse of Inde, that is called Asinus Indicus, hath an horne alone, and is foure foted, as Ari. saith and Auicen also. And there is so great affinitie betweene houes, clees, & hornes, that Aristotle commaundeth to annoynt with Oyle and other medicines betweene the hornes, a Cow that hath sore ache in the clees of the feete. Of profit and goodnesse of hornes it is treated before in litera. B. de Boue.

(In

*Additiõ. (*In the olde time was made of hornes (beaten flat) armour for men, of diuers strange fashions, shields and targets, and the endes of manye weapons armed therewith. Horne is applyed to many good vses.)

## Of Cunneyes in generall, newly added.

AS for those small beastes, breding in warrens, Parkes, or closures among vs, according to the soyle where they breed, so are they of goodnesse in flesh. The skinnes are a good furre, especially the blacke, mired with white haires, called silver haires. There is brought forth of Turkey, Cunnies called Porcello Indico, because their haire is short as a Pigges haire, and reddish: more lyke the Rats of Indie, than Connyes. Peter Martyr in his description of the new Ilandes, writeth of three sortes of Cunnyes, whereof I suppose ours are the best.

## ¶Of Crocodilo. ca. 33.

Crocodilus. CRocodilus hath that name of yelow colour, as Isido. sayth, and is a foure footed beast, as Isidore sayth, libro. 12. capit. de Piscibus, and dwelleth both in water and in lande, and is nigh twentye cubites long, & is armed with great teeth and clawes, and his skinne is so harde, þ he regardeth not though he be strongly beaten on the backe with stones, and resteth in water by night, and by day in land, and layeth egges in the lande, that are greater than Geese egges, and the male and female keepeth times & houres: and a certaine fish hauing a great lyke to a salue, reneweth his tender womb, and slayeth him: and it is sayd, that among beasts onely the Crocodile moueth the ouer iawe, all this Isidore sayth. And Plinius libro. 8. ca. 16. sayth, in this maner, The Crocodile is a beast, & dwelleth in the riuer Nilus, & among beasts of the land he is tongueleſſe, and onelye his ouer iawe moueth, and his biting is venimous: his teeth be horrible, & strongly shapen as a combe or a saw, and as a Bores tuske, and no beast that commeth of so lyttle beginning, wexeth so great as the Crocodile, and is a beast nourished in great gluttenie, and eateth right much, and so when he is full, he lyeth by the brinke or by the cliffe, and bloweth for fulnesse, and then there commeth a little bird, which is called Cuschillus among them, and is called king of foules among the Italians, and this bird flyeth before his mouth, and sometime he putteth the bird off, and at the last, he openeth his mouth to the birde, and suffereth him to enter. And this bird claweth him first with clawes softly, and maketh him haue a manner lyking in clawing, and falleth anone aslepe, and when this bird Cuschillos knoweth and perceiueth that this Beast slepeth, anone he descendeth into his wombe, and swythwith sticketh him as it wer with a dart, and biteth him full grieuously and full sore.

The Crocodile is right soft and full tender in the wombe, and for that cause he is some ouercõe of such fishes, which bone sharpe pykes and creastes growing on their backes on high. And for this cause Plinius sayth, that this grim and most horrible beast followeth & pursueth them that flye, and is dreadfull to them, and he slieth Serpentes, and hath dimme eyen while he is in water, and seth so sharply when he is out of water: and he biddeth him in winter, namely foure months, and commeth out in Springing time, and groweth still, all the time that he is alyue, as it is sayde. Huc vsque Plin. lib. 8. cap. 26. Phisiologus saith, that if the Crocodile findeth a man by the brim of the water or by the cliffe, he slayeth him if he may, and then he weepeth vpon him, and swalloweth him at the last. And Plinius sayth, that of his dirte is made an oyntment, and with that Oyntment, women annoynt their owne faces, and so olde women & riueled, seeme young wenches for a time: and the Crocodile eateth gladlye good hearbes and grasse, among whom lurketh a litle serpent, that is called Enidros, and is enemy to the Crocodile, & hideth him priuely in the grasse, and wrappeth himselfe

Enhydris a water Snake, or Adder.

himselfe therein, and so while the Crocodile eateth grasse, he swalloweth this serpent, and this serpent entreth into his woombe, and all to renteth his guts, and slayeth him, and commeth out harmles. Also Isidore saith the same libro. 12. and sayth, that the same woorme lyeth in awayte on the Crocodile when he sleepeth, and then wrappeth himselfe in sen, and entreth in betweene his teeth, and commeth into his body. And hereto Solinus saith, that the Crocodile lyeth in awayte on certaine small birdes, ỳ brẽd among the grasse of the riuer Nilus, the which birdes flye into the woomb of the Crocodile, for heate of the Sunne, and eateth the woormes of his woombe: and so that fierce beast is cleansed and purified of woormes, and his skin is so harde, that vneth it may be pearced with a sword, and so dwelleth in lande by day, and in water by night: for the water is hotter by night than by daye, for the water holdeth the Sunne beames, and be moued, and so the water is hotte, and this Beast hath no tongue, stretching outwarde to make voice therewith, but he hath a lyttle tongue within as fish haue for taste of sauour, as Solinus sayeth, and Aristotle, and Auicen also.

*Additiõ. (*The Crocodill, an ill beast bred in Aegypt, lyuing partly in water, and on land, in fashion lyke a Dragon, but with very small eyes, long teeth and sharpe: he moueth onely the vpper iawe, and hath great & strong nayles or clawes, his skinne is vnpearceable, scalye and browne coloured: he deuoureth man & beast comming by Nilus. There hath bene seene of them twentie foote long, or after some 22. cubites. Of late yeares, there hath bene brought into England, the cases or skinnes of such Crocodiles to be seene, and much money giuen for the sight thereof, the policy of strangers, laugh at our folly, either that we are too wealthy, or elles that we know not how to bestow our money.)

## ¶Of Colubro, cap. 34.

AN Adder is called Coluber, as it were Colens vmbras, dwelling in shadowes. Or els he hath ỳ name Coluber, for he slydeth and wiggeleth in slipperye draughts and wrinckles, and in slimie passing: for all that slydeth while it is belde, is called Lubricum, as Papias saieth. The Adder Coluber slyeth ỳ Hind, and slayeth the Lyon, as Isidore sayth, & he eateth Rew, and chaungeth his skin, and loueth hollownesse of woode and of trees, and drinketh milke busely: and he hurteth and grieueth with the teeth, and with the tayle, and sheddeth venim, and lyeth in the Sun vnder hedges, and sucketh bitches, eateth flyes, and lycketh powder. Loke before De Angue. And Plinius lib. 30. ca. 4. saith, that the greace of the water Adder Coluber, helpeth against the biting of the Crocodile. And if a man haue with him the gall of this Adder, the Crocodil shal not grieue him nor noy him: and that most ieoperdous and fearfull beast dare not, nor maye doe against him in no manner of wise, dommage nor griefe, which beareth the gall of the sayd Adder.

*Additiõ. (*The Adder is not much vnlike the water Snake, onely the head flatter like a Newte, the skinne more browne, and at the tayle a hard tippe, lyke a spur of a young Cocke, and is verye venemous.)

## ¶Of Damula, cap. 35.

DAmula and Dama also is a wilde Goate, as Papias saith. And libro. 12. Isid. saith, that the wild Goate is called Damula, and is a fearfull beast, and dare not fight, & so cannot defend him but by flight, and in stede of armour and weapon, this wilde Goate hath ablenesse & lightnesse to runne and to fly. And Marcianus sayth.

Dente tuetur Aper, defendunt cornua Ceruum,
Imbelles Damæ, quid nisi præda sumus?

The Boze defendeth him with tuskes, and the Hart with hornes, and we wilde Goates fight not, what be we but praye:

The

Taragon.

The wilde Goate loueth mountaines & woodes, and eateth medicinall hearbes & grasse, with good smell, and gathereth and biteth crops and stalkes of twigs, and of and of braunches, and when he is woonded, he eateth Dragantea, and taketh so the arrow out of the bodie. The blonde thereof is medicinall, as Plin. sayth libr. 28. for it softneth sinewes that be shronk, and doth away ache of the ioynts, and squiteth and putteth out venime: Serpents hate and flye the wilde Goate, & may not suffer the breath of him, as he saith. This Goate is most sharpe of sight, and swifte of course and of running. Looke before in eodem, De Capra agresti.

## ¶Of Dromedario. cap. 36.

Dromedarius is an heard and keper of Dromedes; and Dromedus is a manner kinde of a Camell, as Isid. sayth libro. And he saith that Dromedus is a maner kinde of Camell, and lesse in stature than a Camell, and is much swifter of course and running: and hath therefore the name Dromedus, of swift running: which is called Dromas in Greke, and the Dromedus goeth an hundred miles and twentie and more in one daye, and the same beast the lyeth his maisters on the lowe Camell, and so Dromedarii be maisters of Dromedis, properly to speake, as Papias saith. But the Glosa super Esa. 60. saith, that both Dromedarius and Dromas is accounted a beast lesse than a Camell, and much more swifte. And Diadum and Ephas be countries beyond Arabia, and therin be many Dromedaries, and be gelded in youth to be the more able to runne, as Auicen saith, lest they be letted of their running by desire of lusting of females: and must suffre by reason of long race and labour, that they haue most large place, as Aristotle saith, and Auicen also the nynth booke. 24. and also for great heate: for it is the most swiftest beast of all corruption, and for strong heate consumeth quickly, wasteth in him all humiditie and fatnesse, and suffereth him not to be ouercharged with much flesh, and fatnesse. Also for ableneste of members, for his legges be long and small, and full of sinnewes, and is therefore lyght and able to moning, and strong to continue course and running, and is a light beast for scarcitie of meate, for it is not a beast of much meate, but is sufficed with lytle meate, and scarcely eateth heye, and rinses, and loueth well the stoanes of dates, and is content with them at euen after right long iourneyes. As Plinius saith, his blond is full hot, sharpe, and thin: therefore milke of Dromedaries is full thin, and flæting, more than milk of other beasts, as Constantine sayth, & lesse nourishing, and more heating, and more departing thicke humoures. Looke before De Camelo, that hath nigh the verye same propertyes that this Beast hath.

## ¶Of Dipsade. cap. 37.

Dipsas and Dipsades is the feminine gender, and is a serpent that is called Situla in Latine, and hath that name Syrula for it that he biteth dyeth for thirst, as Isidore saith libro. 12. And such Adders are subtill and small, and vneth they be seene when men tread on them. The venim of them slayeth or it be felt, so that vneth he saieth sorenesse that shall dye, and is a manner kinde of Serpents, as it is sayde before De Aspide, Looke there.

## Of Dracone. cap. 38.

The Dragon is called Draco, and is the most greatest of all Serpents, as Isidore saith libro. The Greekes call him Draconta, and ofte he is drawen out of his den, and raised vp into the aire, and the aire is moued by him, & also the Sea swelleth against his venime, & he hath a cruell wery a lytle mouth, and draweth by small small pipes and straight, & reareth his tongue, and hath teeth like a sawe, & hath strength, & not only in teeth, but also in his tayle, and greeueth both hurty stinging & wery stinging, & hath not so many venims as other serpents: for to

the ende to slay any thing, to him beuine is not needfull: for whom he findeth he slayeth, and the Elephant is not sure from him, for all his greatnesse of body, for he lurketh in the waye, where the Elephant goeth, and bindeth & spanneth his legs and strangleth and slaeth him. The Dragon breedeth in Inde and in Aethiopia, there as is great burning of continuall heat, as Isidore saith li. 12. Plin. li. 8. ca. 13. speaketh of the Dragon and saieth, that the Dragon is 15. cubites great, and breedeth among the Aethiopes. Vse foure or five of them, fasten theyr tayles togethers, and teareth vp the brode, & sayle ouer sea, and ouer riuers, to get good meate. Also cap. 12. he sayeth. Betweene Elephants and Dragons is euerlasting fighting, for the Dragon with his tayle bindeth & spanneth the Elephant, and the Elephant with his foote and with his nose throweth downe the Dragon, and the Dragon with his tayle, bindeth and spanneth the Elephants legges, and maketh him fall: but the Dragon hath it full sore, for while he slayeth the Elephant, the Elephant falleth vpon him, & slayeth him? Iecro. ca. 14. The Elephant seing the Dragon vpon a tree, vseth him to breake the tree to smite the Dragon, and the Dragon leapeth vpon the Elephant, and breeth to bite him betwen the nose hole, and clappeth the Elephants eyen, and maketh him blynde some time, and leapeth vpon him some time behinde, and byteth him, and sucketh his bloude, and at the last, after long fighting, the Elephant wereth feble for great blindnesse insomuch, that he falleth vpon the Dragon and slayeth him in dieng, the Dragon that him slayeth. The cause why the Dragon desireth his bloud, is coldnes of the Elephants bloud by the which the Dragon desireth to cole himselfe, as Ih. saith super illum locum Leuitic. 14. Attraxerunt ventum sicut Dracones, They drew winde as Dragons.

Here Jerome saith, that the Dragon is a full thristie beast, insomuch, that sometime many hens water ioweth to quench his great thirst: and openeth his mouth therefore against the winde, to quench the burning of his thirste in that wise. Therefore when he seeth ships sayle in the sea in great winde, he flieth against the saile, to take ther cold wind, and ouerthroweth the ship sometime for greatnesse of body and by strong race against the saile, and when the shipmen se the Dragon come nigh, and knowe his comming by water that swelleth against him, they strike the sayle anone, & scape in that wise.

Also Solinus saith, that Aethiopians die Dragons bloude, against burning heate, and eate the flesh against diuers euills, for they can depart the venimme from his flesh: and he hath venim only in his tongue and in his gall, & therfore they cut off the tongue, and throw away the gall, in which the venime is receiued: and so when the venim is taken away, they vse the other deale of the body, both in meats and in medicine. And it seemeth, that Dauid toucheth this, where he sayth: Dedisti eum escam populis Aethiopum, Thou gauest him for meats to the people of Aethiopia.

Also Plin. saith, that for might of the venime, his tongue is alway arrated, & sometime he setteth the eyen on fire, by heate of his venime, so that it seemeth that he bloweth and casteth fire out of his mouth: and sometime he bloweth out outragious blastes, and thereby the aire is corrupted and infected, and therof commeth pestilent euilles, and they dwell sometime in the sea, and sometime bide in riuers, and lurke sometime in caues and in dens, & slepe but seldome, but awake nigh alway. And they deuour beastes and fo wles, and haue right sharp sight, and for therefore their body is farre out of mountaines, and fight with hissing strokes and stinging, & setteth their most on the eyen and nose of the beast that he fighteth with.

Therefore Plin. saith li. 8. That his grieueth most the Elephant in the eyen and in the mouth, and maketh him oft blynde, so that sometime the Elephant may not eate, and dyeth therof in that wise.

Also of the Dragon Arist. speaketh lib. 7. and sayth, that the Dragons biting, that eateth venemous beastes is perillous, as the Dragons biting that eateth Scorpions, for against his biting vneth is any remedy or medicine founde. Also lib. 28. Plinius sayth, that all venemous beasts flye and voyd the greace and fatnesse of the dragon: and his greace medled with honnie, cureth and healeth dimnesse of eyen. Also libr. 7. Aristot. saith, those Fishes dye, that are bitten of the Dragon.

*Additiõ. (*Of the wonderfull greatnesse of Dragons and how manye sortes hath bene, and of the mischieues they haue done, read the Chronicle of the Dowme.)

## ¶Of Equo. chap. 39.

HOrses are called Equi, & haue that name for they are ioyned and coupled in tartes or in Chariots, euen, and and not odde, and they be also coupled in shape and in course. Also the horse is called Caballus, and hath that name of his hollow fete: for he maketh therewith a caue or a pit in the ground there he goeth, and other beasts haue no suche fete, as Isidore saith lib. 12. And among many men the horse is called Sonipes, for he soundeth with his fete. And horses are ioyfull in fields, and smell Battayles, and be comforted with noyse of trumpets, to battaile and to fighting: & be excited to runne with noyse that they know, and are sorie when they be ouercome, and glad when they haue the masterie, and so feeleth and knoweth they? enemies in battaile, so farre forth, that they arise on their enimies with biting and smiting: and also some know they? owne Lords, and forgetteth mildnesse, if their Lords be ouercome: & some horse suffereth no man to ride on his backe, but onely his owne Lord. and manye horses wepe when their Lords be dead: and it is sayd that horses wepe for sorrow, right as a man doth, and so ? kind of horse and of man, is medled in Centaures, such beastes. Also ofte men that shall fight, take euidence and diuine gesse what shall befall by sorrowe, or by the ioye that the Horse maketh. Horses of Persia, or of Cicilia, liue long time, fiftie yeare and more: and horses of Galia, of Ind?, and of Spaine liue lesse time. And hereto Isidore saith, that old men meane, that in gentle horses, noble men take heede of foure things: of shape & of fairnesse, of wilfulnesse and of colour. Of shape, that he be strong and sadde of body, and according to strength & might and height, and length, and breadth, that the side be long, and some deale small, that the loynes be great, and the thighs round and large, and broad breasted, and all the body full sad, and full of brawne, and the sote drye, and hoofe hollow and sad. Fairnesse is knowen by lytle head, and the skinne cleauing nigh to ? bone, if the eares be little and sharpe, if the eyen be great and the nosethrills large, if he beareth vp the head, if the maane be thicke, and the tayle long, and if the hoofe be well pight and round. The wilfulnesse is knowen, if he be bold of hart, and swifte of fete, if ? members quake: it is token of strength, and if he be sone areared, and riseth sone from great rest: or eis, if he be sone stinted in swifte course and running. The colour is knowen, for the colour in them, is nowe red, nowe blacke, nowe white, and nowe graye, and now diuers, and now speckled. The diuers colour beautifieth much or disfigureth an horse, and is a token to know strength and will of a horse: but to pursue by order, and to make processe orderly, it were long. Huc vsque Isidorus. libro. 12. Libro. 7. capitulo. 43. Plinius speaketh of the Horse, and sayth: That the Horses of Scythia fight for their Lordes, and eschewe to ingender with their owne damme, for in them is a manner knowledge of kinred. And Aristotle speaketh hereof libro. 8. and sayth, that a King of the North hadde a very fayre Mare, that foaled him a very faire horse: and the king would haue had some Colte gotten of the same horse of his owne damme, and couered his face: when the Mares head was vncouered, anone the horse knew his, and fled, and fell downe from an high place, and dyed for sorrowe.

Also in company of Mares, the horse goeth more gladly with the mare colts, than with his damme, and be glad with the noyse of Simphonie and of a trumpet, and starteth and raiseth on his enemies, and bodeth warre and fighting, & waipeth for their friends and Lordes: and these horses are accounted best, in warre & in battaile, that thrust the head deepest into the water when they drink, for he meaneth, that such horses bee not let in running with beauinesse of vsine. Also libr. 28. cap. 9. he sayth, that the gall of an horse is accounted among venim, and therefore it was not lawfull for Idolatrous Priestes to touche the horse: his fresh bloud and raw is venemous, as the bloud of a Bull: the Horse foame dronke with Asses milke slayeth venemous wormes. Also Aristotle and Auicen meane, that ỳ horse casteth his teeth, and the elder he is, the whiter are his teeth. Also libro. 5. Aristotle saith, that the male horse lyueth xxv. yere, and gendereth from three yeare to xxv. And the Mare lineth longer, and gendereth to xl. yeare: and when the horse beginneth to gender, then his voyce is greater, and so fareth the Mares also, and they loue the worke of generation more than other beasts, as he sayth libro 5. Also lib. 7. he saith, that sometime horses haue the podagre, and lose the soales of theyr feete, and then groweth new: and the signe hereof is quaking of the right gendring stone, and horses that be fed in houses, haue an euill that is called Illiaca passio, and the token therof is, that the hinder members crimpleth togethers, and be constrayned, and this horse is tyed from his meate, and if he be let bloud he shall be holpe. And also an horse hath shrinking of sinewes, and the token ther of is, that all the veynes be straight vpon the head and the necke, and it grieueth him for to goe. Also horses gather venimme, and haue another euill in the mouth that is called Forem, and the token of this euil is, that that matter falleth to the rose of the mouthe, and his breath is hot, and this euill is without remedy, except it heale by himselfe. And somtime an horse is mad, and the token token thereof is, that his eares bend toward the necke, and this euill hath no medicine. And the horse hath sickenesse in the bladder, and the token thereof is, that he may not pisse, and also he draweth his loynes and soles. Also an horse is bitten grieuously with a flye that is called Mugelis. The biting of that Flye, grieueth full sore both Horses & Mules: for he maketh to rise theron both blains, and whelkes, and oftentimes horses dye by venime thereof. And the horse knoweth his neighing, that will fight with him, and hath lyking to stand in medes and to swim in water, and to drinke troublous and thicke water, and if the water be clere, the horse stampeth and stirreth it with his foot, to make it thick. Huc vsque Arist. lib. 6.

Asilus, the horse flye. Hirudo, ỳ brent flye or leache.

## ¶ Of Equa. cap. 40.

The Mare is called Equa, & that name commeth of the name Equus. And li. 7. Arist. saith, that if a Mare being with foale smelleth the snuffe of a candle, she casteth hir foale. Item, Idem Mares go in lese together, and if one of them dye, and leaue hir Colte aliue, another Mare feedeth and nourisheth him, for the kind of Mares loueth beasts of ỳ same kinde. Also libro. 8. cap. 42. Plin. saith, That a Mare foaleth standing, and loueth hir Coltes passing other beastes: and if a Colte leseth his damme, another Mare feedeth and nourisheth him, and loueth him as it were hir owne. Also he sayth that in the forehead of the Colte breedeth a blacke skinne, of the quantitie of a Sedge, and the Mare lycketh it with hir tongue, and taketh it away, and receiueth neuer the Colt to suck hir teats, except it be first taken away. And Plyn. calleth that skinne Veneficium amoris, for women that be witches, vse that skinne in their charmings, when they will excite a man to loue. Also Aristotle sayth, that the Mare is proude, and hath ioye of hir mane, and is sory when it is shorne: and when hir maane is short, hir lyking of lechery is quenched: as though the vertue of loue, wer in the maane.

Also lib.8. Arist. saith, that a Birde that is called Ibis, fighteth with the horse, because the horse driueth hir out of hir pasture and lese, for Ibis is feble of sight, and hath a voyce as an horse, & when he flyeth aboue an horse, he skonnieth him, and maketh him flye, & slayeth him somtime.

*Additiõ. (*That is a Fable, for the birde is but of the bignesse of a Snype, and a very filthy and stinking bird.)

¶ Of Poledro. ca. 41.

A Colte is called poledrus, and Pullus equinus, also: and is a Mares sonne, and hath that name while he sucketh. And li. 7. Arist. saith, that in his forehead when he is foaled, is found Iconemor, that is called also, Amoris venesicium, and the Mare licketh it off with hir tongue, and taketh it away, and hydeth or eateth it: and women Witches haue prouerbes thereof as he saith. Also li. 13. he sayth, that the hinder part of the Colte is more than the former part, and when the Colte weyeth, the former part weyeth vpward, and therefore in manye horses, the former part is higher than the hinder: and therfore while he is a colte he maye touch his head with his hinder fote, and maye not so when he is of age: and all the while he is a Colte, he loueth his damme with wonderfull great affection, and followeth hir, where euer she goeth, and if it happeneth that he leseth hir, he presently neigheth.

The Colte is not lyttered with straw, nor curried with an horse combe, nor arayed with trapping, and gaye harnesse, nor smitten with spurs, nor sadled with a saddell, nor tamed with bridle: but he followeth his dam freely, and eateth grasse, and his feete be not pearced with nayles, but he is suffered to runne hether and thether freely, but at the last he is set to worke and to trauayle, and is helde and tyed, and lead with halters and with raynes, and taken from his damme, and may not sucke his dammes teates, but he is taught in manye manner wise to goe easely and softe, and as Isi. saith li. 8. he is set to cartes, charyots, and chaires, and to trauell and bearing of horsemen in chiualry.

The silly horse colte is foaled to diuers happes of fortune: for Isi. saith in eod. libro, that horses were sometime hallowed in diuers blage of the Gods: for chariot horse were ordayned and hallowed to the Sunne, for foure chaunges of the Sunne in one yeare. In Springing time, in Summer, in Haruest, and in Winter, the which times chaungeth by vertue of the Sunne. And carte horses were hallowed to ỳ Mone, that is seene in double time by night and by daye: Therefore they that worship ỳ Mone, couple alway two horses, a white and a blacke: and thre horses that drew in one carte, they hallowed to the Gods of hel, for fiends drawe to them men in thre ages, in childhood, in youth, and in age. And these men coupled togethers horses of diuers colors, and durst not well couple togethers past seauen horses at once, and lykened that number to the seauen starres, by the moeuing of the which seauen starres they supposed generally that the world is ruled: or els to the number of seauen dayes, for by the passing about of the seauen Circles, they saye, that this lyfe passeth and endeth: and describeth therefore wonderfully the colours of horses, as Isid. sayth there. For they hallowed red horses to the Fire, or to the Sunne: and white to the Aire: and browne to the earth: and blew to the Water and to the Sea. And they rode red horses in Summer, for then all thing heateth: & white horses in winter, for then all thing whiteth by colde & by frost: and graye in springing time, for then all thing weyeth grene: and browne and blacke in Haruest, for then all thing dryeth, & fayleth as it were, of the first fairnesse. And also ther he saith, ỳ they hallowed red horses to Mars, that is named God of battayle & of warre, or for the banners of the Romanes wer dressed with redde silke, or for Mars had ioye and lyking in bloud. And they hallowed white horses to the West countrey, or to the fayre weather: and grene to the flowers of the earth: and blewe to the sea and to the water, for water is blewish of colour: and they hallowed yeolow horses, and horses of diuers co-

Red. White. Browne or baye. Pale or mouse dunne.

lours and purpured, to the Rain-bowe, that they call Arcum, for the Raine-bow hath many colours: and this curſed doing men vſed ſomtime by procuring and inticing of fiends, about the Elements of the world, as Iſidore ſaith. Therefore this world is to be diſpiſed, for manie hath fulfilled the lykeneſſe of Sathanas. Huc vſque Iſidorus libro. 8. And now at the laſt, take hēde of the horſe colte: for the going and pace, hard or ſofte, eaſie or vneaſie, that he vſeth in youth, vnneth he may leaue it in age.

*Additiō. (*The Iriſh Hobbie, and the Genet of Naples, the Courſers of Tartaria, & the Engliſh ſtoned horſes, are the foure principall & beſt kindes of horſes in the world: the Flemiſh Mare for the breading.)

¶Of Elephante. cap. 42.

THe Elephant is called Elephas, and Elephantus alſo, and hath that name of Elphio in Greke, that is to ſaye, an hill, and that for great quantitie of his body: but the Indies call him Barro, & therefore his boyce is called Barritus, and his teeth are called Ebur, and his ſnowte and wrote is called Promuſcis, or Proboſcis, for therewith he bringeth his meate to his mouth, as Iſido. ſayeth, libro. 12. and ſayeth, that this Beaſt is ſharpe in wrath and in battayle. Vpon theſe beaſts the Medes and Perſes vſed to fight in towers of tree, and threwe & ſhot out darts, as it were out of towers and Caſtles. Theſe beaſts haue wit and minde paſſing other beaſtes, and goe in feare in their manner going, and voyd & flye the Mouſe, and doe the dēde of generation backward: and the female foleth in water or in wood, and leaueth hir foale where ſhe foaleth, becauſe of dragons that be enemies to them, and ſpanneth them and ſlaieth them: ſhe goeth with foale two yeares, and gendereth not but once, & he lyueth three hundred yeare, as Iſid. ſaith li. 12. And lib. 8. ca. 1. Pli. ſaith, that among beaſts ỳ Elephant is moſt of vertue: ſo ỳ vneth among men is ſo great vertues found. For as he teleth, in ỳ new Mone they come together in great companies, and bath and waſh them in a river, & come ſo together in the new of ỳ Mone, & ſolute each to other, & turne ſo againe to their owne places, & they make the young go before in the turning againe, & keepeth them buſily, & teach them to do in the ſame wiſe: and when they be ſicke, they gather good hearbs, and ere they vſe the hearbs, they heaue vp the head and loke vp towarde heauen, & pray for help of God in a certaine Religion: and they be god of wit, & learne well, & are eaſie to teach, inſomuch ỳ they be taught to know ỳ king, & to worſhip him, and buſieth to do him reuerence, & to bend ỳ knees in worſhip of him. Alſo ca. 5. it is ſaid, that if Elephants ſee a man comming againſt them that is out of the way in wildernes, for that they wold not afray him, they will draw themſelues ſomewhat out of the way, & then they ſtint, & paſſe little & little before him, and teach him the way, & if a dragon come againſt him, they fight with ỳ dragon, & defend ỳ man, & put them forth to defend the man ſtrongly & mightely, and doe ſo namely when they haue young foales: for they dred ỳ the man ſeketh their foales, & therfore they purpoſe firſt to deliuer them of ỳ man, ỳ they may more ſafely fede their yōng, & kep them ỳ more warely. Alſo li. 8. ca. 6. Alway they goe together, & the eldeſt leadeth ỳ company, & the nert in age helpeth in the doing. When they ſhal paſſe ouer a river or a water, they ſend ỳ yōng before, leſt ỳ fowd were let by cōming of ỳ more Elephants, & ſo they might not paſſe conueniently. Alſo among them is a ſtrange ſhamefaſtines: for if one of thē be ouercome, he ỳ is ouercome, flyeth the voice of ỳ victor, & they doe ỳ dēdes of generation in priuy places, when ỳ male is fiue yeres old, & the females x. yere, & that but in two yeare, as he telleth: & in theſe two yeare, but onely fiue daies, & ſeldome the firſt day, as he ſaith: and be full perillous in time of generation, and namely the wilde Elephants, for they throw downe houſes and ſtables of the Indians, and therefore the Indians hide that ſeaſon their tame female Elephāts.

And Elephants bē beſt in chiualrie

when

when they be tame: for they beare towers of tree, and throw down scaffolds, and ouerturne men of armes, and that is wonderful, for they dread not men of armes ranged in battayle, and dread and flye the voyce of the least sounde of a Swine. Also cap. 40. with forhead and snowte he throweth down high palmes, and eateth the fruite thereof. Also betweene Elephants and Dragons is perpetuall wrath and strife: For that one hath enuie at that other, for great might and strength, and for quantitie of body, and the Dragon loueth to drinke the Elephauntes bloude, to cole his burning heate, for that bloud is most colde, as it is sayde before in the same Booke, wher he intreateth of the Dragon. Looke there.

## ¶De naso Elephantis. Chap. 43.

ARistotle lib. 1. and Auicen meane, that the Elephants nose is long, and strong with boining, and harde as an horne: and he vseth his nose in steed of an hand, and thereby he taketh meate & drinke, and putteth it in his mouth, and so the Elephant hath two pappes in the breast, and strong tasshes in the mouth, and his tongue is full lyttle in comparison to his bodye, and is seene within: & is but seldome seene without, but when he lycketh his lyppes after meate and drinke, and in him is found but one gut folden and wrapped in manye manner wise: and that gut is in him in steede of stomacke, and therafter is but one other by the which his dirte passeth out, and hath a great lyuer, foure times so greate as the lyuer of an Ore, and hath a lytle mylte & splene in comparison to his body, and that is as Auicen sayeth, for in him Melancholia that humor passeth in to nourishing. Also li. 7. Arist. saith, that when he is gendred, teth be gendered in him. With his snowte and nose he wroteth vp trees, and breatheth therewith when he swimmeth, and casteth out water: and that harde snowte Calceus is made of hard grissles. And when the Elephant sitteth, he bendeth his fete: and may not bend foure at once, for heuinesse and waight of the body: but he leaneth to the right side or to the lefte side, and sleepeth standing, and he bendeth the hinder legs right as a man. Also libro. 5. the male gendereth at the fifthe yeare, and the female at the tenth, and vnto fortie yeares, and resteth after that she hath foaled three yeares, & after that she hath conceiued, she toucheth not the male, and goeth with fole in hir wombe, two yeares: and when the foale is foaled, it is like to a Calfe of two or three months olde. Also lib. 6. the Elephaunt hath sickneese that commeth of ventositie and of winde, and by that sickneese, he may not pisse nor shite. And if he eateth earth he vyeth, but if he be vsed ther to, but somtime he swalloweth stones: and hath also ache in the ioyntes, and there-against helpeth drink of colde water, and grasse and hearbs plunged in honie, for these two things letteth flure of the womb: and when the ache is so sore, that he may not sleep, his sholders must be balmed with oyle and hot water, and thereby he is holpe: and the same doth Swines flesh rosted, laied and bound to the shoulders that aketh. And if he hath yron in his bodye, Oyle is giuen him to drinke, and the yron is drawen oute by drinking of Oyle: and if he may not drinke Oyle, medicines are sodden in Oyle, and giuen him to eate. Also libro. 8. he saith, that the male is more of body and more bolde and hardie then the female, but the male is tamed by beating, & when he is beaten he is obedient while the hunter sitteth vpon him, and when the hunter lighteth downe, his fore fete be bound vntill he be tame. And in the same booke in littera F. it followeth, that he is more able to be tamed, & more obedient then all other wilde beastes, and hath more wit, and feeleth colde in winter, and colde winde, and is a beast that vseth much waters and riuers, & dwelleth beside riuers, and wadeth in water vnto the chinne, and swimmeth: but he may not dure long in swimming for heuinesse of the bodye. And Elephauntes be without Gall, as Aristotle sayeth libro. 14. but they be accidentallye cru-

ell and fierce, when they bée too sone angred, or if they be wine dronken, to make them sharpe to fight in battaile. Also li. 18. Aristo. saith, that no beast lyueth so long as the Elephant, and that his complection is lyke to the ayre that he dwelleth in: and so it needeth that she goe with foale two yeares, for greatnesse of the foale, that may not be perfectly, and complete shapen in lesse time.

*Additiõ. (*The Elephant, of all foure footed beasts, and next vnto man, is most of perseueraunce. When the Indians bring them to the warres, they put great packsaddles on their backes, such as in Italy they vse for the great Mules. These they girde with two chaynes of yron in stéede of girts. Vpon these saddles, they place little Turrets or Cages made of wode: euery Turret containeth three men, betwéene the Turrets sitteth an Indian on the backe of the beast, and speaketh to him in his language, which the Elephant vnderstandeth and obayeth. Seauen men are placed vpon one Elephant when they goe to warres, and all armed with coates of fence, and targets, bowes, launces, dartes, and slyngs: and to the snowte or trunke of the Elephant is fastened a sharpe sword, of two cubites in length and of a handfull broad, wherewith he fighteth also. The Elephants are of great strength, the females more fierce than the males. The two great téeth, are growing forthe of the vpper iawe. in height fourteene and sixteene handfulls high, two yards, and two yards quarter, and sometime seauen foote and sixe inches of height. Lewes Vertomannus 3. lib. of Persia, chap. 6. &c.)

## ¶De Elephantibus, chap. 44.

OF Elephants Solinus speaketh and sayth, that he kéepeth the course and order of the starres: and Elephants in wering of the Mone goe to Riuers, and when they are besprong with lycour, they salute and welcome the rising of the Sunne with certaine mouings, as they may, and then they tourne againe into wodes and landes. Their youthe is knowen by whitenesse of téethe, of the which téeth, that one is alway working, and that other is spared, least hée shoulde were dull with continuall smiting and rubbing: but when they are pursued with hunters, then they smite both togethers, and breake them, that they be no longer pursued, when ỹ téeth be appayred and defiled: for they know, that theyr téethe, are the cause of theyr perill.

They gender seldome, and then they wash themselues ofte in running water, and tourne not againe to the flock, before the washing and bathing. They fight neuer for females, nor knowe not spouse breache: and if they fight in any case, they be full busie to helpe them that are hurte and wounded in the midle among them, and defend them more than themselues. And when they be taken, they are made tame and mild with Barley: and a caue or ditche is made vnder the earth, as it were a pitfall in the Elephaunts waye, and vnwares he falleth therein, and then one of the hunters commeth to him, and beateth and smiteth him, and pricketh him full sore: and then another hunter commeth and smiteth the first hunter, and doth him away, and defendeth the Elephaunt, and giueth him Barley to eate: and when he hath eaten thrice or foure times, then he loueth him that defended him, and is afterwarde milde and obedient to him.

And if it happeneth, that he swalloweth a Worme that is called Camelion, he taketh and eateth of wilde Olyue Tree, and is so holpe agaynst the venimme. His wombe is softe, and his ridge is harde: and therefore when he fighteth with the Unicorne, he putteth forth the backe against him, least he sticke him with his horne in the softe bellye. He hath lyttle hayre, and no bristelles, and large eares, long and thinne, and hanging downewarde. And hée réeseth and smiteth therewith full sore, when he is wrath against the Dragon that hée hateth full sore: and no wonder.

For the Dragon desireth to drinke his bloud when he may. And the dragon assaileth him neuer, but when the Elephant is full of drinke, that he may take the more plenty of the weary Elephants bloud, when he is full of moisture within. Hucusq; Solin. that setteth many other propertyes, the which Plinius rehearseth before.

Of eodem. cap. 45.

I Haue read ỹ in Phisiologus booke, that the Elephant is a beast that passeth all other foure foted beasts, in quantitie, in wit, and in minde. For among other doings, Elephants lie neuer downe in sleeping: But when they be wearye, they leane to a tree, & so rest somewhat. And men lye in a waite to aspy their resting places priuely, for to cut the tree in the other side: and the Elephaunt commeth, and is not ware of the fraud, & leaneth to the tree & breaketh it with weight of his body, and falleth downe with the breaking, and lyeth there: and when hee saith he may not help himselfe in falling, he cryeth & roareth in a wonderful manner, & by his noyse and crieng commeth sodeinly many young Elephants, & reare vp the olde, little and little, with all their strength and might: and while they a reare him with wonderfull affection and loue, they bend themselues with al their might and strength. Elephaunts hate the worke of lechery, but onely to gender of springing. And so it is sayde, that when vertue of loue pricketh the Elephants of Inde, the female goeth before Eastward, and the male followeth her vntill they come to a priuie place, and there the female in some wise getteth Mandragora, and eateth first the fruit therof, and then her male eateth oft the same, and gendereth with her, and shee conceiueth, as it is sayd. But for greatnesse of the foale, the female beareth long time the foale in the wombe, but in time of foaling she feedeth and nourisheth her foale in waters, and in Ilands, for dread of the Dragon, least he should swallow the tender foale, or lead him away: and while the dam trauaileth in foaling, the male defendeth her with all his strength and might. Also there it is said, that the Elephauntes bones burnt, chase and drine away Serpents and all venimous beasts. Also ther is another thing sayde, that is full wonderfull: for he sayth, that among the Aethiopians in some countries Elephantes be hunted in this wise: There go in the desart two maydens all naked and bare, with open haire of the head, and one of them beareth a vessell, and the other a sword: and these maidens beginne to sing alone, & the beast hath liking when he heareth their song, and commeth to them, and licketh their breasts, and falleth a sleepe anone for liking of the song, and then the one maide sticketh him in the throate or in the side with a sword, & the other taketh his bloud in a vessel, and with that bloud people of the same countrie dye cloth, and doe coulour it therewith.

(*Iuorie comforteth the heart, & helpeth conception. Syluius sayeth, we must take heede that it be not counterfeit, with the bones of other beasts. Iuorie is cold and dry in the first degree. *Additiõ.

The shauings of Iuorye with pure honnie, taketh awaye the spottes in the face. The ponder of Iuory burnt, and dronke with Goats bloud, breaketh the stone in the kidneyes and bledder, without all perill. Gesner in fol. 436.)

¶For the better vnderstanding of Elephantes, in what coast they most abound, I haue forth of Ortelius (set vnto a common view) the Empire of the Abissines, or of Presbiter Iohn, as followeth.

THE Empire of the Abissines or of Presbiter Iohn, whome the inhabitants of Europe doe call Presbiter Iohn, is surnamed of the Abissines Aticlabassi, of his owne people, that is of the Abissines, he is tearmed Acegue & Neguz, ỹ is Emperour & king for the proper name (as among vs is giuen by the parents.) They same also euen as the manner is, among ỹ Romane Bishops, to alter their proper name in comming to the Empire, This is added.

for he which in our age entered into the league of friendshippe with the king of Portugale, was called Antoni Tingil, which name when he came to the Empire, he chaunged into Dauid: This Presbiter Iohn, is without doubte to bee reckoned among the greatest Monarchies of our age, as he, whose dominions stretcheth betweene the Tropikes, from the red sea, almost to the Aethiopike Ocean, and to describe somewhat more diligently, the limits of his Empire: on the North side he hath Aegypt to neighbor, which is vnder the Turkes: on ẏ East side it stretcheth out to the red sea, and in parts to the gulfe of Barbary: on the South it is fenced, by nature with the mountains of the Mone, but on ẏ West it is limited with the kingdome of Manegogue, with the kingdome of Nubea, with the riuer of Nilus. By these written limits it seemeth to comprehend, the Aethiop of the auncients, surnamed vnder Aegypt: The Countryes Troglodítica, and Cinamoniphera, and a parte of the innermost Affrica: These regions at this day are distinguished with many diuerse names, as the Table doth shew, all the inhabitauntes call themselues Abissini, they are of a browne colour, and Christians, as it appeareth by the letters of the foresayd Dauid, written to Clement the seauenth, of whose manners, kinde of lyfe, and religion, I haue gathered these fewe lines out of the iourneye booke of Fraunces Aluaretius, imprinted in the Italian tongue.

There is in this Countrye a greate number of Monestaryes of both kindes, and in the Monestaryes of men there entereth no woman, nor liuing creature of the feminine kinde. The Monkes for the most parte, doe fast bread and water fiftye dayes, for among them is greate scarcitie of fish, namelye in the innermost parties of the lande, for although the riuers be full of fish, yet they giue not themselues to fishing: Some of them at that time of theyr fast, doe scarcelye tast bread, but onelye liue by herbes. There are among them, which during the time of theyr fast sleepe not, but sitting in the water vp to the chin. They say Masse, they goe in procession, with Crosses and Sencers (as the Romish Apostates doe) the Monkes weare long haire, the Priestes not so, none of them weare shoes, not anye of them with shoes, no not the laye men canne goe with shoes into the Church: They kéepe Saturne day, & Sol day, holy dayes: all bée circumcised, yea, the very women, they are lykewise baptised, In the name of the Father, of the Sonne, and of the holy Ghost, but not vntill they bée fortie dayes olde, they which liue not so long, dye without Baptisme: All that are baptised, doe receiue at that present the holy Eucarist, hauing much colde water cast vpon their mouths, that the children may the easilyer swallow it downe, and the names which are giuen them are significant: They saye that they were turned to the christian religion by Moéne Candace, of whome mention is made in the Acts of the Apostles, assembled together at Hierusalem, all the contents whereof they doe most studeously obserue: The commen people doe commonly kéepe two or three Wiues, without breach of lawe, according to the wealth they haue to kéepe them, but such the Church men driue out of their temples: it is also lawefull for them to make diuorce. The Gentlemen doe make greate daintie of rawe Cowes flesh, dipped in bloud, as it were in anye broath or Potage.

In all the kingdome of Presbiter Iohn, there is no vse of Copper coyne, but in stéed thereof they way pure & vnwrought golde. Moreouer Salt (but this is in vse, not onely in those Countryes, but also almost through out all Affrica,) serueth in the waye of bartering or exchaunge: The same Presbiter Iohn in some places doth pullithe yron in forme of Pellettes. But Pepper is in so great price amonge them, whatsoeuer a man will buy, he may easilye rekéne for it: These Countryes haue well néere all kinde of Beastes and Birdes, as Elephants, Lyons, Tygres, Lynxes, Badgers, Apes, Parrets, and Harts, and this is contrary to the opinion of the auncyents, who denieth that in Affrica bée-

oeth this beast namely the Elephaunt: but for the spate of fire yeres, in ỳ which Aluaretius made above in these quarters, he writeth, that he saw neither Beare, Connie, Goate sunche, nor Cuckoe.

Locustes are a peculyar mischieuous plague in these quarters, whose number sometymes groweth so greate, that they seeme to darken the Skye, spoyling now this, nowe that prouince, in a manner as Enimyes, that they deuoure all they come in harnest, they feede vpon leaues, and barkes of trées, and thus so spoyle the fieldes, that oftentymes the inhabitants are compelled to leaue their olde dwelling, and for want of foode, to goe to other places.

There is in this Countrye a Citye called Gallumo, sometymes the seate (as it is specified in the Cronicles, of quéne Saba, which they saye was called Maqueda) and they saye moreouer, that hée had a sonne by king Salomon, named Meilech, they are perswaded, that this Citie was after inhabited by Quéne Candace, but it is best for the Reader, desirous of these things, to reade Fraunces Alueretius, who hath diligentlye set forth these things which hée obserued in his Embassage. Let him read also a little booke of Damian A-goes touching matters of Aethiopia.

## Of Hedo. cap. 46.

A Kidde is called Hedus, and hath that name of Edendo, eating, and is lyttle and fatte, and his flesh is of good sauoure, as Isidore sayeth, libro. 12. his kindlye pryuelie is tempered, by moysture of the age, as Isaac sayeth in Dietis. And so the Kidde is better and more accroding to digestion, and namelye the male, for his flesh nourisheth well, and brédeth good blood, and hath strong heat by benefice of the age, and therefore Kid flesh for temperatnesse thereof is good and wholesome to them that recouereth out of sicknesse, and is accroding to mans kinde, and namelye to them that liue delicately in ease and rest.

And his Woll is more long and rough then is Lambes Woll, and his flesh is better and more obedient to digestion for temperatenesse thereof in moysture and in heate. And the Kidde hath full sharpe sight and simple looking, and looketh aside, and knoweth and séeketh his damme with bleating, as Plinius sayeth, libro. 8. capitulo primo. And it is sayde, that his lyuer eaten helpeth and healeth dimnesse of eyen in them that be called Noctilupi.

Also libro. 28. cap. 10. hée sayth, That skinnes of Kiddes healeth venimous bitings, if they bée layde thereto all hotte, and Kidde Woll burnt, driueth awaye Serpentes with the smell thereof: and the skinnes of Kiddes bée bled to heale woundes, his blood helpeth agaynst venimme, and his ruenning helpeth against venimous glew dronke or eaten, and also against blood of a Bull it helpeth, if it bée dronke. Huc vsque Plinius. And is a mild beast, and noyeth not nor fighteth, he cheweth his cudde, and is cleane, e was ordeined to sacrifice in olde time, he skippeth and leapeth, and is ful swift, and fat within and fleshie, and tough and leane without, and eateth and gnaweth stalkes, twigges, and braunches, and loueth specially leaues of Iuie and of such shrubs.

(*They are not to bée pastured in Orchards and gardens, nor to be fedde among coppises and frith, for they will spoyle the young springes, and kill the stockes: boyde and barren soyles are best.)

*Additiõ.

(*To make Pomatum, mire Goates fat with the soft of fine apples, stiped in rose or sweet water, and cloues sticked in the apples, put therto Camfire, and make these in an Ointment, and annoint thy face, it maketh the face faire, smoth, and without spots. Also to cure the stopping of blood, ỳ commeth out of the stomache, drinke Goats blood. Gesn. in fol. 317.

*Additiõ.

## Of Eruca. cap. 47.

ERuca, the Palmbrag is a worme with many fete, e brédeth in cole leaues and in vine leaues, and fretteth and gnaweth twigges, branches, fruit, and flowers, and hath that name Eruca of Erodendo, gnawing, for hée gnaweth

Caterpiller sometime take for the canker vvorme, which hath also many feete.

leaues

Called also a Palmer.

leaues of trées and of hearbes, as Isidore sayth, libro. 12. Thereof Plautus maketh mention and sayeth, that this euill beast and wicked is enimye to the vine leafe, and wrappeth himselfe in the vine leafe and cleaueth thereto, and flieth not away hether and thether, and as a flie doth that is halfe fedde, and leaueth the leaues, but this Palsh-wagge abideth vppon twigges and leaues, and wasteth them all with gnawing and biting, and is slow in cræping. Hucusque Isidorus li. 12. Libro. 8. Plinius sayeth, that the Palsh-wagge is rough, as it were hairie. For in crops of trées, when hée hath gnawen the branch, and destroyed the greines therof, he weaueth certeine webs of his owne guts, as the Spinner doth, & wrappeth himselfe in those webbes, and kéepeth his shrewd Semen all the winter long. And hée layeth certeine egges, of the which commeth other brode of that kinde in springing time when trées bourgen, & by multitude of them, trées be grieued & lose their fruit, & so doth Iuie & tender hearbes. And the Palsh-wag is a soft worme & full of matter, distinguished with diuerse coulours, shining as a Starre by night. And hath many coulours and foule shaped by day. And is not without some pestilentiall venime, for when he cræpeth vppon an hotte member of a man, hée scalded the skinne, and maketh whelkes arise, and chaungeth his shape, as Bombax doeth that maketh silke, and this Eruca loueth the shape of a flyeng Worme, for hée taketh thin wings and broade, and flyeth vp hether and thether freely in the aire, & as many coulours as he had first in the body, so many diuersities he sheweth in prinie winges, and such a flieng worme is called Papilio. And Isidore sayth, libro 12. Papiliones bée called small Fowles, and bée most in fruit, as apples, and brédeth therein Wormes that come of their stinking filth, as Isidore sayeth. For of Palsh-wags commeth and brédeth Butterflyes, and of the durt of Butterflyes left vppon leaues brédeth & commeth againe Palsh-wggs, & doth lesse harme in gnawing & fretting when he flyeth, then when he cræpeth. And Papias sayth, that Butterflyes bée small flyeng Flyes, that

The silke vvorme.

Butterflyes.

come by night when lyght is kindeled in Candles, and labour to quench the lyght of the Candles, and so they be burnt in the fire of the candles, & sometime when they labor to destroy light of other beasts, they are punished and hurt in their owne bodyes.

The Flie called a millers thombe, & gnats, whereof are diuers sorts

## De Fauns & Satiris. ca. 48.

CErteine beastes bée called Fauni and Satiri also, and be mermaylous beasts wonderously shapen, hauing the lyknesse and also shape of mankinde, but they bée not full perfect of reason of mankinde, nor indued perfectly with natural wit. And so they be not taught to speake by craft nor by kinde, but they haue beastiall wit, & be stubburne and cruell with beastiall appetite, & such beasts be full lecherous, insomuch that they slay women in the déde of lecherie, if they take them walking in woods, and be called Satiri, for they may not haue inough of lecherie, as Isid. saith, and though such beasts vse not reason of mankinde, yet they bée like to mankinde in voice and in manye déeds, as Isi. saith, li. 11. de Protentis. And there he sayth, that Satiri be somewhat like men, & haue croked noses, & hornes in the forehead, and like to Goats in their feete. Saint Anthony saw such a one in the wildernesse, as it is said, & he asked what he was, and he answered Anthonie, & said, I am deadly, and one of them that dwelleth in wildernesse: and misbeléeued nations deceiued by diuers errors worship such beasts that bée called Fauni, Satiri, and Incubi. Satyri be called Fauni and Fatui also, & some thinke, that they be wilde men, as Isidore sayeth in eodem cap. and these wonderfull beasts be diuerse, for some of them be called Cenophali, for they haue heads as hounds, and séeme by the working beasts rather then men, and some be called Ciclopes, and haue that name, for one of them hath but one eie, and that in the middle of the forehead, and some be all headlesse and noselesse, & their eien be in the shoulders, and some haue plaine faces without nosethrilles, and the nether lippes of them stretch so, that they hele therewith their

faces

faces when they be in the heate of the Sun, & some of them haue closed mouths in their breasts onely one hole, & breath and sucke as it were with pipes and veines, & these be accounted tongueiesse, and vse signes and becks in stead of speaking. Also in Scithia be some with so great and large eares, that they spreade theyr eares and couer all their bodyes with them. And these be called Panchios, Pan is Greeke, and is to vnderstande all. And an eare is called Ochi in greeke, and some be in Aethiopia, and goe stouping loking to the ground-warde as beasts, and may not reare themselues vpright, and these be called Arabice, & other be in Aethiopia, and each of them haue onely one fote so great and large, ỳ they shadow themselues with the fote when they lye gaping on ỳ grounde in strong heat of the Sun, and yet they be so swift ỳ they be likned to hounds in swiftnesse of running, & therfore among the Greeks they be called Synodopes. Also some haue the soles of theyr feet turned backward behinde the legges, and in each fot 8. toes, and such goe about and stare in the desarts of Libia. Also in Scithia bee beasts with shape of men and fet of horses, and such wonderfull beasts be called Lamine among many men, as Paschasius sayth super Trenos. Isidore reckoneth many other such beasts wonderfully shapen, lib. 11. and hee gathereth and taketh all of Plinius libro. 6. & 7. and also of solinus.

*Additiõ. (*Fauni were named of the Poets, Rusticall Gods, and monstrous beasts, lyke vnto men, and Fanesij, people in the North part of the world, whose eares be so great, that with them they couer all theyr bodies.)

## Of Femina. cap. 49.

The female is called Femina, and hath that same name of Femur, that is to vnderstand, the thighs. For in these parts betweene the thighes is distinction and great diuersitie betweene the male and also the female. And also this name commeth of Fos, that is firie, for the female hath firye vertue, whereby she is vehemently moued to loue: In all kinde of beasts, the female is more feruently desirous of loue then the male, as Isidore sayth, libro. 6. And Aristotle telleth generall properties of the same female, libro. 8. and saith, that the females be more feble then the males, except the Beare & the Leoparde, for their females be more hardy & strong then the males, & females be more light to learne, and to be taught then ỳ males be, & more busie about their brod & young, and more mild. Loke before more hereof libr. 6. cap. 1. de puella, for there thou shalt finde much of this matter. And generally the female is more wrathfull then the male, and fighteth therfore some against the male. And li. 8. Aristotle setteth an ensample of Foca, for that beast dwelleth and bideth alway in one place, and the male striueth with the female, vntill the one of them slayeth that other, & the female is lesse steadfast and lesse true to her owne male, then otherwise. And Aristotle setteth ensample of Sepia, for when the female is smitten, the male helpeth and succoureth her. But when the male is smitten, the female chaseth him. Also libro. 5. Aristotle sayeth, that in gendering of brode the female is as it were matter, and the male is forme & shape, and of both commeth semen, and of medling thereof commeth the creature: & therefore I say, that male and female bee as it were principall of generation. And the male is a forme and a shape, and the female is matter. Therfore it is giuen and graunted to ỳ male to get and gender another, & the female gendereth and conceiueth of another then her selfe. Also generally ỳ female is more vnstedfast in kinde, and more changeable then the male, and that commeth of feble heat and of strong cold humour that is more plenty in the female then in the male, & therefore in women, and also in some foure foted beasts is menstrual superfluity, as hee saith, but in one kinde of beasts the female hath that euill, so much and so oft as the woman. Of these conditions and other of females good & euil, loke before li. 6.

(*Women be weak, yet iracundeus: cold, yet more lecherous: men are more strõg,

no lesse vicious, more hot, nere to phrensie, betwixt both, no greater amitye, and in both wanteth not superfluitie. Vesper in the defence of nature & generatiõ.)

## Of Fetante. cap. 50.

IN all kinde of beasts those that gender or go with brod, is called Fetans or Parentes, & so Fetans, fetantis, & pecus, dis, haue one manner meaning, & so it is sayd in holy writ, De post fetantes accipit eum. And so this Fetans hath a proper member, in the which he conceiueth & nourisheth, & beareth the brod ỳ is called Fetus, and bringeth it forth into this worlde: and to dispose & bring forth ỳ brod, reuolutions & going about of ỳ ouer circles of heauen, influence of stars worketh & helpeth, as Arist. sayth, lib. 18. in fine. Kindly, he sayth, the tearme and time of generation compleat shal be by reuolutions & passing about of stars. Of this proces & matter, loke before libro. 6. cap. de Muliere parente, &c.

## Of Fetu. cap. 51.

FRuit, brod, and birth of the wombe of the woman, and of each other female beast is called Fetus, and declined Fetus, tus, tui, and is properlye called Fetus while he is in the wombe, in the which it is sustained and nourished, and brought to perfect shape of lims and to lyfe. And so Isidore sayth, libro. 12. that it is called Fetus, for it is yet nourished and succoured in the wombe and in the bagge, in the which the childe is in in the mother, and commeth out with the childe, when it is borne, and contepneth him. And is called Secundina, and hath that name as it were the second mother, for that is in the mother, and the childe is therein, and followeth the child when it is borne, and the mother dyeth, if it it happen in anye wise, that this bagge Secundina abideth within, & cõmeth not out with the child. And of Fetus, females that conceiue and vse to beare children and brode, haue the name, and be called Fetose, as it were oft ful of Fetus, going with child, or with brode, as Isid. sayth. Of the same wombe Fetus be diuerse, and namelye in Sexus, that is by diuersitie of male & female, but in those in the which kind goeth out of kinde, as in Hermophroditus, for in such a one is found both Sexus, male and female, but allwaye vnperfect, as Isidore saith, li. 12. Of Fetus and brode, loke before, lib. 16. There is treated de hominibus generatione.

Both kindes in one male & female of anye sexe.

## Of Ficario. cap. 52.

IN one signification Ficarius is he that gathereth & selleth figges, and in another signification, Ficarius is taken for a wild man ỳ tineth by figges. And so it is taken in Ier. where it is said in this maner, Dragons shal dwell with nice Ficarijs. There the Glose saith, ỳ it is to be vnderstood with mad men. And yet in another signification Fatui ficarij be called Fauni & Satiri, that dwell betweene wilde figge trées and other trées, and be hairy men, & such be called Onocentauri, and other beasts wonderfully shapen, of whom Isaac speaketh, li. 14. And Isidore speaketh of them, li. 9 cap. de Protentis. loke before in the same booke de faunis. And they be called so nice figge gatherers and beastly made men, for though they be wonderfully shapen, yet they accord in some things in shape with mankind, & in other things with other beasts, & passe out of the shape of mankind. Such beasts be called Fatui Ficarij, as it fareth in Apis, Lamijs, & Sirenis, & Peremaidens, & other such be Ficarij, for they haue liuing by fruit, as the wild men hath, & neuertheles they be fooles, for they lack vse of reson, & therefore the letter of the old booke is allowed, ỳ sayth in this manner, Cum fatuis ficarijs, for Sicarij be certain guilfull thæues, that slew men vnware with short Swords, as Aioth that slew Eglon the king, which that was most fatte, with a short Swerde that hung in the right side, and such a Swerde is called Sica, as it is sayde Iudicum. 3. Such thæues be not now in Babylon that is destroyed, and is no place for men to dwel in, but for beasts wonderfully shapen, as Hierome sayth super Esay. But it might be said, that Ficarij be si-

carij, for a figge is called Sica in Greeke, and Ficus in Latine, and hereby the first exposition should abide: but by the meaning and understanding of Latines such men wonderfully shapen be more verely called Ficarij, then Sicarij, as it is said before, where it is spoken and shewed de Faunis & Satiris.

*Additiõ. (*A Chapter of small substance.)

## De Formica. cap. 53.

THE Ant is called Formica, and hath that name, as it were bearing crums and graines of corne. Heere Ouid speaketh and sayth.

Grande opus exiguo formicas ore gerentes.

It is a great worke to see the Antes beare great graines in little mouths. Or else it hath ỳ name Formica, as it were bearing crums or graines of corne that they gather, and biteth of the ends of the graines for they should not grow, sleight and busines of them is much, for they make prouision and gather store against time that commeth: for in Summer they gather store, by the which they may live in Winter, as Isidore saith, libro. 12. and they gather wheat, & way not of Barly, and when the Wheate is wet, that they gather to a heape: then the Ants doe all the wheat out into the Sun, that it may be dried againe. And it is sayde, that in Aethiopia be Ants of the greatnesse of a bigge Dog, but not in shape as dogges: and diggeth vp golden graunell with their feete, & kepe it that it be not taken away. And pursueth anone to the death them that take it away, as Isidor. sayth, li. 12. cap. 1. de Minimis animalibus. Also Solinus speaketh of Ants and sayth: that Antes be full lyttle, and be neuertheles more slie & busie then many great beasts: For they make purueyaunce wisely for themselues, whereby they maye lyue in time to come afterward. And they lyue in company, and make heapes and hills, in whom they inhabit themselues in: and gather graines busily and properly, & put them in their inner closets full warilye, that they be not taken away with foules, nor spilt and shed with winde nor with weather, and maketh them priuy wayes euen & straight to the houses that they dwell in, and the more wiser Ants stand in those wates, for the vnwiser should not goe out of the waye, and when they be ouerset in their houses to be taken, then shed they venimous water vppon men: And therefore it is commonly sayd, ỳ he pisseth. And that water burneth his hand that it toucheth, and breedeth therin itching and smarting: For they haue that water in stead of weapon and armour. Huc vsque Solinus, libr. 11. capitulo. 31. Plinius sayeth, that Antes communeth their trauaile each to other, and seeke and gather their owne meate: But Bees be better then Antes, for Bees make good meate and profitable, and gather and doe it together. The Ants gather great burthens, which be more greater then their owne bodyes. And so they recouer reward of littlenesse of bodye, in the greatnesse of vertue, and beare their charge & burthen with biting. And if it be so great, that he may not beare it in his mouth, then he tourneth him and bustieth him to drawe it forth with his hinder feete: They take greate charge of their common profite, and haue therefore season and winde. And they shale the graines, that they do togethers, because they shuld not growe againe & ware greene corne: And gather busily graines that be shed, that they be not lost: and in entering they breake the greater grains, that they maye the more easilye bring them into their place of purueyaunce. And they worke by night in the full of the Mone, and cease of worke in the chaunge of the Mone. And because they bring and fetch their meate out of diuerse places, they haue certaine time giuen to the to knowledge each to other, and then is most gathering of them and meeting. And among them when they meete, is as it were a manner treating and talking and busie asking and spyeng. And they come againe by wayes that they treade, and those such wayes ỳ be among stones. And Antes be small and straight about the wombe, as though they were girde in the middle: and growe and haue Winges at last as it were Flyes, and

they haue stings as ỳ Bee, but very smal wherewith they sting.

thaunge so and tourne into small Volatiles, flyeng wormes. Also capitulo. 32. it is sayde, that in Indie bee right great Antes with hornes, that keepe golde and precious stones with wonderfull couetousnesse and desire, but the Indians stele them in Summer time, when the Antes bee hidde in hilles for stronge burning heate, but the Antes flye after them busilye, which take awaye the golde: and wounde them after, though they flye the Antes riding on swift Camells, in them is so wicked fiercenesse for loue in gold. Aristotle libro. 8. speaketh of Antes, and sayth, That in Antes is wit of smelling right as in Bees. And the Ant hateth all stinking things. And so if a man besmoketh the house of the Ant with brimstone, or with wilde Origanum, or with an Hartes horne burnt, the Antes will forsake & leaue their houses: and though the Antes liue in companye, and bee attenaunt each to other, yet haue they no king, as Aristotle sayth, libro. 1. and Salomon sayth the same, Prouerb. 6. The Ant hath no Duke nor commaunder. There the Glose sayeth, of such a lyttle beast without Prince, and by reasonable leading of kinde, maketh purueyaunce for time that is comming: much more thou that art made to the Image of God, and called for to se his blisse, and art holpen with so great mystery, and hast our Lorde Duke and leader. Therefore thou shouldest here gather fruit, by the which thou mightest liue afterwarde in blisse. Loke the Glose of the wit and busines of Antes. That Authours praise here before, Aristotle alloweth it, libro. 8. where he sayth, that the working of Antes is knowen to them that take hede: For Antes goe alway by one waye, and laye downe theyr meate, and trauayle also by night in the full of the Mone: But Ants haue some properties ỳ be not full good, for they hurt and grieue rootes of trees, by whom they make their neastes: and defile theyr handes that touch them, and flye vp to the toppes of trees, and gnawe and defile burgenings, flowres, twigges, and braunches thereof. And bite and eate the fruit, and make hoales therein. And noy and grieue men, but they helpe Beares. For Plinius sayth, libro. 8. That when Beares be sicke, they take Antes and deuour them, and heale themselues in that wise. But in some cause Ants egges bee medicinable. Loke in the last booke de Ouis.

(*Formica, an Emmet, Ampt, & Pismere, whereof some be red, & other black, and also in some soiles are bigger found, then in low places.) *Additiõ.

## De Formicaleone, cap. 54.

FOrmicaleon, that beast hath ỳ name of Formica, and of Leo, for as Isidore sayth, libro. 12. It is a beast with the lykenesse of an Ant, and of a Lyon, and is a little beast, and enimy to Ants: for he cõmeth thauisibly into their place of purueiance, and eateth their corne, and so by wasting of theyr meate he is cause why the simple Antes dye nãdes at last: and this Formicaleon is eaten of other beasts, as Antes bee, and may not defend himselfe by his owne strength, & is a maner kinde of Spider. Loke before de Aranea in littera A.

## De Fuco. cap. 55.

FVcus, ci, is the name of a Drane, that is more then a common Bee, and lesse then an Hornet, and hath that name Fucus, for he eateth the trauaile of other, as it were Fagus that commeth of Fagio, that is, eate, for bee eateth that ỳ bee trauaileth not for, for he maketh no honny, but he eateth the honnie of other Bees. Hereof speaketh Virgil and saith. A Drane or Dore.

Ignauum fucus pecus a presepibus arcet.

That is, the Drane driueth towarde beasts, & chaseth them from cribs. So saieth Isi. li. 12. ca. 12. Of these dranes or bees Plinius speaketh li. 11. ca. 12. & saith, that in Bee hiues is the more plenty of hony because of company of such Dranes: and such Dranes be without sting, as it were vnperfect Bees, and be seruauntes to the very Bees: and very Bees commaundeth them to worke, and stingeth, & punisheth without pity the Dranes that be slow in working, and also in breding.

For

For it is certaine ꝑ the more multitude is of such Drones, the more swarmes be bred, and when honnie beginneth to be ripe, they drive thē away from the honie, and punisheth them and chaseth: and be not seene but in springing time. And such Drones make roial habitations & large, & dilligered to the masters and commanders of Bees, and helpeth them, & maketh them seemely passing other, & such dwelling places and cells be all fire cornered. And though the Drones sustaine so many trauailes, yet vnneth they be suffered to eate of the hony, but as much as they eate, they eat it by stelth, vt dicit Plin.

## De Grife. cap. 56.

GRifes the Gripe, is a beast with wings, & is foure foted, and breedeth in the mountaines Yperboreis, & is lyke to the Lyon in all the parts of the body, & to the Eagle onely in the head & wings, and is strong enimy to the horse: as Hugution saith, he taketh vp the horse and the man armed, as the Glose saith super Deut. 14. And Gripes kepe the mountaines, in the which be Gemmis & precions stones, as Smaragdus and Iaspis, and suffer them not to be taken from thence, as Io. saith, li. 14. ca. 3. And in some countries in Scithia is plenty of gold and of precious stones: but for great gripes men dare not come thether openly, but seld for fiercenesse of Gripes: There is best Smaragdus & Christall: & the Gripe hath so great rinwes & so large, that of them be made cups that be set vppon bordes of kings.

(*There are common Gripers in England, that deuoure more men by vsury, then al the Gripes in India, the fetchers of golde.)

*Additiō.

## De Glire. cap. 57.

GLires be lyttle beastes, as it were great Mice and haue that name Glires, for kepe make them fat. And Glis is for to ware, as Isidore saieth, and he sleepeth all the Winter vnmoueable, and resteth as though he were dead, and quickneth again in Summer time, as he saith, libro. 8. cap. 57. Plinius speaketh of these Glires, and saith, that they dwell gladly in woods, and loue their fellowes that they know, and striue & fight against other, & they loue their sires with great mildnesse & pitie, and feed and serue them in their age.

(*It is reported by Andrew Theued, that in the Indies are Battes verye great: and by L. Vertomannus, that he saw Bats bigger then Eagles, fierce and venimous.)

*Additiō.

## De Grillo. cap. 58.

GRillus is a little beast, as Cirogrillus is, feble and mightlesse and theuish, and venimous with pickes and pikes, and is lesser then an Irchin, as the Glose saieth, super Leuiticum. 40. And hath that name of the sound of his voyce, as Isidore saieth, libro. 12. This beast goeth backewarde, and saweth and diggeth the Earth, and worketh by night, and is hunted with an Ampt tyed with an haire, and throwen into his den: and the pouder is first blowen awaye, least the Ampt hide her selfe therein, and so he is drawne to loue of the Ampt, as Isidore saith.

## De Hinnulo. ca. 59.

THe Hart Calfe is called Hinnulus, and hath name Hinnulus, of Innuendo, becking, and nodding, for he is hid by beckes and signes of the Hinde, as Isidore saith, libro. 12. and is a feble beast and loth to fight, as Damula is, and he is most sharpe of sight, and swifte of course and of running, and the Hinde hideth him in caues and dens, and in places that be shadowye, and teacheth him to start and to leape ouer briers, thorns, and bushes, as Plinius saieth, libro. 8. cap. de Ceruis. Lake before in littera C. His flesh is tender and good to dresse, for he is oft mouing and stirring aboute, as Constantine saith, & Isaac in Dietis. And if he be gelded ere his hornes growe, his flesh is the better and the more temperate in drynesse and in heat, as he saith, And if he be gelded while he hath hornes,

then he chaungeth neuer his Hornes, as Aristotle sayth libro.8. and Plinius. Also the Hart Calfe is contrary to the serpents in a wonderfull wise, for he ỳ is anointed with his sewet or w̄ his bloud, shall not be touched of any Serpent that day, as Plinius sayth, lib.38. And his rowening is chiefe medicine in venims, as he sayth.

## De Hirco.cap.60.

THE Goat bucke is called Hircus, & is a lecherous beast, alwaye feruent to the dede of lechery, as Isid. saith libr. 12. And his eyen loke thwart ouer to lechery ward, & hath that name therefore: for Hirci be the corners of the eien, as he sayeth: his kinde is most hot, insomuch that his hot bloud softeneth and carueth the harde Adamant stone, that neyther fire nor yron may ouercome, as it is said there. This Goate bucke is called also Caper, and hath that name of Capio, to take, for he laboureth to take croppes of trees: And the Goate bucke beginneth to be mowed to gender after one yeare, as Aristotle sayth, li.6. and the male that is first gendered, is more great and more fat then those that be gendered afterward. Also libro.7. he sayth, that some Goate Bucks haue notable hugenesse in eares, as some Rammes haue in theyr tailes. For some haue in bredth more the the breadth of the hound. And the Goate bucke hath a long beard & a small taile, & long downe to the earth, & many & strong and great hornes, and rough Wooll and hard, with stinking smell, and hath much fatnesse, and namelye within about the reines, and then he dyeth lightly, except the fatnesse be with - drawen. And the more fat he is, the lesse Semen he hath, and gendereth the lesse, as he sayth, lib. 8. And then he doeth the dede of generation but seldome. And therefore wise heardes slayeth them; ere they doe the dede of generation, or else suffer them to be leane, and maketh them be leane, and though he seme leane without, yet sometime he is full fat within, and it oft happeneth that the Goat bucke is wonderfullye shapen, as Aristotle sayeth, libro.8. for sometime it happened that a Goate Bucke was seene with hornes in the legges, and that was wonderfull to see. And among all flesh of beasts, flesh of Goate Buckes is worst, hardest, and worst to defie, as Isaac sayeth in Dietis, and namely when the Goat buck is right olde. The flesh of the olde Goat bucke is better and more stronger then the young: but the odour and the smell is more, and the flesh is worst, and if he be gelded, his flesh is the more moyst and tender, and lesse harde to defie, and lesse euill to be eaten. Also libro.28. Plinius sayth, that Democritus sayeth, that the Goate Bucke is neuer without the Feauers. And the blood of a Goat buck, that is fedde with Iuie, breaketh wonderfully the stone both in the bleader and in the reines, as he saith: and his horne burnt, feareth & chaseth away Serpents, & braseth feauers & cankers, & fretteth awaye & cleanseth Polipus, superfluitye of flesh in the nose. The liuer of the Goat bucke helpeth agaynst biting of the madde hounde. His gall cleareth the sight, and fretteth awaye the webbes of the eyen: his vrine meddled with his gal helpeth leprous men, and doth awaye scales and scabs.

(*Diuerse authors affirme, that the hot bloud of a Goat bucke, dissolueth a flint stone into softnesse.) *Additiõ.

## De Hiena, cap.61.

HIena is a cruell beast lyke to the Woulfe in deuouring and gluttony, and raiseth on dead men, and taketh their carcasse out of the earth and deuoureth the. And therfore hath ỳ name Hiena, of nisodo, for desire he raiseth in his praye with open mouth and voyce. It is his kinde to chaunge Sexus, for he is nowe found male and nowe female, and is therfore an vncleane beast, as Isidore sayth, and commeth to houses by night, and feigneth mannes voyce as he maye, for men should thinke that it is a man. Libro.8. cap.30. Plinius speaketh of this Beast, and sayth, that in Hiena is eyther kinde, for it is sayd, he is one yere male, & another yere female. And she bringeth forth

her

her brwde without male, as the common people suppose. And Aristotle denieth that. And hath the necke of the adder Vipers, and the ridge of an Elephaunt, and may not bend but if he beare all the body about. And heards tel that among stables he feyneth speach of mankinde, and calleth some man by his owne name, & reuleth him when he hath him without, and he feineth oft the name of some man, for to make hounds run out, that he may take & eat them: And this beast hath endelle many maners & diuerse colours in the eyen, & full moueable eyen & vnstedfast, and his shadowe maketh hounds leane barking & be still, if he come nere them: and if this beast Hiena goeth thrice about anye beast, that beast shall stint within his steps. And this beast gendereth with a Lyonesse of Aethiopia, and gendereth on her a beast that is most cruell, & followeth the voice of men & of tame beasts, & hath many rowes of teeth in euery syde of the mouth. In Affrica be many Hienas, & manye wilde Asses and Fibres, & many other beasts wonderfully shapen. As Plinius sayth, this beast Hiena breedeth a stone that is called Hiena: and what man that beareth it vnder his tongue, he shal by vertue of that stone deuine and tell what shall befall, as Solynus sayth. Also libr. 28. Plinius sayth, that Hiena hateth the Pantera. And it is sayd, that if both theyr skinnes be hanged togethers, the haire of the Panthers skinne shall fall awaye. This beast Hyena spyeth the hunter, and drawe th towarde the right syde, to occupy the trace of the man that goeth before: and if he commeth not after, he telleth that he goeth out of his wit, or els the man falleth down of his horse: and if he turne against the Hiena, y beast is sone taken, as Magitians tell. Also as he sayth, this beasts gall is full medicinall, and helpeth most against dimnesse of eien: and also witches vse the heart of this beast and the licour in many witchcrafts, as it is sayd there. And Arist. li. 7. sayth, that the quantity of Hiena is as the quantity of a Wolfe, & in his neck is haire, as in the necke of an horse, & hath haire vpon all the length of the ridge, and beguileth and deceiueth men, & rauisheth and stealeth them, and taketh houndes and deuoureth them, as gladly as men, and diggeth burials and graues, & eateth the flesh of dead bodyes that be in them.

When he can get y stone.

(Of this Hyena Plinie maketh mention in his 8. boke. chap. 30. A beast lyke a Woulfe, with a mane like an Horse, which comming in the night vnto shepheards houses, will counterfeit mannes voyce, & by harkning learne ones name, and call him forth to the end to deuoure him. Gesner is doubtfull whether there be any such beast, yet hath he set downe, from other Authors.)

*Additiõ.

## Of Hiricio, cap. 62.

Echino. Hedghog

The Irchin is called Hiricus, and is a beast couered with pricks, hard and sharpe, and his skinne is cloased about with pikes and prickes, and he cloaseth himselfe therwith, and defendeth himselfe therewith all about, for anone as he knoweth and feleth that anye thing commeth after him, he areareth vp the pricks and wrappeth him therein as a clew, as it were within his armour: and is a beast of purueyannce: For he climbeth vpon a vine or on an apple tree, & shaketh downe grapes and Apples. And when they be feld, he wallo weth on them, & sticketh his pricks in the, and so beareth meat to his young in that manner wise, as Isi. sayth, li. 12. And for roughnesse & sharpnesse of the pricks & pikes, he is called Hirenacius or Hiricius, and hath as Aristotle saith, li. 1. pikes in stad of haire: and pike beleth him as the haire of other beasts, and be his weapon and armour: for with them he stingeth & pricketh and hurteth him that taketh or toucheth him. Also li. 3. Aristotle saith, y some Irchins dwell in woods, & some in other places in land, & some in water, & lay many egs that be not eaten. And Irchins haue but lyttle flesh, and this is the propertye of him, he hath beneath head and mouth, and outpassing of superfluitye aboue, for he taketh his meate beaneth, and hath therefore an hoale in the other syde, and the superfluitye is in the ridge aboue, and the Irchin hath fiue teeth within

the mouth, and hath amonge the teth fleshy parts in stead of the tongue: & his wombe is departed in fiue parts, & therin is much superfluitie. And there is a manner kind of Irchins with a white shell & white pikes, and layeth many egges. Also the Irchin hath feble hearing, more feble then other beasts with hard shells, and that goe on foure fete. Also libro. 5. wilde Irchins gender standing, with back turned to backe: For in that part, in þ which superfluitie passeth out, there they touch themselues in generation. Also there li. 8. it is said, þ often it seemeth, that in Irchins is wit and knowing of cõming of winds, North or South: for he maketh a den in the ground, when he is ware that such windes come. And so sometime was one in Constantinople, þ had an Irchin, and knew & warned therby, that windes shoulde come, & of what syde, and none of his neighbours wist whereby he had such knowledge & warning. Also li. 12. he sayth, that the Irchin hath also as many wombes as teth, and in these wombes bredeth fiue egges better then other, and the egges of some be much and greate, and some be lesse: for some ber better to sething and defieng then other. Also li. 19. Irchins haue a little body and many pikes, that occupye more place then the bodye, and the cause of many great prickes, & the littlenesse of the body is, for feding of the bodye passeth into nourishing and growing of pikes, because of scarcity of heat, & for the meat is not well defied, & therfore in his bodye bredeth much superfluity, & that superfluity passeth into nourishing & feding of prickes. Huc vsque Arist.

*Additiõ. (Histrix, is the Porcapine, like vnto the Hedgbog, but more stronger armed with prickes, and bigger bodyed.)

## Of Herinacio. cap. 63.

The common Hedgbog

HErinacius is that same Cirogrillus, & is a little beast with prickes, and dwelleth in dens, and is lyke to the Irchin, but he is accounted more then he. Lib. 8. cap. 38. Plinius speaketh of him and sayth, that he wallowteth vppon apples, as the Irchin doeth, which sticke thereon his prickes, and he beareth them into hollow tres of trees. And besides the Apples that he beareth on his backe, alway he beareth one in his mouth: & when he is hunted, he cloaseth him rounde as a ball, for nothing should him touch for his pikes and prickes, and when he trusteth not to scape, then he casteth from him pissing most venimous, & that pisse grieueth himselfe first, if it cõmeth in any wise on his back, or on his prickes, for by such moisture of that pisse, his back smarteth and grieueth, & also the prickes of his backe fall away. Therfore he knoweth not, þ he is thereby the sonner taken, by the which he casteth for to grieue other: Therefore there is a craft to hunt such a little beast, when his wine is all spent and wasted, for then his backe is hurt or broken, and his prickes and pikes be lose and fall, and he may not flie, for he knoweth by the smell kindlye, in his wine is strength of venim him, & spareth therfore his wine. For he doth not alway nor shedeth his venim, ere the last nede of taking cõpell him therto. And though this beast be little, yet when he dreadeth he constraineth himselfe so fast, that vneth he may be opened and streighted, saue the skinne. Therefore he is put in hot water, and so he openeth himselfe, as it were sodeinly, when he feleth the heate: And he is bounde and hanged vp by the hinder fete, and is so hanged and slayne with hunger, otherwise he maye not be slaine in good manner, to haue good and profite of his feble skinne, & though the little body of the beast be not full necessary to vse of mankinde, yet his skin þ is so picked is nedfull to men, that if there were no pikes and prickes, softnesse of flesh in beasts were idle to mankinde. For with such a beasts skinnes, clothes be cleansed & picked. And it is said, that this beast Herinacius hath this property, that after þ he is charged with Grapes or with apples, if any apple or grape fall out of his pikes in any maner wise, then for indignation he throweth away of his backe all the other deale, and oft turneth agayne to the tre to charge him agayne with new charge.

¶Of Iuuenca. cap. 64.

IVuenca or Iuuencus, is a young Stére or Bullocke that is able to be yoaked to draw at plough, as Isido. saith: or els it hath that name Iuuencus, for in old time such a young Stére was offered to Iupiter, and not a Bull, as he sayth: and is a lecherous Beast, because of youth, & is therefore overset with a strong yoke to make him easie & tame, and is pricked with a pricke, and compelled to follow euen and forright, the steps and fores of Oxen. Iuuenca, such a young Stére, is ofte able to the coupling and ioyning of Bulles, for in that age such a Stére is ioyned to the Bull to drawe. The young Cowe is made fat in léese and in pasture, to be slayne of a Watcher, for diuers vse of mankinde. Hir flesh is more drye and more sad, than ỳ flesh of sucking calues, for she is vnger without seruing of milk, and is more tender, and more hot and moyst than the flesh of an olde Oxe, or of an olde Cowe: for yet she is nerer the age of sucking, than those that are of more age, as it is sayd in Dietis.

¶Of Leone. cap. 65.

LEon in Greke, is called Leo in Latine, a king in English, and is called Leo, king, for he is king & Prince of all beasts, as Isid. sayth li. 12. And some Lions are short with crispe haire and maane, and these Lions fight not: and some Lions haue simple haire of mane, & those Lions haue sharp & fierce parts, & by their forheads and tailes their vertue is known in the best, and their sledfastnes in ỳ head. And when they be beset with hunters, then they beholde the earth, for to dread the lesse the hunters, and their gins, that do beset them about, & he dredeth noyse & rushing of wheles, but he dreadeth fire much more: & when they sleepe, their eyen be open, and when they go forth or about, they beate & hide their fores and steps, for hunters should not finde them. And it is supposed, that the Lions whelpe, when he is whelped, sleepeth three dayes and three nights: & it is sayd that the place of ỳ couch trembleth and shaketh by roring of the Father, that waketh the whelpe that sleepeth. It is the kinde of Lions, not to be wroth with man, but if they be grieued or hurt. Also their mercie is known by many and ofte ensamples: for they spare them that lye on the ground, and suffer them to passe homeward that be prisoners, and come out of thraldome, and eate not a man, nor slaye him, but in great hunger. Huc vsq; Isid. li. 12. Li. 8. ca. 17. Plin. speaketh of the Lion & saith, that the Lion is in most gentlenesse and nobilite, when his necke and shoulders be heated with haire and maane, and he that is gendered of the Parde, lacketh that nobilitie. The Lion knoweth by smell, if the Parde gendreth with the Lionnesse, and reseth against the Lionnesse that dreadeth spousehad, & punisheth hir full sore, except the waly pit in a riuer, and then it is not knowen to the Lion. And when the Lionnesse whelpeth, hir wombe is rent with the clawes of hir whelpes, & whelpeth therfore not oft. And Arist. saith as Plin. saith, that the Lionesse whelpeth first fiue whelps, and afterward foure, and so euer yeare lesse by one, & wereth barren when she whelpeth one at last: and she whelpeth whelpes euill shapen & small, in quantitie of a wesell in ỳ beginning. And he saith also, ỳ whelps of vi. monthes maye vneth be whelped, & whelps of .ix. mōths, may vneth moue: the Lion beneth vp his leg when he pisseth, as an hēd doth, & the vrine that he pisseth, stinketh right foule, and when he eateth once inough, afterward he is meatlesse .x. dayes or .xx. And if he needeth to lye when he is ful, he calleth vp his meate into his mouth, and drawe it out with his clawes, to be in that wise the more light to runne and to flye. The Lion liueth most long, and that is knowen by working or wasting of his teeth: and then in age he forsaketh on a man, for his vertue and might faileth to pursue great beasts & wilde: and then he besegeth Cities, to ranſack and to take men: but when the Lyons be taken, then they be hanged, for other Lyons should dread such manor paine. The olde Lyon ruleth vnduly on men,

and onely grunteth on women, and rarely seeth seldome an children but in great hunger. By the tayle the boldnesse & heart of the Lyon is knowen, as the Horse is knowen by the eares: for when the Lion is wroth, first he beateth the Earthe with his tayle, and afterwarde, as the wrath increaseth, he smiteth and beateth his owne backe: and out of eache wounde, that the Lyon maketh, with clawe or with teeth, runneth sharp and sower bloud, as Isido. saith. Also in perill the Lyon is most gentle and noble, for when he is pursued with houndes and with hunters, the Lyon lurketh not nor hideth himselfe, but sitteth in fieldes where he may be seene, and arayeth himselfe to defence, and runneth out of wood & covert, with swifte running & course, as though he would account vile shame to lurke and to hide himselfe. And he hideth himselfe not for dread that he hath, but he dreadeth himselfe somtime, onely for he would not be dread: and when he pursueth man or beast in lands, then he leapeth when he reseth on him: and so when he pursueth man or beast, he useth to leape, and so doeth he not when he voydeth & flyeth. When he is wounded, he taketh wonderfull heed, & knoweth them that smiteth him first, & reseth on the smiter, though he be in never so great a multitude: and if a man shote at him, the Lyon chaseth him, and throweth him downe, and woundeth him not, nor harmeth him. When the Lyon dyeth, he biteth the earth, and teares fall out of his eyen: and when he is sicke, he is healed and holpe with the bloude of an Ape, and he dreadeth greatly the crowing and the combe of a Cocke: and he is a right kinde beast, and knoweth, and loueth him that doth him good, as it sayde in ensamples, that Plinius setteth there, Hoc vsque Plin. lr. 8. ca. 12. And li. 2. Arist. speaketh of the Lyon and saith, and Auicen saith also, that ỳ Lion hath a neche as it were vnmoueable, and is full grimme, and hath entrailes & bowells as an hound, and moueth alway first with the right fote, and afterward with the lefte fote, as the Camell doth: and hath lyttle marrow in his bones, & his bones be so hard, that by smiting of them togethers, fire springeth out thereof. Also li. 16. the Lyon hath many clefte in his fete, and gendereth therefore blinde whelpes, as the Hound doth, & the wolfe also: for he hath sawie teeth, and gendereth therefore vnperfect whelpes, as he sayth, and Solinus also, that saith. That the Lyon dredeth, when he seth or heareth a whelpe beaten. His whelpes are borne blinde, as ỳ whelpes of all beasts, that haue the fete departed, be whelped vnperfect because of gluttonie. He hideth himselfe in high mountaines, and espieth from thence his pray, and when he seth his pray, he roareth full lowde, & at the voyce of him other beasts dred & stint sodainly, and taketh a circle all about them with his taile, and all the beasts dread to passe out ouer the line of the Circle, and the beasts stand astonyed and afeard, as it were abiding ỳ best and commaundement of they' King. When the Lyon passeth rough places & hard, he clyncheth in his clawes, and draweth them toward the fote, for them he vseth in stede of a sword, and hideth them therefore within softe places and fleshie, that they be not hurte, nor made blunt: and he is ashamed to eate alone the pray that he taketh: therefore of his grace of free hart, he leaueth some of his pray, to other beastes that follow him a farre, as he saith: and is so hot of his complection, that he hath alway the feauer quartane, and hath kindly this euill to abate his fierceneesse: and his flesh passeth in heate, and is therefore grieuous to eating, as he saieth, and Plin. libro. 28. And his flesh is good in medicines, in many manner wise, and his greace is contrarie to venimme, so that who so be anoynted therewith, shall not dread that time biting of Serpents, nor craping wormes. Also his greace medled with Oleo rosaceo, keepeth and saueth ỳ skin of the face from wennes and vices, and keepeth whitenes, and healeth burnings, and swageth swellyng of eyen. His gall medled with water, sharpeneth and cleareth the sight, and helpeth against infecting euills, and against falling euills: his heart taken in meate, destroyeth the

ſteaner quartane. Huc vſq; Plin. li.28. cap.8. And the Lion is hunted in this wiſe: one double caue is made one faſt by that other, and in the ſeconde caue is ſet a Whitche, that cloaſeth full ſone, when it is touched: and in the firſt den and caue is a Lambe ſet, and the Lyon leapeth therein when he is an hungred, for to take the Lambe. And when he ſeeth, that he may not breake out of ẏ den, he is aſhamed, that he is beguiled, and wonld enter into the ſecond den to lurk there, and falleth into it, and it cloaſeth anone, as he is in, and letteth him not paſſe out thereof, but keepeth him faſt therin vntill he be taken out and bound with chaines till he be tame. This toucheth Ier. ſuper Ezech. cap. 19. ſuper illum locum, Miſerunt eum in Caueam, &c.

*Additiõ. (*The Lion among the Hebrewes, as ſayeth Dauid Kimhi, hath diuers names, according to the degrées of his age. The firſt name is Gur, the ſecond Kephir, the thirde Arieth, in the fourth Labi, in the laſt Laiſch. Gur, ſignifieth the whelp of euery beaſt, yet moſt commonly for excellencies ſake, he is put for the Lions whelpe, as Stymnos is amõg ẏ Græks. Kephir, a little elder. Arieth, in the ſecond chapter of Naum the Prophet a Lyon. Labi a Lioneſſe, Cepharim young Lyons, and Gur a Lyons whelpe, are all contained in one Period. The Lion drinketh ſeldome and lyttle: the Lyon is ſayd of ſome in watching to ſhut his eyes, which ſleeping he openeth: hereupon the Auncients did paint vpon their Temple gates a Lion, for a badge or ſigne. If one ſit vpon a Lions ſkinne, the Emeroydes will goe from him.)

¶De Leena. cap. 66.

THe Lioneſſe is called Leena, and is a right lecherous beaſt, and loueth alwaye the deede of lecherie, and is therefore more cruell than the Lyon, eſpecially when ſhe hath whelpes: for ſhe putteth hir ſelfe in perill of death for hir whelpes, and for defence of them, ſhe dreadeth not nor ſpareth the ſhot of hunters. And ſhe whelpeth moe whelps in the firſt whelping, then ſhe doeth afterward, for by ſharpneſſe of the clawes of hir whelpes, hir mother is grieued, & hurt, and ſo from yeare to yeare, ſhe wexeth barren, as Ariſtotle ſaith. And Plinius ſayeth in this wiſe, as Iſidore ſaith lib. 12. Beaſts with ſharp clawes, may not ofte whelpe, for in them ẏ mother is grieued and hurt within by moning of the whelpes, and therefore the Lioneſſe may not abide whelping, vntill the perfect compliſhment of hir young, but ſhe delyuereth hir of hir whelpes, & whelpeth ere hir young be perfect and complete, and is compelled thereto by great ache and ſorenеſſe, and feruent lecherie. The Lyoneſſe medleth in lecherie with the Parde, but after the deed of lechery with ẏ Parde, ſhe dreadeth the Lion, for ẏ Lyon knoweth ſuch a fowle medlyng by odor & ſmell, but if the Lyoneſſe be waſhed of the ſpouſe breaking in a riuer ere ſhe come to the Lyon, as Plinius ſaith. When he knoweth that ſhe is guiltie, he puniſheth hir anone, & therefore ſhe flyeth anone, and commeth not to hir make, but if ſhe be firſt waſhed. There is a lyttle beaſt that the Lion and the Lioneſſe dreadeth wonderfully, and that beaſt is called Leonzeuſones, for that beaſt beareth a certain venime which ſlaieth the Lion and the Lioneſſe. Therefore this ſayd beaſt is taken, and afterward burnt, and the fleſh is ſprong with the aſhes, and layd and ſet in meting of wayes, ſhall ſlay and deſtroy the Lions which eate thereof, as Iſid. ſayth lib. 12. cap. 1. Auicen ſaith, that the Lyon is a beaſt of great gluttonie, and coueteth and deſireth much meate, and is a deuourer of meate therefore without chewing, and caſteth by therefore the meate that he eateth, and eateth it afterwarde, and he eateth right much, ſo that he is heauie by meate, and ſlaketh afterward by the ſpace of two daies and two nightes, and voydeth not his dirte but once in two daies or in three, and his dirte is drye without moyſture, and ſtinketh right fowle, and ſo doeth his wine.

And alſo out of his wombe iſſueth &

commeth

commeth an euill smell, when it is cut and opened: and his breath stinketh, & is right infectious and contagious, & infecteth other things, and his biting is deadly and venemous, and namely when he is wode: for the Lyon weeteth wod as the Hound doth, as Arist. sayth & Auicen also. And is cruell and wod when he is wroth, and biteth and grieueth him selfe for indignation, when he is wroth, and gnasheth with his teeth, and namely when he hungreth, and spieth and lyeth in awayte, to take beasts, which passe by the waye. He hideth himselfe in preute caues, and reseth on beasts vnware, and slayeth them with his teeth & clawes, & breaketh all their members, and eateth them peece meale: & if he se any come against him to take away his pray, then he beclippeth the pray, and grunteth and smiteth the earth with his tayle, and if he commeth nigh him, he lepeth on him, and ouercommeth him, and turneth to the pray. First he drinketh and licketh the bloud of the beast that he slaieth and reneth and haieth the other deale him meale, and deuoureth and swalowеth it.

¶De Leopardo. ca. 67.

LEopardus is a beast most cruell, and is gendered of a Perde and of a Lyonelle, as Isi. saith li. 12. For as Plin. saieth, the Lion gendreth with the Perdus, or the Perde with the Lionnelle, and of such gendering commeth vnkinde Perdes, as of an Horse and of the Asse, or of a Mare and male Asse is gendered a Mule. As Isi. saith, the Leopard is a full reesling beast and head strong, and thirsteth bloud: and the female is more cruell than the male, as Arist. saith, and hath diuers colours, as the Parde hath, and pursueth his pray startling and leaping, and not running: and if he taketh not his praye in the third leape or in the fourth, then he stinketh for indignatiō, & goeth backward, as though he wer ouercome, and is lyke to a Lyon in bodye, tayle and feete, but in shape of the head, he is lyke to the Parde. And he is lesse in body than the Lyon, and therefore he dreadeth the Lyon, and maketh a caue vnder the earth with double entering, one by which he goeth in, and another, by which he goeth out: and that caue is full wide and large in either entring, & more narrow and straight in the middle, and so when the Lyon commeth, he lyeth and falleth sodainlye into the caue, and the Lyon pursueth him with a great rese, & entereth also into the caue, and thinketh there to haue the masterie of the Leopard, but for greatnesse of his body, he may not passe freely by the middle of the den, which is full straight: and when the Leopard knoweth that ẏ Lyon is so let and holde in ẏ straight place, he goeth out of the den forward, & commeth againe into the denne in the other side behinde the Lion, and reseth on him behinde with biting and with clawes: and so the Leopard hath ofte in ẏ wise, the masterie of the Lyon by crafte, and not by strength, & so the lesse beast hath ofte the masterie of the strong beast, by deceipt and guyle in the denne, and dare not rese on him openly in the fielde, as Homer saith, in libro, De pugnis & Astutijs bestiarum, Lib. 8. Arist. speaketh of a beast that is called Ferculio, and Auicen calleth that beast Leopardus. A beast sayth Ari. that is called Ferculio, eateth somtime venemous things, and secketh then mans dirte, and eateth it: and therefore Hunters hangeth suche dirte in some vessell, on a tree, and when the Leoparde commeth to that Tree, and leapeth vp to take the dirte, then the hunters slaye him in the meane time while he is thereabout: & the Panther doth the same, & the Perdus also, as it is sayd ther. Also Plinius speaketh of the Leopard and saith, that somtime the Leopard is sicke, and drinketh wilde Goates bloud, and scapeth from the sickenesse in that wise.

¶De Lepore. ca. 68.

THe Hare is called Lepus, as it were Leuipes, light foote, for he runneth swiftly, and is called Lagos in Greeke, for swiftnesse in running. And li. 12. Isidore sayth, that euery swifte beast is fearefull and fighteth not, and hath no man-

manner kinde of armour nor of wepon, but onely lightnelle of members and of lims, & is feble of sight as other beasts be, that close not the eye lids in slaping, and is better of hearing than of sight, namely when he reareth vp the eares. His eares be full long and pliant, & that is nedefull for to defend the eyen, that be open, & not defended with couering, nor with heling to kep them frō gnats and flyes great & small, for against noyfull things, kinde giueth remedy to creatures, as Auicen saieth. And therefore kinde giueth to the Hare lightnelle and pliantnelle of limmes, and swiftnelle of course and of running, to kep him from houndes & other beasts that pursue him: and kinde giueth him long eares, against gnats and flyes, that grieue oft and busily his feble eyen, as he saith: & kinde giueth much haire vnder his fete, that the haire of the fete may defende the flesh thereof from hurting in running, & for he should by lyghtnelle thereof in no wise let the fete in running: and therfore Arist. saith li. 3. that the Hares fete be hairie beneath, & that is seldome seene in other beasts. His hinder legs be lōger than the former, and that is nedfull to reare the body when he flyeth: & when he rūneth against an hil, he is harder to take, than when he runneth downward toward the valley, & that is for shortnes of the fore legs, for because of lownelle of the fore part of the body, he falleth some when he runneth downe the hill, and may not continue euenly his course and running, & for he seth, that he shall fall when he runneth and flyeth downe a hill, he runneth therefore aside and aslont by the hill side, and reareth the former legs as he may, towarde the highnelle of the hills side, and ofte beguileth the houndes that him pursueth, and scapeth in that wise. And li. 8. ca. 55. Plini. speaketh of Hares and saith, that many kindes be of Hares, for some are more in quantitie, with more great haire and rough, and more swifte of course and of running, than those that be called Cuniculi, and so here this name Lepus, is the name of Hares and of Conies: for Conies be called Parui Lepores, small Hares & feble, & they dig the earth with their clawes, and make them bowers & dens vnder the earth, and dwell therein, and bring forth many Rabets & multiply right much. And in some Wodes of Spain, be so many Conies, that sometime they wast and destroy corne in the fielde, by the which they cause hunger in the Countrey and lande: and Rabets are so loued in the Iland Balearicis, ỳ those Rabets be taken and eaten of men of the countrie, though the guts be vnneth cleansed. And it followeth there, ỳ Archelaus the Author saith, that as many dens as be in the increasing of the Conies, so many yeres they haue of age. In the bodye are so many boales, as the Conies haue yeres. Therefore it is said that they gender without males, & haue both seres, male and female: therefore many men suppose, that the Conie gendereth and is gendered without male, as he sayth: and such Conies be so plentyous, and bring forth so much brōde, that when they bring forth one Rabet or mo, anone she hath another in hir wombe, and is a profitable beast both to meate and to clothing, and to many maner medicines, for his ruenning helpeth agaynst venime, and stancheth the fire of the wombe, his bloud abateth ache & smarting of eyen, as Plinius sayth, and Dioscorides also: and in no beast with teth in either iawe, is ruenning found, but in the Hare, as Arist. saith: and the elder the ruenning is, the better it is, as Plinius saith. Not so.

(*Hare & Conie maketh grose bloud, it bryeth and stoppeth. Conie maketh better, and more pure nourishing, and is soner digested than Hare. It is well proued, that ther is no meat more wholsome, or that more cleane, firmelye, and temperatelye nourisheth, than Rabets.) *Additiō.

## ¶De Lince. cap. 69.

Linx, lincis, is a beast, and hath that name, for he is accounted among the kinde of Wolues, that is a beast like to the wolfe, and his backe is diuerslye spekled as the Parde, & his vrine changeth and tourneth into a precious stone, that

is

is called Ligurius, & that precious stone is also called Linx, lincis. And this beast Linx hath enuie, & is sorie that it should tourne to the vse of mankinde, and hideth his vrine vnder ground when he pisseth, but there it is the sonner hard, & turneth into stone, as Plin. saith li. 8. ca. 39. and Isid. 12.

¶ De Limace, cap. 70.

LImax is a worme of slyme, and hath that name Limax, for he breedeth slime, or of slime, and is therefore alway foule and vncleane, as Isid. saith lib. 11. And it is a verye slowe worme in moving, and beareth an harde shell on his backe, and closeth him therein, and is an horned worme, & hath two small horns before the mouth, and when he feeleth any grieuous thing, he draweth the horns anone into his shell, and closeth himselfe in the shell, as it were within an house. And such wormes are gendered principally in corrupt aire and raine: and he crepeth, though it be with slow pace, & commeth vp to the tops of trees, and biteth and gnaweth the buds and fruite thereof, and where euer he crepeth or slydeth, he leueth after him a gleimy froth and strake of vncleannesse.

*Additiō. (*In Italy they vse to eate Snailes, which custome is vsed in England (because as the Phisitions haue made many beleeue) being well cleansed in salt & vineger, they be in Sallets restorative: Snakes be as good, for from whence they had the one, is the custome of the other to be eaten.)

De Lupo, cap. 71.

THe Wolfe is called Lupus, and hath that name, as Isid. sayth, as it were Leopos, for he hath vertue in the feete, as the Lyon hath, and so what he treadeth with his feete, lineth not: and is a rauenous beast, and desireth and coueteth bloud, and slayeth him that he may finde in woodes of raine. Husbandmen speake of him and say, that a man leeseth his voyce, if the Wolfe seeth him first: therefore to a man that is sodainly still and leaneth to speake, it is sayd, Lupus est in fabula, the Wolfe is in the tale: and certainly if he know, that he is seene first, he leeseth his boldnesse, hardinesse, & fiercenesse. In all the yeare, Wolues do not the deed of generation but xii. daies, and he may not dure with hunger long time, and deuoureth much after long fasting. In Aethiopia are Wolues with haire and maanes in the necke, and are so speckeled, and haue so manye diuers colours, that they lacke no manner colour, as he telleth. Huc vsque Isid. li. 13. cap. 23. Plin. saith the same, and saith also that Wolues of Affrica be slender & lyttle: and those that are bred in colde countries and landes be lesse of bodies than other, and more sharpe and fierce. Libro secundo. Arist. saith, that in Indie is a Wolfe that hath three rowes of teeth aboue, and hath feete like a Lyon, and face as a man, and tayle as a Scorpion, and his voyce is as it wer a mans voyce, and dreadfull, as a trumpe: and the beast is swifte as an Harte, and is right fierce and cruell, and eateth men. Also libr. 6. Arist. saith, that in time of generation, Wolues are full cruell and fierce, and be worse when they haue whelpes, as the females of hounds. Also lib. 7. Wolues haue sawie teeth, & eate flesh, and not grasse, but when they are sicke, for then they eate some grasse or hearb for medicine: for when the wolfe feeleth himselfe to full, he seeketh a certaine hearbe and eateth it, that he maye cast vp that that he hath eaten. Also li. 8. when they flye, they beare with them their whelpes, and eate Origanum, and chew it when they go out of their dens to whet and sharpe their teeth therwith. Also he saith, that the Wolfe is a full euill beast when he eateth, and resteth much when he hath no hunger: he is full hardie, and loueth well to playe with a childe, if he maye take him, and slayeth him afterward, and eateth him at ỳ last. And Homer saith, that the Wolfe is a full wakefull beast, and flyeth from the sight of the fire. And it is said, that if the Wolfe be stoned, he taketh heed of him that throweth the first stone, and if that stone grieueth him, he will pursue him

the hearb Margerū.

that

that hurt him: and if it greueth him not, and if he may take him that throweth that stone, he doeth him not much harme, but some harme he doth him, as it were in wrath, and leueth him at last: and the elder the Wolues be, the worse they be, and greue men, for they may not hunt beasts because they be olde, and by reason that their dange teeth be weked, and they liue long time, and the age of the Wolfe is perceiued in the teeth, for they are constrained in age. And ther he saith, that there is double manner kinde of wolues: for some be as it wer round, and some long, and those be more rough of haire and thicke and more bolde and hardie of hart, & the entrailes of wolues be right feble, and take sone corruption when they be wounded, & the other deale of the bodie suffereth many strokes, and hath great strengthe in the necke and in the head. Also woundes of their biting are euill, for venimme commeth of them, and these wounds be heled, as the biting of a mad hound, as Aristo. saith. Also lib. 13. he saith, ꝑ the wolfes mouth openeth most wide, & hath most strēgth in his mouth, and that Beast is a great glutton and deuoureth much. Also li. 7. Anicen speaketh of the wolfe, and saith: that the wolfe desireth kindlye to eate fish, & eateth the filth that fishers throw out of their nets: and when he findeth nothing to eate that the Fishers leaue, then he goeth to their nets, and breaketh and renteth them. Phisiologus speaketh of wolues any saith, that their vertue & strength is in the breast, & in the clawes, and in the mouth, and lest in the hinder parts. And the wolfe may not bend his neck backward in no month of the yere but in May alone, when it thundereth: and hath a cruell warinesse, so that he taketh no pray of meate nigh to ꝑ place where he nourisheth his whelpes, but he hunteth in places that be far thence: and when he goeth by night to a Folde for to take his pray, he goeth against the winde, for hounds should not smel him. And if it happeth in any wise, that his foote maketh noyse, treading vppon any thing, then he chaseth that foote with hard biting. His eyen shine by night, as lanternes, and as Solinus saith, he beareth in his taile, a locke of haire that exciteth loue, and doth it away with his teeth, when he dreadeth to be taken. The wolfe dreadeth greatly stones, so that if a man take two stones, and smite them togethers, the wolfe loseth boldnes and hardinesse, & flyeth away, if the noyse of the stones commeth to his hearing. The Wolfe whelpeth blinde whelps, and loueth and nourisheth them full tenderly, and eateth earth when he is sore an hungred and findeth none other praye, and hideth him in grasse, bushes, and shrubs, and in leaues, to rauish and take Goates, that gather leaues and crops of Trées, and deceiueth shepe more with guile and wrenches, than with might & strength, but when he hath the maistery, if he be suffered, he biteth and slayeth all the flocke, and the part that he may not deuoure, he burieth and hideth vnder the earth, and diggeth and taketh vp a part when he is agayne an hungred. He infecteth the wol of the shepe that he slaieth, and maketh the cloth lowse that is made of that woll, as Isidore saith. Also Arist. saith, that all the kinde of wolues is contrarie and aduersarie to all the kinde of shepe: and so I haue read in a booke, that a string made of a Wolues gut, put among harp strings made of the guts of shepe, destroyeth and corrupteth them: as the Eagles fethers, put among Culuers, pilleth and gnaweth them, if they be there lefte together long in one place, as he saith. Looke before De Aquila.

Proued, and is a rare and wonderful secret.

## De Mulo. cap. 72.

A Mule is called Mulus, and hath that name of Molendo, grinding, for he is vnder the yoke of Bakers, and draweth about millstones, as Isid. saith libro 15. And the Jewes tell, that Ana Esaus nephew, made first Asses and Mares, for to haue first against kinde, the kinde of mules bred and gendred as he saith: and therefore the Mule followeth the kind of the Mare, and is more than an Asse, & fairer, and swifter: but he is more slow, fouler, and lesse than an Horse, and so

the mule is a barren beast, and neuertheleſſe a noble beast to trauaile, as Plinius saith lib. 8. ca. 44. And these beasts, the Mare and the Asse desire neuer to gender together, except they be together in youth, and sucke togethers while they be coltes: therefore Heards put and set their coltes to sucke Asses, and Asse colts to sucke Mares, when they will haue such beasts gendered betweene beasts of diuers kinde as he saith. Also he saith: that wine drinking is forbidden ỳ Mule. Of wilde Asses and Mares, are swifte Mules gendred, with hard feete and able to runne, and haue great riuells in the body, and are wilde in heart, and neuertheleſſe gentle: and those that be gendered betweene a wild Asse and a Mare, passe all other. Libro septimo Aristotle speaketh of the Mule and saieth, that the more water that the mule drinketh, the more good his meate doth him. Also li. 14. the Mule hath no gall openiye seene vpon his liuer. Also lib. 21. he saith, for the mule is gendered betweene the Asse and the Mare, he gendereth not, for the kinde of either of them, of the Asse and of the Mare is colde, and so the coldneſſe of the sire and of the dam hath masterie in the mule that is gendered, and therefore the mule is barren, and nothing is gendred of his seede, by reason of passing colde that hath mastrie on him. Also, there it is sayd, that it happeth, that bodies of Mules be great and huge, for menstruall superfluitie passeth into nourishing and feeding of the body, and the bloud that needeth not to kinde, passeth out with vrine, & therefore ỳ male mules smell not to the vrin of ỳ female mules, as other beasts do that haue houes: and the other deale of superfluitie passeth into increasing and greatneſſe of the body. Therefore the female mule conceiueth but by hap and full seldo, and the male Mule for he is the more hot, because of the male kind, gendreth somtime in some countries and lands, and that but by hap, but what he gendereth is straunge and occasion, as he ỳ is gendred betweene an horse and an Asse, and is worthye that such a one be barren, for he is gendered against kind. Huc vsq; Arist. li. 16.

Isaac in Dictis saith, that mules flesh is worse to nourishing and defieng than Asses flesh: his dirt stamped and burnt: staunceth bloud, if it be tempered with vineger, as Dioscorides saith, and the same dirte helpeth against stinging of of Scorpions, as he saith.

(*Musmoue, a kinde of great shéepe very white, the which somtime bred in the North Iles of Scotland, as Hector Boetius affirmeth, of the bigneſſe of a Bucke, horned round and bending: of forme betweene a Sheepe and a Goate, strong and swifte. Read Gesner in his additions. fol. 10.) *Additiõ.

## De Mure. cap. 73.

THe Mouse is called Mus, & is a little beast, as Isido. sayeth, and hath that name of Humus earth: for he breadeth and is gendered of humors of the earth, for earth is called Mus and Humus. Also the the lyuer of this beast wereth in the full of the Mone, lyke as a certaine fish of the sea increaseth then, and waneth againe in the waning of the Mone: and Mice are called Sorices also, for they fret and gnaw things as it were a saw. Huc vsque Isid. lib. 12. And libro septimo Arist. saith, that the mouse drinketh not, and if he drinketh he dyeth: and is a gluttonous beast, and is therefore beguiled with a little meate when he smelleth it, and will taste thereof. His vrine stinketh, and his biting is venemous: and his vrine is contagious, and also his taile is venemous accounted. Also lib. 8. cap. 38. Plinius speaketh of Mice & saieth, that some Mice are wittie, and gather meate into their dennes, and hide themselues in dennes in winter time, & their palate is perfect in taste, and also their nose in smell. In harueſt the male and female gather corne, and charge eyther other vppon the wombe, and the male draweth the female so charged, by the taile to hir denne, and dischargeth hir, and layeth vp that stuffe in a place in the denne: and then they goe againe to trauaile, and gather eares of corne, & the male layeth himselfe on his owne

backe,

backe, and his female chargeth him, and taketh his taile in hir mouth, and draweth him so home to the denne, and so they beare their burthens and charge, & chaunge course, & fleans, and times. Also he saith, of Mice is diuers maner kinds, for some mice liueth in houses, & some in fields, & some in banks & dykes of waters, and some depart the yeare atwaine in sleeping, for they sleepe halfe the yere, as Glires doe, which be a certaine maner of Mice, as Plin. saieth. And though Mice be full grieuous & noyfull beasts, yet they are in many things good & profitable as medicines: for as Plin. saith lib. 29. cap. 7. Ashes of Mice, with honye and with oyle dropped into the eares, doth away ache and griefe: and if any worme entreth and commeth into the eare, the chiefe remedie is the gall of Mice tempered w wine, dropped warme into the eares. Dioscorides sayth, that Mice burt brused with vinegar, cleanseth that euill Allopicia, and keepeth and saueth the heare from falling of haire. Also skin and Rumped with wine, and taken in drinke, driueth the worme be wonderfully, the heare & skinne laid all about the heele, helpeth and saueth sores & wounds thereof.

*Additiõ. (*Many be the kindes of Mice, as in Gesner is expressed, the field Mouse: the Furie with a long snoute: the sleeper, that is of a dun colour, and will runne on the edge of a sword, and sleepe vpon the point.)

## De Mustela. cap. 74.

The Weesell is called Mustela, and is so called, as it were a long mouse, as Isi. saith li. 12. for long is called Telon in Greek, this beast hath a guileful wit, and nourisheth his kittons in houses, & beareth them from place to place, and chaungeth place and dwelling, for hir neast should not be found. The Weesell pursueth and chaseth Serpents, and hateth and eateth mice. Also of Weesels is double maner kinde, one dwelleth in woodes, and is more than other. And the Greeks call it Leodas, and the other goeth about in houses. And their opinion is false, that meane, that Weesells conceine at the mouth, & kitneth at the eare. as Isid. saith li. 12. The weesell is enemie to Sparowes, and lyeth in awaite for them and other small birdes, and swalloweth vp their egges: and if the Weesels kittens fall by any hap in chins or in pits, and be hurt or dead, the Weesell heleth them with a certain hearb, & reareth them from death to life, as Plin. saieth, and eateth Rewe, and bawmeth his selfe with iuyce thereof, and reseth then on the Cockatrice, and assaileth and slaieth him without any dred boldly, as Plin. saith li. 8. ca. 22. There it is said, that the vertue of weesells is death to the Cockatrice, for God and kinde will, that nothing be without a help: the weesell knoweth sone of the Cockatrice, and goeth into his den, and slaieth him there, and is a beast that sleepeth much, and weareth fat with sleepe, as the mice doe, that are called Glires, as he saith. Also li. 29. ca. 1. he saith, that ỳ weesell is of double kind, same & wilde, & either hath gall ỳ helpeth much against Adders: for their pysanie chose stinketh right soule, & stinking things is contrary to adders & serpents, and we meane, that their flesh helpeth against venim. A weesel burnt to ashes, is helthfully done in medicine, & helpeth against Litargie, ỳ sleeping euill, & so if a man fall into Litargy the sleeping euill, by venimme of an Adder, the ashes of a weesel tempered with drops of water, dissolueth and destroyeth ỳ strength and might of ỳ sleepe, as he saith: & ther it is said, ỳ pouder helpeth against fetters, for kind ỳ is mother of all, gendreth nothing without great cause, as it is sayd. Li. 8. Arist. saith, ỳ the weesell fighteth against serpents, for either eate mice, & is a swift beast of moning, & pliant of body, & full slipper & unstable, & wise in smell, & hath ared & a white wombe, & changeth colour: for in some countries sometime of ỳ yeare all his skinne is white, except the tayle. His biting is malitious and venemous, and his vrine stinketh as the vrine of the mouse.

(*The Weesell Idis and Mustela, a meruailous stinking beast if he be pursued. Furunculus a little theefe, also a Weesell.) *Additiõ.

## De Migali. cap. 75.

Viuerram in Hebrue Oach.

A Ferret is called Migale, & is a little beast, as it were a weesell, and is a glutton & guilefull, and a rauener: for to guile he rauisheth what he will eate afterward, as the Glose saith. sup. Leu. 11. For vsed he faineth himselfe mild, when a man commeth nigh him, but he biteth anone & sheddeth venimme, as it is sayd ther. Aust. speketh of this beast Migale & saith, that he hateth horses & mules, & grieueth them, & lieth specially in await on a mare that is with foale, & fighteth against serpents, and armeth him with rewe, as he saith.

*Additiō. (*The Ferret is a common enemie to Conies, and is vsed of the euill disposed to rob warrens in the night, with pursnets and hayes.)

## De Murilego. ca. 76.

A Cat, The Cat is called Murilegus, & Musio, and also Cattus, & hath that name Murilegus, for he is enemie to mice & to rats, and is commonly called Cattus, & hath that name of rauening, for he rauisheth mice and rats. Of eis he hath that name Cattus of Cata, that is to sey, for he seeth so sharply, that he ouercommeth darknesse of the night by shining of the light of his eyen, and the name Cattus commeth of Greek, and is to vnderstand slye and wittie, as Isi. saith li. 12. And is a beast of vncertaine haire & colour: for some Cat is white, some red, some black, some chekered and speckled in the face, and in the face, and in the eares, and is most like to the Leopard, & hath a great mouth, and sawie teeth & sharp, and long tongue & pliant, thin & subtill, & lappeth therwith whē he drinketh, as other beasts do that haue the nether lip shorter than the ouer, for because of vneuennesse of lips, such beasts sucke not in drinking, but lap and lick as Ari. saith & Plin. also he is a ful lecherous beast in youth, swift, pliant & merie, & leapeth & reseth on al thing ỳ is before him, & is led by a straw, & plaieth therwith: & is a right heuie beast in age & full sleepy, & lieth slily in waite for mice, & is ware where they be, more by smell than by sight, & hunteth & reseth on them in privy places: & when he taketh a mouse, he plaieth therwith, & eateth him after the play, & is as it were wilde, & goeth about in time of generation, among cats. In time of kind is hard fighting for females, & one scratcheth & renteth ỳ other grieuously with biting & with clawes, and they make a ruthfull noise & gastful, when one profereth to fight with another: & is a cruell beast when he is wilde, and dwelleth in woods, & hunteth then smal wild beasts, as Conies & Hares: and falleth on his owne fete when he falleth out of high places, & vneth is hurt, when he is throwen downe off an high place. His durte doth stink ful foule, & therfore he hideth it vnder earth, & gathereth therupon couering with fete & clawes: & when he hath a faire skin he is as it were proud therof, & goeth fast about, & when his skin is burnt, then he hideth at home, & is eschewed for his faire skin, taken of the skinner and slaine.

Called caterwauling.

*Additiō. (*The properties of cats is to climbe trées for birds, as also to kill mice: and being nére warrens, for saken the house & become wilde, praieng on rabets & birds.

## De Noctiluca. cap. 77.

The Glo-worme. NOctiluca is a litle beast, vnfaire and with wings, & is therefore sometime accounted amōg Volatiles, & he shineth in darknes as a candle, & namely about ỳ hinder parts, & is foule & dark in full light, & infecteth & smiteth his hand that him toucheth: & though he be vnsaine in light, yet he lieth light, & hateth it, & goeth by night, and is contrary to another little one that is called Luciper, that cleaueth gladly on light, as Isid. saith, lib. 12. cap. de minutis volatilibus, &c.

## Of Odonta.

IN the yeare of the world. 3640. or neere therabout, Alexander ỳ great entring India with a great army, amōg diuers strange assaults amōg wild beasts & serpents, a beast of a strange kind appeared greater then an Elephant, armed with three hornes, in his forehead, & hauing a head of a blacke coulour, like a horse, the Indians tearme ỳ said beast Odonta, & when he had dronke, he beholding the tentes, sodeinelye sette vppon

the

the ſouldiers, with great vyolence, neither was he dryuen backe with the heat of the fire that was before him, At the ouerthrow of the ſayd ſtraunge & fierce beaſt, 36. ſouldiers were ſlaine, and 53. ſauchenets or ſwords of that time were quite marred, and with much adoe, at length, the beaſt being deadly wounded dyed. Lucoſtenes de Prodigijs in fo. 99 in the Cro. of the Dome. tol. 66. Bat.)

## De Onagro. cap. 78.

ONager is a wilde Aſſe, as Iſid. ſayth, and ſuch Aſſes be greate and wilde in Affrica, and vntamed, & goeth about in deſart place: and each of them leadeth a company of females, & they haue enuy to the males when they be foaled, & bite off their gendering ſtones, & the females bee ware thereof, and hide theyr males ſafely in priuy places. And Plin. ſayth, li. 8. Betweene wilde Aſſes and tame aſſes be gendered moſt ſwift Aſſes. And is a fraw beaſt at large, and not tamed, & lecherous: and hunteth oft mountaines and woodes, & though he be of himſelfe a beaſt that fighteth not nor greueth, yet by benefice of running and of lyghtneſſe he ouercommeth in deſart both the Lyon and the Wolfe: and is a beaſt that maye well awaye with thirſt, and ſuffereth it long, and abideth vntill he maye drink that is conuenable for him. And of him Philologus ſpeaketh and ſaith, that in the 25. daye of March, this beaſt roareth twelue times in that day, and as oft in the night: and by his roaring the euennelle of the day and night is knowen among the Affrikes, and he ſaith, that alwaye he roareth as manye times in the daye, as there be houres in the day, and alſo in the night. And ſo wode men in mountaines of Affrica, in the which be many wild Aſſes by the number of their roarings they account the diuerſitye of the day and of the night. This Beaſt is wiſe and wittie, and enuious in ſnelling, and ſo when he is feruent in loue, & wotteth not where his female is, he goeth about and ſeeth vppon an high rocke, and openeth his noſethirles, and draweth in ayre and winde, and knoweth and perceiueth by the wind and aire where his female is. And oft in mountaines he fetcheth good herbes and graſſe, and he loueth them well, and ſeeketh them with buſineſſe in high mountaines, with trauaile, and roareth for ioy when he findeth therin greene graſſe and herbes, but when he knoweth that he is hunted by men or by beaſts, he flieth: and hateth greatly the company of men, and loueth well deſart places and wildernelſe.

## De Onocentauro. cap. 79.

ONocentaurus, as the Gloſe ſayth ſuper Eſay. 9. is a beaſt of a ſtraunge forme, and is gendered betweene a Bull and an Aſſe. For an Aſſe is called Onos in Greek: and ſo it is a beaſt lecherous as an Aſſe, and ſtronge necked and nowled as a Bull. But Philologus nameth otherwiſe, and ſayeth. That Onocentaurus is compounded of the ſhape of a man and of an aſſe: for he hath ſhape of a beaſt from the nauell downwarde. It ſeemeth that Plinius accordeth hereto libro. 7. cap. 3. where he ſayeth, that wiſe and wittie kinde maketh to be gameſull things and wonderfull, to ſhew his might. And in the ſame chapter he ſetteth examples of many wonderful ſhapen beaſts, which be in Indie, as of Fauns and Satiris and Onocentauris, and of other ſuch, which hee calleth beaſtes, and feineth ſomwhat the ſhape of mans kinde. And other meane, that Centauri were called Horſe men of the Countrye of Theſalon, which pricked vp & downe on horſes, and therfore ſome of them ſeemed that horſe and man were one body, and ſo they accounted, that Centauri were then feyned, as he ſayth, lib. 11. where he ſpeaketh of beaſtes wonderfullye ſhapen: and Centaurus in Greek, is Homo in Latine, in Engliſh, a man, and this name Centaurus is compounded with Onos and Centaurus, and ſo Onocentaurus hath that name, for the halfe therof hath the ſhape of a man, and halfe of an Aſſe, as Ipocentaurus is a beaſt wonderfullye ſhapen, in whome is accounted the kind of man and of an

horse, as Isidore saith.

*Additiõ. (*As auncient men spent their time in writing of follyes, to make the common people wonder at that they knewe not themselues: so in the last discouered Indies, the barbarous people seing a far of the Spaniards on horsebacke, hauing neuer seene such a sight before, supposed they had bene monstrous deuourers, as in very deede they so proued, but in another forme, then the simple and naked people, at the first toke them.)

## ¶De Orice, cap. 80.

ORix, as the Glose saith super Esay. is an vncleane beast, and not according to sacrifice: and the seuentie translated and made this translation, Quasi Beta seminocta: & all ỳ other translated in this wise, Sicut Orix illaqueatus, as Orix is snarled: and Orix is called Tho in Hebrue, and is accounted in the lawe among vncleane beastes, and is a beast lyke to a water mouse, or to certaine mice ỳ are called Glires, & haue ỳ name, for sleping maketh them fat, and they slepe all the winter long, and laye egges vnmoueable as they were dead, & quicken againe in Summer, and so Orix is a beast like to such mice: and it seemeth that the letter of Isa. toucheth the same, and accordeth with Plini, that saith in this manner: In Aegypt they call a beast Orix, that standeth against the starre Canicula and the rising thereof, the seuenth daye before, in the beginning of Summer, and beholdeth on the starre as he would worship it, and that he doth when he is awaked after long sleping. And this nowne Orix is deuised Orix, cis, after that it is said Sorex, cis, and Onix, cis, and such other. But Iuuenall meneth, that Orix is a certain bird, that is most fat, and he blunteth & dulleth the knife with his fatnesse, as he saith lib. 3. there he saith, that olde Orix blunteth ỳron, and there by the meaning of this place the Expositors meane, that Orix is like to an hen of Affrica, or such an Hen, and so it is sayde after Briton, Orix, gis. And after the rule of Grecismus, the nowne that endeth in ix, shall

Theo. Orix.

giue the Genetiue case in cis, or in gis, as Fex, cis, Lex, gis, except Nox, Nix, Senex, and Suppellex, and therefore it is sayd, that Orix is that beast, that is accounted in lawe cleane to eating. Deuteronomeum. 14. there it is sayd in this manner: Thou shalt eate Orix & Cameleopardalus, but it is accounted vncleane to sacrifice. And libro. 8. capit. 3. de Animalibus somniferis, Plinius saieth in this manner: Wilde Goates be shapen in many manner likenesses and shapes, for among them are some called Ilices, and be wonderful light, and leape downe of high rockes and cragges, and fall vpon their owne hornes. They are great and mightie, with the horne they bear heads be charged: and some be Origes, and their haire groweth and stretcheth toward the head, against the kinde of other beasts: and some be called Dame, and some Pigrasti, and many other such, and come of mountaines, and from beyond the sea, and so for to speake, Orix is a wilde Goate, and in this signification it is not taken in Esa. there he speaketh of beastes that men do dreame off in euill slepes and dreames, for it accordeth not to the proportion and comparison: For Aristotle saieth, that euerye wilde Goate is wakefull by kinde, and slepeth but little, and is sone awaked, for it is a fearefull beast: and so Orix is taken for a beast in Deuterono. and for another in likenesse in Esa. as many men meane.

*Additiõ. (*Orix a certaine wilde beast in Affrike. The latter writers are in doubt, what this Beast should be, some suppose a kinde of wilde Goate, some the Vnicorne, some the Rinoceros, &c.)

## ¶De Oue, cap. 81.

A Shepe is called Ouis, and is a softe Beast, and beareth Wull, and is vnarmed in body, and pleasing in heart: and hath that name Ouis, of Oblacio, offering: for men in olde time offered shepe in sacrifice, and not Buls, as Isidore saith libro. 12.

And some of these beasts are called

Bidentes, as it were with two teeth, for among eight teeth two passe the other. And Nations vied them most in sacrifice, as Isidore sayeth. Or else they be called Bidentes, as the age meneth Quasi biennes, as they were of two yeares old: For of that age they were, when they were chosen to sacrifice: but most verily they haue the name of two strouting teeth, with the which they be yaned. And li. 5. Aristotle speaketh of sheepe, and saith, that they conceiue and yane vntil 8. yeare. And li. 7. if sheepe conceiue toward the Northen wind, they conceiue males. And if they conceiue toward ỳ Southern winde, then they conceiue females. And such as the veines be vnder the sheepes tongue, of such colour is the lambe when he is yaned. Look before de Agnis & Ariete. And whē old sheep be moued to generation in certeine time ordeined, the shepheards say, that it is a good signe in them: And if young sheep be moued so, they tell ỳ it betokeneth pestilence among sheep in that yere.

Also libro. 8, Aristotle sayth, that sheepe conceiue in drinking water, and therefore heardes giue them Salte to eate, to make them drinke the more, and to conceiue the more faster, and to keepe them the more safe and whole without all kind of sickenesse. And also in Haruest they giue to them Cucurbitas, such hearbs, & salt them to make much milke in their teates. And sheepe conceiue with Lilies and salt: & if sheepe fast three daies and eate afterward, then they ware some fat. And colde water of the North is good to them in Summer, & warme water of ỳ South is good to thē in haruest: and meat helpeth them in the end of the daye & of the night: For by farre wayes and long trauaile they ware leane, and heards know which of them maye dure in Winter, for vpon some is found Ise, & vpon some no Ise is founde, and some of them be feeble and may not shake off the Ise. And sheepes flesh ỳ is nourished in watry places is euill, as flesh of other foure footed beasts is, that be nourished in places that be right moyst and watry, and those that haue long tailes maye worse away with winter, then those that haue broade tailes, and those that haue little Woll and crispe, may worst away with Winter. And Woll of sheepe that a Wolfe eateth, is infected, & the cloth that is made thereof is lousie. Also libro. 8. he saith, that in sheep is lesse wit and vnderstanding thē in another foure footed beast. And Thunder greeueth them, and if one abide alone, & if it be in the eventide, it may happen that she shall cast her lambe for dread. Also li. 8. ca. 67. Plinius sayth, that thundering maketh solitary sheep to cast their lambs. The remedy and helpe thereof is, to gather & bring them together into one flocke. Looke before in this same booke, in littera A. where he treateth de Ariete & Agno.

(*Of sheepe, their Woll is a singular benefit in a common wealth, especially the Cotsell woll for fineneſſe. And in Bartholmes time, the Staple for Woll, was not so well husbanded as it hath bene since. The increase of pasture for sheepe, hath so much decreased the tillage of corne, that vntill it be restored againe, there wil grow a worse common wealth: the more sheepe, the dearer the woll, the flesh, and the fell: the moe sheepe the dearer corne and graine, beside, Wexe, Butter, Egges, & Cheese: Pastures consumes tillage, the want of tillage breedes beggars, decayes villages, hamlets, & vpland townes. It is better to want Woll then corne, sheepe then men, but excesse & prodigalitie, which cannot away with measure, hath brought this England to great penurie: it is espyed where it wanteth, but not wanting where it is espied, much lesse regarded.) *Additiō.

Gourdes.

## De Panthera. cap. 82.

PAnthera, as Isidore sayth, libro. 12. hath that name because he is friende to all beastes saue the Dragon, for him he hateth full sore: Or because he hath loue and lyking of beastes of his owne kinde, and maketh all that he taketh of one lykenesse. And Panthera is Greke, and is to vnderstande, all. And is a Beast painted with small rounde speckles, so that all the skinne

without seemeth full of eyen by diuersite of speckles blacke and white, and red, as he sayeth. And as Isidore saith, this beast whelpeth but once, and the cause thereof is openly knowen: for when the whelpes ware strong in the dammes wombe, and be strong to come into the world, they hate the damme and rent her wombe with claws, as it were ꝧ womb letted their whelping and comming into the worlde: and therefore the damme letteth passe and whelpeth them, constrayned and compelled by sore greuance of the wombe. Therefore Plinius sayth, that beastes with sharpe clawes maye not oft whelpe, for the whelpes moue within and hurt the damme. Huc vsq; Isidore, libro. 12. Physiologus speaketh of the Panther, and sayeth, that he hateth the Dragon, and the Dragon flieth him: And when he hath eaten inough at full, he hideth him in his denne, and sleepeth continually nigh three daies, and riseth after thre dayes and crieth, & out of his mouth commeth right good aire & sauour, and is passing measure swete: and for the swetnesse all beasts follow him. And only the Dragon is afeard when he heareth his voyce, and flyeth into a den, and may not suffer the smell therof, and faileth in himselfe, and loseth his comfort. For he thinketh that his smell is verye venime. And libro. 8. cap. 18. Plinius speaketh of the Panthera, and sayth that the Panthera and the Tigre be most diuersed with diuers speckles and diuers colours: and some beastes loye of their owne colours, as Lyons in Siria, that be blacke with white specks, and be like to Panthers. And all soure sored beasts haue liking to beholde the diuerse colours of the Panthera and Tygres, but they be afeard of the horriblenesse of their heads, and therfore they hide their heads, and tell the beastes to them with sayrenesse of the other deale of the body, and take them when they come to tolled and eate them: and though he be a right cruel beast, yet he is not vnkind to them that helpe & succour him in anye wise, as Plinius setteth an ensample of one, that deliuered and holpe vppe a Panthers whelps, that were fallen into a ditch, and the Panther lead him out of the wilderneſſe with glad assemblance, and fawned on him, and thanked him right busily, as it seemed.

## De Perdo. cap. 83.

THE Perde is called Perdus, as Isidore sayth, & is the most swift beast, with many diuers coulours and rounde speckes, as the Panther, and reseth to blend, and dyeth in leaping, and daryeth not from the Panther, but the Panther hath moe white speckes, so sayth Plinius libro. 8. Also libro. 5. Aristotle sayth, the Perde when he is sicke eateth mannes durt, because of medicine. Hunters hang that durt on a tree, and goeth vp to it: & the hunters slay him, and is lecherous, & gendereth with the Lyonesse: Of that bastard generation commeth Leopardus. Loke before de Leena. The Perde is cruell when his whelps be stolen, as the Glose saith super Ose. 13.

## De Pilosis. cap. 84.

PIlosi, as the Glose meaneth super Esay. 13. be beasts wonderfully shapen to the lykenesse of men, & be called wilde men. And lib. 8. cap. 5. Isidore sayth: that Pilosi is called Panide in Greeke, and Incubi in latine or Inuij, of Incundo, mans going in sometime with beasts: and haue that name Incubi, of Incumbendo, dooing the deede of generation, and oft they couet women ouer measure, and do with them the deede of lecherye, and men call them Demones Galliducij such manner fiends, for oft they doe such vncleannesse. And one of them is called Incubous, and the Romanes call such an one Faunum Ficarium. Also Papias sayth, that Pilosi be called Panites in Greeke, and Incubi in latine. And their shape beginneth with mens likenesse, and endeth in the lykenesse of beastes in the vtter parte. And the Glose sayth super Esay. 34. the same. But another Glose saith, that Pilosus is an Ape, and is a beast wonderfully shapen, rough and hairie, shapen as a man, in many pointes. Loke parcaster de Simia.

## De Pigargo.cap.85.

Pygargus The Roe bucke.

PIgargus is a cleane beast to meate, as it is said Deutro.14. and is an horned beast,as a Goat bucke,& is lesse then an Hart,& greater then a goat bucke:and is like to the beast ỳ is called Hireoceruus,but is much lesse then he.Luke wõ de Tragelapho:And he chewed his cud, as the Goat buck,& is cloue footed as an Hart,and is a wilde beast, and of great swiftnesse,and dwelleth in woods and in desart.And Hugution saith, that Pigargus is a little lowe bird, and that name commeth of Pige,that is lownes.But in Deut.it is taken for a foure footed beast, ỳ is like to the beast that is called Hirocerous,as the Glose meaneth there. And his name Pigargus hath no aspiratiõ in the first stable, & so it shall not be written with H.but some new write Phigargus,and doe amisse, as it is knowen by bookes that be diligently corrected.

Hircum siluestrẽ.

## De Pigmeis.cap.86.

PIgmei be little men of a cubite long, and the Grekes call them Pigmeos, and they dwell in mountaines of Inde, and the sea of ocean is nigh to them,as Papias saith. And Austen saith in this wise, that Pigmei be vnneth a cubite long,and be perfect of age in the third yeare,and ware old in the seauenth yere, & it is said,that they fight with Cranes. Lib.7.ca.3. Plinius speaketh of Pigmeis, and saith,that Pigmei be armed in yron, and ouercome Cranes, and passe not their bounds, and dwell in temperate land vnder a merrye parte of heauen, in mountains in the North side.And ỳ same is,that Cranes pursue them,and Pigmei armed,ride on goat bucks with arowes in springing time,and gather an hoast,& come to the sea & destroye their egs and birds with all their might and strength, and doe such voyages in three moneths, and except they did so,Cranes should increase,and be so many,that Pigmei should not withstand them,and they make them houses to dwell in of feathers,and with the pens of Cranes,and of shells of their egges,as he saith,and saith also,that Aristotle meaneth, that Pigmei lyue in dennes.

The cubits were in those daies at ỳ least two foote.

(*All the later writers affirme this to be true,they are in the vttermost mountaines of Indie.)

*Additiõ.

## De Porco,cap.87.

THe Swine is called Porcus,as it were Spurcus,vile & defiled,as Isid. saith,li.12.for he troteth and wallowerh in dirt and in fen, and dineth in slime, and soileth himselfe therewith,and resteth in a stinking place. Horatius saith, that a Sowe is friend to fen & to myre places:and therefore Swine be accounted foule and vncleanly,and we call the bristles of Swine Setes in latine,and Shoemakers call them Bristles,& sow therewith,as he saith:and some swine be tame, & some wild.And among the tame, the males be called Boares & Barowes:and be called Verres in latine: for they haue great might and strength, & the females be called Sowes,& Sues in Latine: for they digge and wrote & seke meate vnder earth.And the wild male Swine be called Bores,Apri in latine, as it were fieres,as Isidor.saith,lib.8.cap.51. Plinius speaketh of Swine and saieth, that they be farrowed twyed, and the males gender not passing thre yere, a Swine dieth,if he leeseth an ei:and a swine may liue.15.yeares,or 20.yeres. And Swine haue many sicknesses,& hold their heads aside:and when they be sicke, they wallowe in senne and in puddles, and lye more on the right side then on the left side,and ware fat in foure dayes, and fat soner if they suffer hunger three daies in the beginning of the feeding. Swine lone each other, and knowe each others voice: and therefore if any crie, they cry all,and labour to helpe each other with all their might. Tame Swine knowe their owne houses and home,and learne to come therto without guide and loadman, as he saith, and grunt in going and in lieng and in sleeping,and namely if they be right fat. And Swine sleepe faster in May then in other times of the yere,and that commeth of fumosity that

stop-

stoppeth their braine that time: And in Summer though there be great resolution of humours, there is greate wasting thereof and drieng by passing heat of the Summer: and there is no great generation of fumositie ý is cause of flæpe: and therefore they slæpe not in Summer, as they doe in springing time, as Auicen sayth. In Harueſt and in Winter humours be sad and fastened togethers by coldnesse of the aire, & compalleeth them without. And therfore few fumosities be resolued in that time for passing cold that fastneth the humours in the body, as hée sayth libro secundo. Aristotle sayeth of Swine, that Swine chaunge not their teeth, & the male hath more téeth then the female. Also libro. 3. Aristotle sayth, that the Boare leapeth on a Sow after eight moneths, and the Sowe farroweth after one yeare, and what the Boare gendereth within the first yeare, it is full feeble. Also the Boare hath no blage, that if he gendereth first with one Sow, then his pigges of the second Sowe be fewer in number, & lesse of body: when a young Sow farroweth first, her pigs shall haue but small bodyes: & if the Sow bée right fat, her milke is the more scarce after the farrowing: and pigges that bée farrowed in Winter be best, and they that bée farrowed in Summer be worst: and those that be gendered in youth, bée better then those that be gendered in age. And the Boare when he is fat, may gender in euerye time of the day, and of the night, and namelye earely in the morow tide. And libro. 6. When a Sow farroweth, shée giueth her first pigge the first teate: and when she desireth the déede of lecherie, she suffereth not the male to leap vppon her, vntill her eares hang downeward. And Barly is full good meate for Swine, when they shall gender, & namely if it be sodden. Also lib. 6. Swine haue three manner euills, one is called Brancor, & is a postume in the eare and in the taiwe, & oft in the fæt, and the flesh about that place is corrupt, and the corruption passeth some and some into the flesh that is nigh thereto vntill it come to the lungs, and stuffeth then the spirit, & the Swine dieth, and this euill increaseth so-

The dizei
The me-
sill.
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sie.
The mad

deinly. And Swine beards, when they know first this euil, cutteth off his member, in ý which this euill is in: and may not be healed without cutting. And Swine haue another euill, that is ard and beautnesse of head, and of this euill the most part of Swine die. Another disease that they haue, is flure of the wombe, & hath vnneth any remedy, for it slayeth in three daies. And when Swine be great, it doth them good to eate Berves: and also bathing in hot water delighteth them. And they be let bloud in the veine vnder the tongue. Also diuers meat fatteth Swine, and some meats maketh them to swell, & some gendereth flesh, and some greace & fatnesse. And hogs both male and female haue liking to eate akornes: for it tempereth their flesh, but and Sowes eate much therof, it maketh them cast theyr pigges, as it maketh sheepe cast theyr lambs. And many other things Aristotle telleth of them. Looke before de Apro, & looke after de Sue.

(*The flesh of wilde Swine is much better & wholsomer, because of their stirring to and fro, then is the flesh of the tame Swine.) *Additiõ.

## De Pediculo, cap. 88.

A Lowse is called Pediculus, and is a worme of the skinne, and hath that name of Pedibus, the fæte, as Isido. sayth lib. 12. And grieueth more in the skinne with the fæte and with créping, then bée doth with biting, and is gendered of right corrupt aire & vaporous, that sweate out betweene the skinne and the flesshe by pores, as Constantine sayth in Viatico. Oft as he sayth, lice and nits gender in the head or in the skinne, and come of purgations, which kinde casteth out, and maketh them fast betweene the flesh and skinne vpon that place. And expositours say, that some lice gender of sanguine humour, and be red and great, and some of fleumatike humours, and they be softe & white, and some of cholarike humours, & be citrine, long, swifte, and sharpe: some of melancholike humour, and they bée couloured as ashes, and bée leane and slow in moouing. And where great mul-

titude

titude of Lice is in a bodye that is right full and corrupt, it is oft token of general corruption, as of Morphea, or of Lepra, as hee sayeth. Against the grieuing of lice, oft washing, combing, and medicinall cleansing of the head helpeth. For as Constantine sayeth, quiche Siluer with ashes of willowes, slayeth them, & namely if they be gendred of hot humour, & so doth Lead burnt with oyle and vineger, & if they be gendred of cold humour, then helpeth Staphisagra & Auripigmentum, with oyle and vineger; & so doth sea water, and water of salt Welles. And as there be diuerse kinde of beastes, so in thē be diuerse manner of lice, as it fareth in hogs, his louce is called Vsia, and hath that name because he burneth, for where hee biteth, the place burneth so, ỳ blaines arise there, as Isidore sayth, lib. 12. And the leaner that a louce is, the sharper she biteth and greueth.

*Additiō. (*A louce is a loathsome vermin, yet was he king ouer Pharao and Herod, to the great terrour of the enimies of God: there be many that haue the louse euill, and cannot be cured, which commeth of the flure of the reines and flegma.)

## De Pulice, cap. 89.

THE flea is a little worme, and greueth men most, and is called Pulex, and hath that name of Puluis, pouder, for it is namely fed with pouder, as Isidore sayth, libro. 12. And is a little Worme of wonderfull lightnesse, and scapeth & voydeth perill with leaping; and not with running, and wareth slowe, and sayleth in colde time, & in Summer time it wereth nimble & swift. And though it bee not accounted among beasts that be gendred, and knowen among beastes by medling of male & female, yet he multiplyeth his owne kinde by breding of Nætes: For they brede certeine nets in themselues, and of that commixion or comming of Nets, many Fleas do come of one Flea. And the Flea is bred white, and chaungeth as it were sodeinelye into blacke coulour, and desireth blood, and biteth and pearceth therefore, and stingeth the flesh that her sitteth on, and sucketh the thinnest parte of humours that bee betwene the skinne and the flesh, and maketh in that parte of the bodye, in the which he sucketh, a bloudie token, and doth let them that wold slep with sharpe biting, and spareth not kings, but a little Flea greueth them, if he touch theyr flesh. And to Fleaes Wormewood is benim, and so be leaues of the wilde Figge tree, as Constantine sayeth. And Coloquintida, a weede that is lyke to a wilde Nep, helpeth against Fleas, if it be stamped and medled with water, and sprong in the place there as many Fleas be: and so doth Wormewode leaues, for as it is said, they die by smell & sauour of wormwood: and by swiftnesse of leaping, they be the worse to take, & they bite full sore against raine.

*Additiō. (*A sluttish kept house breedeth fleas, and lodging nere to stables of horses: also the horse vrine breedeth fleas, his dung falling vpon his taile, breedeth Snakes, his flesh, Waspes.)

## De Rinocerote, ca. 90.

RInoceron in Greke, is to meaning, an horne in the nose, and Monoceron is an Unicorne, and is a fierce or cruell beast, and hath that name, because he hath in the middle of the forehead an horne of foure foote long, and that horne is so sharpe and so strong, that he throweth downe all or pearceth all that he reeseth on, as Isidore sayeth, libro. 12. And this beast fighteth ofte with the Elephaunt, and woundeth and sticketh him in the wombe, and throweth him downe to the grounde. And the Unicorne is so strong, that he is not taken with might of Hunters. But men that write of the kinde of things, suppose that a maide is sette there as he shall come, and she openeth her lappe, and the Unicorne layeth thereon his head, & leaueth all his fiercenesse, & slepeth in that wise: and is taken as a beast without weapon, & slaine with darts of hunters. Huc vsque Isidorus, libro. 12.

The Rinocerot is one, and the Vnicorne an other

Gregory super Iob in Moralibus saieth hereto, that Rinocero the Unicorne is a wilde beast by kinde, and maye not

be

be tamed in no wise: and if it happen that he be taken in any wise, he may not bee kept in any manner: for he is so impatient and so angry, that he dieth anone. Li. 8. ca. 21. Plinius speaketh of the vnicorne and saith, that he hath an horne in ỹ middle of the forehead aboue the nose, and is enimye to the Elephaunts, and froateth and fileth his horne against stones, and sharpeth it, and maketh it ready to fight in that wise. And in the fighting hee assaileth the Elephant on the wombe, for he knoweth that that is the soft place of the Elephants body. His length is as it were the length of an horse: but his legs bee much more shorter, and his coulour is bay. And as he meaneth, libro. 8. cap. 22. There be many kinds of vnicornes, for some bee Rinoceron, and some Monoceron and Egloceron. And as he saith, Monoceron is a wilde beast shapen like to the horse in body, and to the Hart in head, and in the feet to the Elephant, and in the taile to the Boare, and hath heavy lowing, and an horne stronting in the middle of the forehead of two cubites long. And they denie that this beast may be taken alive. And Egloceron is a manner of Vnicorne, that is called Capricornus in latine, and hath that name of Egla, that is a Goat, & Ceros that is an horne: And is little a beast like to a Kid, with an horne that is full sharpe in the middle of the forehead. Also Plinius saith there, that in Indie be one horned Oren, with white speckes and bones, and with thick hoofes as horses haue. And in Indie bee some one horned Asses, as Aristotle, Auicen, and Plinius say. And bee called one horned Asses, because they haue one horne in the forehead, betweene the eares, and bee called Asini Indici, Asses of Indie, and the other part of their bodyes be like to the bodyes of wilde Asses, and such an Asse is called Monoceros, and is lesse bolde and fierce then other vnicornes, and hath this name Monoceros, of Monos, that is one, and Ceros, that is an horne. And this nowne Rinoceron is declined, hic Rinoceron, ge. huius Rinocerontis. Also Monoceron is declined, Monoceron, tis. Also we finde Rinoceros, & Monoceros, and is then declined Rinoceros, Rinocerotis, in the Genitive case, and so of other.

(*The Rhinoceros in Aethiopia, a perpetuall enimie to the Elephant, hee is not so high as the Elephant, armed ouer with shells in stead of haire, so ỹ nothing can easily pearce the same: euen so is the little beast, called of the Affricans Tatton, of Gesner Zabeti, in fo. 20. at the end of his booke of birdes, &c. Which armed case I haue to shew.) *Additiõ.

De Rana. cap. 91.

THE Frogge is called Rana, and hath that name of noise and crieng of his voice, for he cryeth greedely, and maketh much noyse in the marreys where he is bred, as Isidore sayth, libro. 12. cap. tercio, de Piscibus. And some Frogs be water Frogges, and some bee of ma... and of marreys, and some bee called Rubete, of whom it is spoken before in littera B de Buphone: & some be called Calamite, for they dwell among reeds that be called Calami, & other among shrubs and in reedie places, and be but little and greene, & dumbe without voice. And some be called Agredule, and be small Frogs, and dwell both in lande and in water, & haue therefore that name Agredule. And ther is a manner Frog that maketh an hownd still and dombe, if he commeth in his mouth: But many men deny this, as Isidore sayeth, libro. 12. And libro quarto, Aristotle saith, that the Frogge hath his owne tongue, & the further part of the tongue ioyneth to his mouth, as though it were bownd thereto, as the vtter part of the tongue of a fish, though the hinder part and inner of the tongue bee lose and slacke toward the woosen: and therefore the Frog hath his owne voice, and that voyce is called Coax, and maketh not that voice but onely in water: And properly the male in time of loue, when he crieth for the female. For euery beast that hath voyce crieth in time of loue, and the Frogge multiplyeth his voyce when he doth his neather iawe some deale in the water, and striketh the vpper iawe, for by the strength of stretching of the two iawes, his eyen shineth

as a Candle, and namelye by night: for he gendereth more by night then by day, and all fish nourisheth and fedeth his brod, except the Frogge, as he saith li.7. when he is first shapen in water, the frogge seemeth all head, with a manner string, hanging as it wer a taile, & afterward is spread abroad in the manner of a womb, & then the taile is away, & then groweth fete: and he is shapen & turned into a foure foted beast. Al frogs, except the Toad, and Rubeta, moue more, and passe by leaping more then by going, for the olde Rubeta leapeth but seld. The Frogge is watry and moyish, criyng, and timie, with a great womb, and speckled there vnder, and is venimous, and abhominable therefore to men, and most hated, and both in water & in land he liueth.

## De Salamandra.ca.92.

SAlamandra, as Isidore sayth, libr.10. cap.67. is like to the Ewt in shape, & is neuer seene but in great raine, & sayleth in faire wether, and his song is criyng: and he quencheth the fire that he toucheth, as Ise doth, & water froze: and out of his mouth commeth white matter, & if that matter touch a mans body, the haire shall fall, & what it toucheth, is corrupt and infected, and tourneth into foule coulour. Also Salamandra is a manner kind of an Ewt or of a Lisard, and is a pestilent beast, most venimous. For as Plinius sayeth, libro.29.cap.4. Salamandra infecteth fruit of Trees, and corrupteth water, so that he that eateth or drinketh thereof, is slayne anone. And if his spittle touch the fot, it infecteth and corrupteth all the mans body, and though he be so venimous, yet some beasts eate him in stead of meate. Of all beasts, onely the Salamandra liueth in fire, as he saith, & quencheth the fire. And a certein kind of Salamandra hath rough skinne and hairy, as the skin of the sea Sele, of the which skinne be sometime girdles made to the vse of kings: The which girdles when they be full olde be throwne into the fire harmeleste and without wem purged, and as it were renned: and of that skinne be tongues & bonds made in lampes & in Lanternes, that be neuer corrupt with burning of fire. Loke before in A. de Anguium diuersitate, & there thou shalt finde of this worme.

(*Salamander, a beast in figure like a Lisard, full of spottes: being in fire it quencheth it, and is not burned.) *Additiõ.

## De sanguisuga.ca.93.

A Water leche is called Sanguisuga, and is a water worme, & hath that name for he loueth and sucketh blond, & lieth in a wait vpon them that drink, and when he falleth to the lawe, or cleaueth to any place, he sucketh & drinketh blond, and when he hath dronke ouermuch, he casteth it out againe, and sucketh newe blond yet againe, as Isidore sayth, lib.12. and is a worme with some part browne colour, distinguished with some deale red strakes, & is soft of body euenlong, and pryaunt, and his mouth is thre cornered, and in his mouth is a pipe, with the which he sucketh blond: and he sitteth vppon venimous things, and therefore when he shall be set to a member because of medicine, first he shal be wrapped in nettles and in Salt, & is thereby compelled to cast out of his body, if he haue tasted any venimous thing in warme water. And in hot time he applieth & setteth himselfe some to a member for to sucke. A horse leech.

## De Stellione.cap.94.

THE Lisard is called Stellio, & hath y name of his owne colour, for it is a litle beast painted on the back with shining specks, as it were stars. Oued speketh of him, & saith, y he hath a name according to his colour, for he hath diuerse shining specks in the body, & shine as stars, as Isidore sayth, lib.12. And he saith, that the Lisard is so contrarye to Scorpions, that the Scorpions dread & leese comfort when they see the Lisarde. Li.8. Plin. saith, that the Lisarde liueth most by dew: And though he be a fayre beast, and faire painted, yet he is right

venimous. For as Plinius sayth, lib. 29. cap. 2. the worst medicine is made of the Lisard: for when he is dead in Wine, he coureth their faces ẏ drinke therof, with vile scabs. Therefore they eschew to put him in medicine, and Ointment, ẏ haue enuie to faireneſſe of strumpets. His remedy is, the yolk of an egge, hony & glasse: & the gall of a Lisarde stamped in water, assembleth together weesels, as it is sayd. And the Lisarde is a manner kind of Ewts, & crepeth, & is foure foted, & cloue foted, with fingers departed as it wer in manner of an hound, & therwith he crepeth & climbeth vp to tops of houses, and in the chimes of Welles there he maketh his dennes, and chaungeth their skins in age, as the Serpent doth, as he sayth, and lurketh in winter in dens and chinnes, and his sight dimmeth, & in springing time he commeth out of his den, and feeleth that his sight faileth, and chaungeth his place, and seeketh him a place toward the East, and openeth continually his eien toward the rising of the Sun, vntill the humour in the eye be full dryed, & the mist wasted, that is cause of dimneſſe in the eie. And super Prou. cap. 30. the Glose meaneth, that the Lisard is the most swift beast, & is not feathered neither penned, but only by ableneſſe and swiftneſſe of fet he crepeth & climbeth vpon the top of the house and the wall.

Note

*Additiõ.

(*Stellio, is not the Lisard, but like in bodye, and hath spottes in his backe, lyke starres, and is venimous. Lacertus is the Lisard or greene worme, and not hurtfull.)

## De Serpente. cap. 95.

The Serpent hath that name Serpens of Serpere, to crepe, for he crepeth with priuy paces and glidings, & goeth not nor steppeth openly, but crepeth wt priuy puttings forth of scales, as Isido. saith, lib. 12. Here I make no processe of this kind, for before in littera A, cap. de Angue, all his properties be declared & shewed at full, but it nayeth not to set here shortly some of his properties that be knowen. Io. de sancto Egedio speaketh of the Serpent, and sayeth, that he dreadeth a naked man, and leapeth on a man that is clothed. Spettle is venim to ẏ serpent, for spettle of a fasting man is venim to him, the Serpent fighteth for his head, for therin is accounted the place of the heart. His flesh is accounted colde, for he is of colde kind, he glydeth on ẏ breſt & on the wombe, & that is said for he goeth not forth right, but crepeth, & renueth himselfe euerye yere, & liketh moistie places, & loueth filthy places and shadowye, and he leeketh aside, & not forthright, and stingeth also aside, and the teth be bented inwarde, & crooked, & so he bendeth when he smiteth. The serpent biteth Lepra, & is eaten for to heale that euill ẏ it be not knowne: and vseth not to turne & wind ẏ tongue, for he moueth it alway, & that by strẽgth of venim. The serpent fasteth & suffreth hunger long time, & stoppeth his eares, because he wil not heare the inchanters coniurations. And is hunted with wine, & he bibbeth before he biteth, & slaieth all that he biteth, & is enimy to birdes, for he slaieth them with his blowing: and taketh againe that thing that he casted vp, for he taketh againe the venim that he casteth.

## De Simea. cap. 96.

The Ape is called Simea in Greke, & hath that name of a flat nose. And so we call Apes Simie, for they be flat in the nose, and foule and riueled in the face. Or we call them Simeas, and giue them that name for lykeneſſe of reason. For that he in many things counterfeiteth the deds of men, but this is false, as Isi. saith, li. 12. And there he sayth, that Apes haue knowledge of elements, & be sory in the full of the Moone, & be merie and glad in the new of the Moone. And when ẏ Ape hath two whelps, she beareth ẏ that she loueth beſt in hir armes, and that other on her shoulder, & when she is beset, then she must nedes flie, and may not beare both the whelps: then she is compelled to throw away ẏ that she bare in her armes, and is charged with that other that sitteth on her shoulder, &

is the more slow to run and to flye, and is therfore ꝑ sooner taken with ꝑ hunter. Of Apes be 5. manner kinds, as he saith, of whom some haue tailes: and ther is an Ape with a taile, & that Ape is called Cluna amõg some men: and some be called Cenophe, and be like to an hound in the face, & in the body like to an Ape. Also some be called Spinge, and be rough & hairie, with strouting paps and teats, and forgetteth some wilonesse: and some be Satiri, pleasing in face, and merrye mouings and playengs, and resteth but little. And some be called Calatrices, & be vnlike to ꝑ other, nigh in all manner points, for in the face is a long beard, & haue a broad taile, as Isidore saith. And Plin. saith the same, li. 8. cap. 54. There he saith, ꝑ kinde of Apes is next to mans shape, & be diuerse, and distinguished by tailes, & labour wonderfully & busily to mall thing that they see: and so oft they thy themselues with shoes that hunters leane in certeine places slily, & be so taken the sooner: for while they would fasten the thong of the shoe, & wold put ꝑ shoe on their fote, as they se ꝑ hunters doe, they be oft taken with hunters ere they may vnlose the shoes, & be deliuered of them. Also Plinius saith ther, that the kind of Apes loue wel their whelps, for tame Apes that be in an house, cherweth her whelpes that she whelpeth, to all men that be therein, & haue liking to be stroked, and knoweth them that comforteth and pleaseth him, and maketh them good chere. Huc vsq; Plinius. But eod. li. cap. 22. he saith, that in Indie be Apes white in all ꝑ body: and those Apes be hunted & taken with Beares of Inde. And li. 2. Auicen saith, that the Ape accorded in shape with a man, & in haire with a wolfe: & some apes haue euil maners & tatches, & their teth be as it were hounds teth, & haue malitious biting, and namely those that haue tailes, and some be rough and all hairie before, except the face, & such haue teth as a man, & haue other things as a man, and redish eyen & sharpe, and paps and teats in the breast, and handes, fote, and fingers, and toes, and may goe and stande on two fote, for they haue soles in their fet as a man hath, & so hath few beasts except a man, and namelye foure soted beasts, as Aristotle saith. And ꝑ female Ape is like to a woman in the priuye those, and the males yarde is like to an hounds yarde, & his entrailes be like to a mans entrailes. Hucvsque Auicenna. And Aristotle saith, ꝑ some foure soted beasts commeth to mans kinde, as the Ape. There he rehearseth all ꝑ fore-said likenesse. The Ape is a beast wonderfully shapen, but he hath some likenes of mankind, and is learned and taught, and so he is taught to leape and play in diuers manner wise, and is an vntamed beast, and malitious by kinde, and is tamed and chastised by violence in beating, and with cheines, and is refrained with a clogge, so that he may not runne about freely at his owne will, to abate his fiercenesse and outrage. And the Ape eateth all manner of meats & vncleane things, and therefore he seeketh and ligheth wormes in mens heads, and throweth them into his mouth, and eateth thẽ. The Lion loueth Apes flesh, for by eating therof he recouereth, as it is said when he is sore sicke, as Isido. and Plinius meaneth. Looke before de Leone in litera L.

A Munky
A Babion
A Marmeset.

## De Sirena. cap. 97.

The Mermaide is called Sirena, & hęc Siren, Sirenis, is a sea beast wonderfully shapen, & draweth shipmen to peril by sweetnes of song, & so this noune Sirena commeth of Siren, ꝑ is to vnderstand draught or drawing, as Hugotio saith. The Glose saith super Esa. 13. C. that Sirene be Serpentes with crealls. And some men say, that they be fishes of the sea in likenesse of women. Papias saith, that Sirene be great Dragones flieng with creaks, as some men suppose. And Isidore saith li. 20. where he speaketh of wonders, in this wise, some men seine ꝑ ther are these Sirenes some-what maidens, and some beste-formed with clawes and wings, and one of them singeth with bodye, and another playeth with Pipe, and the third with an Harpe, and they please to shipmen with diuerse of

Sirene, is the swyfte course of water, ꝑ vvhatsoeuer commeth vvithin ꝑ violence of it, is carryed avvay.

Those are Harpie, & both feyned.

long, that they drawe them to perill and to shipwracke, but the truth is, that they were strong whoores, ꝑ drewe men that passed by them, to powertie & mischiefe. And it is seined, that they brought them to shipwracke. And Isidore lib. 12. saith, that in Arabia be serpents with wings, that be called Sirene & run more swiftly then hegles, and doe flye, and also it is layd, that they flye with wings, and they⁹ venimme is so strong, that death is felt sower then ach or soze. And Physiologus speaketh of Sirena, and sayth, it is a beast of the sea wonderfully shapen as us semeth from the nauell vpward, and a fish from the nauell vpon neward, and this wonderfull beast is gladde and merie in tempest, and sadde and pensife in fayze weather. With ⁊ sweetnesse of song this beast maketh chapmen to sleepe, and when she seeth that they be a sleape, she goeth into the ship, and stealeth which she may take with her, and bringeth him into a ꝛoze place, and maketh him first lye by her, and doe the deede of lechery, & if she will not or may not, then she slayeth him and eateth his flesh. Of such wonderfull beastes it is written in the great Alexanders story.

*Additiõ. (*The nature of diuers fishes is to pray vpon man, as the Conger, the Mackrell, and the Crab or Lopster: my selfe in the yeare. 63. saw the experience, and as for the Mermaide, that is the sea fish, shapes appere after diuerse formes, that some grose head therefore to be lyke a maide, as the Polonians, the Frier, and Hippocrates inuenion is of diuerse of resemblance, but haue from propertion.)

De Scorpione. Cap. 96.

Scorpion, as Isidore sayth, lib. 12. is a serpent, and hath a tayle, and hath that name Scorpio in Greeke, for a stinger with the tayle, and sheddeth venimme in the wounde inconsiderately, it is his propertie, that beside the paine any perteth neuer the place of the hand, he layeth. And this manner scorpius commeth of Scotia that is called land of Pigeons, that is to seine, for before he seineth pleasance. By likenesse of the worme Scorpion a bush of thornes, & of briers, & knotted braunches of roddes be called stinging. Also a signe in heauen is called Scorpio. For when the Sunne is in that signe, wee feele first stinging of colde. Therefore Horace sayth.

Maturina parum tunc cautos frigora ledunt.

The morow cold grieueth but litle. Also an arow that is venimed is called Scorpio, for when it commeth out of the bow vnto a man, & pitteth him, it sheddeth venim, & for that cause it hath that name Scorpio. And of al these it is laid in this verse following.

Scorpius est signum, vermisque, sagitta, flagellum.

The effect of this verse is said before. And Plin. li. 11. ca. 26. speketh of Scorpions, & saith, that they bring forth small wormes, shapen as egges, & dreadeth serpent & right pestelentiall venim, as serpents do. And the venim of Scorpions noieth & greuously three dayes full sore, & afterward slayeth with soft death, but it be holpen & executed the sooner. And ꝑ Scorpion smiteth maidens with deaths stroke, when he smiteth & stingeth them, & women also: But he smiteth not men so sore, & grieueth most & noieth in the morow tide, these ꝑ they finde in their wayes, when they the out of their dens, or if it happeneth ꝑ they shed venim by any smiting. The Scorpions taile is alway redy to smite & sting, & ceaseth in no moment of greuing or noieng, if he haue any occasion or cause: & he stingeth and smiteth a sleat, & sheddeth in the smiting white venim. Apoderas in author, & describeth many maner of greuous scorpiõs by double colour, some haue wings, & among these scorpions the males be most grieuous, & namely in time of loue, and these scorpions be smaller and longer then other. And of them all the venim is most grieuous a little after the midst of the daye, in the great and fervent heate of the Sun, and also when they thirst, and haue certeine knots or rinells in the taile, and the mo such they haue, the venim is the worse, and they

haue

haue sometime such knots sixe or seuen. Apolodius meaneth, ꝑ in Affrica some Scorpions haue feathers, and those bee full grieuous: and because of winning, Inchanters gathereth venime of diuers lands, and labour for to beare these winged Scorpions into Italy, but they may not liue vnder heuen within the country of Italy. But such Scorpions bee sometime seene in Italy, but they be not grieuous. And in Scithia they smite blacke Swine, so that they die sone, but they bath thē in water afterward. To a man smitten of ꝑ scorpion, ashes of scorpions burnt, dronke in wine, is remedy. Also scorpions drowned in oile, helpeth & succoureth beasts that bee stong with scorpions. The Scorpion hurteth no Beast that hath any bloud, & some Scorpions breed & bring forth a leauen young scorpions. And it is sayd, that the Scorpions eateth them sometime, but one of them that is most stie leapeth on the thigh of the Scorpionesse, and sitteth there safe & sure from the stinging of the taile, and from the biting of the mouth, and this slaieth the hee, and worketh the death of his young, and kinde ordeineth this prouision, for such a pestilentiall kinde should not multiply too much. Huc vsque Plinius. libro. 11. And Aristole lib. 7. sayth, that some Scorpions doe eate some venimous thinges, and haue the worse venime, and so Dragons doe eate Scorpions, and those bee worst. Against stinging of Scorpions bee manye remedyes, as it is sayde before in libro de Venenis, where it is perfectly treated.

*Additiō. (*In Italy are manye Scorpions, they are much lyke a Cricket, but more browner, venimous, & hanteth in clifts of posts, and beds, and be quicke in running.)

## De Sue. cap. 99.

A Sow is called Sus, and hath ꝑ name of Subigendo, vnder wroting & digging, for she routeth, & diggeth the earth to get her meate & fode, & ouerturneth & wrouteth, that shee may come with the teeth to mores & roots. And Plinius saith li. 8. cap. 51. that the young Sow conceiueth against the euennesse of the day and night in springing time, and farroweth sometime 20. pigs at once, but she may not reare them nor bring them vp, and eateth all sometime, except the first. For she loueth him best that cōmeth out first of her wombe, for he is most kindely to her. And shee giueth him always the first teat, as Plinius sayth. Solinus and Aristotle li. 6. meane, that the sow is an vncleane beast, & a right greate glutton, and she eateth & deuoureth gluttonously all manner stinking things & vncleane, and coueteth and desireth baths, fennes, and puddles, and reileth hir selfe therin, & waxeth fat. And Aristotle saith lib. 7. she waxeth fat, and namely in resting. And the seuenth part of her meat turneth into haire and bloud, and into other such. And the Sow waxeth leane after ꝑ she hath farrowed, for the meat that she eateth turneth into milke, by the which her pigs bee nourished and fed, and the Sowe waxeth fierce and cruell, when she hath Pigges, and fighteth and putteth her selfe in peryll for her Pigges against the Woulfe. Loke the other properties of this sayde beast in littera P. before, de Porco, & in this same booke in littera A. de Apro, where they bee more largely treated and spoken of in diuerse things.

## De Tauro. cap. 100.

The Bull is called Taurus, & is neither rother nor gelded, as Isid. saith. And Taurus is a nowne of Greeke, & so is Bos also. And as hee sayeth, libro. 12. Bulles of Indie be red, and swifte, and cruell, & their haire is turned in contrary wise, & such a Bull bendeth his necke at his owne will, and putteth off dartes and shot with hardnesse of the backe, and is fierce, and is not ouercome, and when he is tyed vnder a Figge tree, he loseth and leaueth all his fiercenesse, and is sodeinely sober and softe, as Isidore sayth libro. 17. Loke before de Ficu, in littera F. and is a proud beast and headstrong, and his most strength is in the necke, in the hornes, and in the powle.

Plinius speaketh of the Bull, libro.8. cap.45.and saith,that the gentlenesse of the Bull is knowen by sight,& by sterne face,and sul eares,and in hornes,and in shape disposed to fighting:al his manace standeth in his fore fet,with the which he diggeth the earth, and throweth it vp among beasts.He vseth specially such casting and throwing of earth, & comforteth him therewith,as he saith. And Aristotle lib.2.saith.that the Bull hath a round liuer, lyke to a mans liuer: and eateth alone before time of generation & ofte lone,but then hée commeth into company of kine,as he saith,lib.7. And fighteth then strongly against other.Also in eodem, Bulles be fatted with grasse, hearbes,& corne,which breedeth ventositie, & also they be fatted with Pesen & Beanes,and other such, & if thou doest cut & slit his skin,so that it areare somewhat from his flesh with blowing with a pipe,& giuest him afterwarde to eate, then he fatteth,& is made fat with sweet meats,as with Figs and Grapes, and Reysons.Also lib.septimo,Bulles be in contrary manner & doing to horses: for they couet not to drinke water but it be colde and clére. Also libr.7.it is sayde, that Bulles doe fight for their kine, and he that hath ỳ mastry,and is victor, leapeth on the female: and when he is faint and fæble by much doing the déde of generation,then he ỳ was ouercome, commeth & fighteth with him, & he that hath the mastry leapeth on the female,as it were making ioy of the mastris. And Bulls die the worke of generation after ones yere,& perchance after 8.months,as kine do.Loke within following in this same booke,de Vacca,in littera V.Bulls before that they bée gelded,be fierce and proude, but when they haue lost their gendring stones,they be soft as females and mild,and sight not,and ware in bodye,and fatten, and be made milde and soft with yokes of ploughs.Lok within in littera V,de vitulo castrato.Also lib. 11.in fine it is saide.That Bulles haue stronger sinews & strings, or brawnes, then Oren:for in the gelding all the mébers of the body soften,& therfore in the hart of ỳ Bul oftentimes a bone is foũd: as in the heart of an Hart.Also Plinius lib.8. cap.22.saith,that some Bulls be wilde, fierce,and sterne,and be more in quantitie & greatnesse then other Bulls,& more swifter,and those Bulles be red in colour,and blacke in the eies,hauing their haire ouerturned,and groweth towards their eyes:& they haue mouable hornes & meueth them one after another in fighting.And haue ridges & backes as hard as flint, so that they may not be wounded.And he hunteth all wild beasts,and may not be taken but in dépe pits and caues,& be alway fierce when they bée taken,& destroy themselues,& die for indignation.

That is, vvhen hee is hide-bound,or cloung.

Then called Oxen

## De Tragelapho,cap.101.

TRagelaphus is called Hircoceruus also,& hath that name Tragelaphus of Tragos,ỳ is a goat bucke,& Elephos, that is an hart,as Isid.saith,lib.12.And he called Tragelaphi among ỳ Créeks: and some be of the kind of an Hart,and haue rough eares as Goat buckes, and rough chins with beards.Aristotle li.2. speaketh of them and sayth, that some wild beasts haue crooked hornes,as Hircoceruus,ỳ is called Tragelaphus also, & hath soles in the fét: & his body wareth to the quantity of an hart: and this beast beareth downeward his face, and hath hornes lyke vnto an Hart Calfe.

(*Tragelaphus, whose name is not common, is like a Coate, but he is not bearded, his hornes are bending more compasse then the Goat,headed as a Ram,both in forehead and ears,white as a shéepe,saue his brest is blackish, bending necke,as the Déere. The learned haue named this beast Tragelaphum,this beast is wholsome to eate,ỳ hide and hornes for sundrye purposes. Gesner,who supposeth it a kind of déere, in folio Appendix. Addition or remnant of collections.20.)

*Additiõ.

## De Talpa,cap.102.

A Mole is called Talpa,and is a little beast somewhat like vnto a Mouse. Of this beast Isidore speaketh libr.12.

and

and saith, that he is damned in everlasting blindnesse and darknesse, & is without eyen, and hath a snowte as a swine, and diggeth therewith the earth, and casteth vp that he diggeth and gnaweth, and eateth mores and rotes vnder the earth, and hateth the Sunne, and flyeth lyght, and may not liue aboue the earth; and hath a blacke skinne, hairie, softe & smoth, and most short legges, and broad soted, deuided or parted with toes, as it were an hound. And Arist. speaketh of the Pole in this wise; euery beast that gendereth a beast like to himselfe, hath eyen, except the Pole, that hath no eyen sene without, and who that slitteth the skinne subtilly and warely, shall finde within the fores of eyen hidden: & some men suppose, that that skinne breaketh for anguish & for sorow when he beginneth to dye, and beginneth then to open the eyen in dieng, that were cloased lyning. Hereto Plin. saith lib. 10. cap. 49. that the Pole heareth better when he is healed with earth that is a thicke Element and deafe of kinde, and if he heare a man speake, he voydeth and flyeth far awaye.

*Additiõ. (*The Pole or Want hath eyes, but they are very small, wherewith he seeth. In the end of Maye he leaueth open his earthing, and will somtime come so far thẽce, that he is taken or he can recouer the same.)

## De Taxo. cap. 103.

Badger or Graye. The Brocke is called Taxus and Melus also, and is a beast of the quantitie of a Fore, and his skin is full hairie and rough, and is called also Melota. And the Glose saith vpon that worde, Circuerunt in melotis, &c. Ebre. 12. Of this beast that is called Taxus and Melota also, Plin. lib. 8. cap. 39. saith. In such beasts is wit and slight, and holdeth in the breath and blowing, stretcheth the skinne so holding their brethings, when they be hunted and chased with hunters dogges. and so they finde sleight and maner by such strouting out of the skin to eschew and put off the biting of those hounds that so do pursue and follow to noye them, and also for to slay them: and in like wise put they of the smiting of þ hunters: these beasts know when tẽpest shall fal, & maketh thẽ therfore dens vnder earth, with diuers entrings, & when the Northerne winde blowyeth, he stoppeth the North entring with his rough taile; and letteth stande open the South entring, chaunging his hoales, as the winde altereth. In the same dens they make prouisions, and gather them store of meate against winter: and somtime if they lacke meate, they take slepe in stede of meate, as he saith: for they be of those kinde of beasts, that hide themselues in winter, and liue most parte by slepe, as it is sayd before of the Moule. And as Philologus saith, there is a maner kinde of Brockes, that gather meat with the female against winter, & laieth it vp in his den, and when cold winter commeth, the male dreadeth least store of meate should faile, and restraineth þ female, and withdrawyeth hir meate, and suffereth hir not to eate hir fill, and she faineth peace, as it were following the males will, and commeth in on that other side of the den, & openeth hir iawes, and eateth and deuoureth and wasteth the meate that is gathered, vnwitting to the male. Also he saith þ these beasts hate the Fore, and fight oft times with him, but when the Fore seeth, þ he may not for roughnes & hardnes of the skin grieue him, he faineth him as though he were sicke & ouercome, and flieth away, and while the Brocke goeth out to get his pray, the Fox commeth into his den, and defileth his chamber with vrin and other vncleannes: & the Brocke is squemous of such foule things, & forsaketh his house that is so defiled, and getteth needfully another dwelling place.

## De Tigride. cap. 104.

Tigris is the most swiftest beast in flight, as it were an arrow, for þ Persians call an arrow Tigris, & is a beast spotted with diuers specks, & is wonderfull strong and swifte; and the River Tigris hath the name of this beast, for it is the most swiftest of all floudes.

And in the noꝛe Hircania bꝛeadeth manie beasts of this kinde. Hucusq; Isid. And Hæc Tigris, dis, is the name of the riuer. Looke before De fluminibus. And Plinius speaketh of the Tigers & sayth: that beastes of that kinde come out of Hircania, and are beastes of dꝛeadfull swiftnesse, and is namely knowen when he is taken, foꝛ the whelpe is all glemie and sinewie: and the Hunter lieth in awaite and taketh away the whelpes, & flyeth some awaye, on the most swifte hoꝛse that he may haue: and when the wilde beast commeth, and findeth the den voyd, & the whelps away, then he riseth headlong, and taketh the foꝛe of footing of him that beareth the whelpes away, and followeth him by smell: and when the hunter beareth the gruthing of that beast that runneth after him, he throweth downe one of the whelpes, & the Tiger bitch taketh the whelpe in hir mouth, and beareth him into hir den, & layeth him therein, and runneth againe after the hunter: but in the meane time the hunter taketh a ship, and hath with him the other whelpes, and scapeth in that wise: and so she is beguiled, and hir fiercenesse standeth in no stede. Foꝛ as Plinius saieth lib. 6. cap. 19. the male careth not foꝛ the whelpes. And he that will beare away the whelps, leaueth in the way great mirrours, and the damme followeth and findeth the mirrours in the waye, and looketh on them, and seeth hir owne shaddowe and image therein, and thinketh that she seeth hir young therein, and is long occupied therefoꝛe to deliuer hir whelpes out of the glasse, and so the Hunter hath time and space foꝛ to scape: and so she is beguiled with hir owne shadow, and she followeth no farther after the Hunter to deliuer hir young.

## De Tinea. cap. 105.

A Moth is called Tinea, & is a woꝛme of clothes, as Isid. saith, & hath that name, foꝛ he holdeth the cloth that he is in, vntill he be within, and eateth and gnaweth it, and is gendered of coꝛruption of cloth, when the cloath is too long in presse and thicke aire, and is not blowen with winde, neither vnfolded in pure aire. And this woꝛme eateth ỳ biter part of the cloath, and wasteth it so sliy, that it is not knowen ere it be harmed, and though he be a sensible beast, yet he hideth himselfe within the cloth, that vnneth he is seene. Mothes hate & flye bitter things and bitter smells, and come not lightly in the cloth ỳ is sprong with such things, and therefoꝛe leaues of the Laurel tre, of Ceders and of Cipres, and other such, put among cloathes in hutches, saueth clothes and also bookes from coꝛruption and eating of mothes, as Constantine saieth. Also a manner scab of the head is called Tinea, foꝛ it holdeth and cleaueth fast to the skinne. Thereof looke before libr. 5. De capitis infirmitate. That is? scurfe or scall.

## De Teredine. cap. 106.

MAny woꝛmes are called Teredines in Greeke, foꝛ they pearce and eate trees, as Isi. saith li. 12. and are gendered of coꝛrupt humours, that abide in trees vnder the rinde and in the sap and pith, and be gendred namely in trees that are felled oꝛ planted in vndue time, as he saieth: and that namely in the full of the Mone, when the moysture is much in bodies by vertue of the Mone, & is not defied foꝛ superfluitie thereof, noꝛ ruled by kinde, and therefoꝛe such superfluitie must nods turne into woꝛmes and coꝛruption. Looke before De effectu Lunæ libr. 6. The woꝛme Teredo is a little woꝛme of a tree, and is most softe in substaunce, and fretteth, gnaweth, and wasteth most hard Trees, and maketh thereof smaller powder than anye file might make. Looke hereafter De vermiculo.

## De Testudine. cap. 107.

A Snayle is called Testudo, and is a woꝛme, and hath that name, foꝛ he is healed in is house, as in a chamber, as Isid. saith li. 12. And there are foure maner of snailes, land snailes, & sea stronde

snailes

snailes, & fennie snailes that lye in mareyes, and riuer snailes, and some men suppose though it be not to be beleeued, that the ship goeth slower, if he beareth the right foote of the snaile, as Isi. sayeth lib. 12. De Testudine autem quære supra, in litera L. de Limace.

*Additiō. (*The Snaile hath no feet at all, but he meaneth the sea Tortuce, because he carieth his shell vpon his backe.)

## De Tortuca, cap. 108.

The Tortuse is accounted among snailes, for he is closed between most hard shells, in the which he closeth him when any thing grieueth him: and of Tortuca is double kinde, that one dwelleth in riuers, and that other in lande. And Tortuca of riuers saieth and is venemous: and the lande Tortuse dwelleth in houses & in woodes, and is cleane and good to eating, but it is horrible and foule in sight, and layeth egges as an Hen, but they be more pale and lesse in quantitie, and is a foure footed Beast, with foure small feete, as a frogge, with a little head as a serpent, and hath hard shells, and many foule sperks. And their flesh that dwelleth in woodes be medicinable, and hath vertue to restore, & helpeth therfore for Lithkes and Ethikes, & for them that be consumpt. Arist. lib. 8. speaketh of the sea Tortuse and sayth, that he eateth all thing, and his mouth, is stronger than any other beasts mouth, for if he take a stone in his mouth, he breaketh it, and he commeth out of the water to the bryncke, & eateth the grasse and hearbes, and when he tourneth again to the water, he goeth vp & swimmeth, so that his backe is bare with the Sunne, for it is not easie for him to be deepe in water. Also Li. 13. a beast that hath scales, feathers, and shells, hath no bladder for scarcitie of drinke, for superfluitie of drinke passeth into the feathers and into other things, except the Tortuse: for his lounge is most sleshie and bloudy like to the lunge of a Cowe: & the lung of the wilde Tortuse is more than he should be, for his body is contained in a thicke shell, and is not onely nourished therefore but in flesh, and therefore in the Tortuse is a bladder to receiue superfluitie, but the bladder is full lyttle: & in all beasts that haue bloodie lungs, is a bladder, & therefore onely the Tortuse among all beasts with hard shells, hath bladder and raines.

It must be a soft stōe The Author mistoke this Tortuse, It is Lupus marinus, commonly called of the fishermē, a Cracke stone, for he hath in his mouth. 3. rowes of teeth, and before tuskes, with the which he breaketh a sunder that he biteth.

## De Vacca, cap. 109.

The Cowe is called Vacca, and hath that name, as it were Boacta, as Isidore saith libro. 12. And is an increasing beast: for Aristocle saieth libro. 6. The Cowe is moued to the deede of kind after one yeare, and perchaunce after eight months, and the Cowe goeth with calfe nine months, and calueth in the tenthe month. If they range without a Yeard, they were wilde, so that Yeardes maye not tame them: and the desire of kine is knowen, by swelling of the teates, and by their continuall lowing: for kine lowe when they be a Bulling, and leape on Buls and follow them. & stand with them. Also in eodem he sayth in ꝑ end: Men meane, that a Cow goeth ten moneths, & if she calueth before that time, the Calfe liueth not, nor his eies be not full complete, and commonly she calueth one Calfe, and perchaunce twaine: and the female liueth commonly xb. yeares, and the males also: but when they be gelded they be the more strong, and may liue xx. yeare. And the Cowe hath good milke after the caluing, and no milk before, and if they haue sucquilke it is litle worth, or nothing of value: and when a Cowes milke is first crudded, it is made as it were tough, and that falleth, when it is mouled with water: and a yeareling Cow commeth seldome with a Bull: and when the Kine roe often calue and haue many Calues, it is a token as men meane, that in winter shall be much raine: and kine liue in compayre, and be otherwise, if they goe out of compayre, for then wilde beasts eate them. Also among all beasts, the males haue more stronger and greater boyes, except kine, that haue more greater boyes than Bulls.

¶ Also he saith, that ꝑ Cow hath more

stronger

stronger hornes, and more knottie than the male, but they are not so great: But and they be heated, they maye be bowed toward each side, and when they haue sore feete, it is medicine therefore to annoynt them betweene the hornes with oyle and pitch, and other medicines. Also he saith, that Kine loue to drink cleere water, and drinke vneth or never, troubly water & thicke: and haue the Podagre, and die of that euill; and the token thereof is, when they heare downe their eares and eate not, as he saith. The fat Cowe shunneth the yoake, that she was bred to beare last, or she was fat: she lyeth in hir owne dirte, & weareth fat, and the more she is forborne and spared of trauaile, the more slow she is: and when she is stong with a great flie, then she reareth vp hir taile in a wonderfull wise, & skirtleth, as she wer mad, about fields and plaines.

The bret, or stoute flyes.

(*The Cowe hide is not so good for shoe soale leather, as is the Ore.)

*Additiõ.

De Vacca agresti. cap. 110.

SOmetime a Calue is wilde. Of such a Cowe Auicen speaketh and Arist. also and say, that in the lande of Partha is a Cow, that hath heare in hir neche, as an Horse, & is of the quantitie of an Hart, therefore many men call that Cow, Equicernus: and such a cow is without hornes, & dwelleth in mountaines and in woodes, and hath faire eyen and is sharpe of sight. And sometime such a Cow hath hornes, but they be litle, as the hornes of an Hart calfe, and bend backward, as the horns of a Goat bucke: and in hir heart is a bone found as in the hart of an Hart, and that bone, when the blood warmeth, tickeling moueth the sinewes and substaunce of the heart, and is the cause of moving a beast to loue and to lyking: and so by suche tickeling areareth soudainly the head, and leapeth lustily, and skirtleth about. Also li. 8. Arist. saith, that beastes y maye not haue helpe of hornes, haue other maner helpe and succour of kind, and kind giueth swiftnesse to Harts and to wilde Kine that haue crooked hornes, and may not for greatnesse defend all the bodye, and therefore kinde giueth another help to the wild Cow that helpeth hir greatly, casting of dirte, with the which shee noyeth hounds that come nigh hir. Also other hounds that finde such dirte, occupie them about the smell thereof, vntill the beast that may not fight, is fled and scaped perill. Hereof looke before in litera B. de Bout and Bubalo, y is a wild beast.

De Vitulo. cap. 111.

A Calfe is called Vitulus, and hath that name of Virore ætatis, springing of age, as Isi. saith lib. 12. For when he is calued, anone he riseth by his owne vertue, and sucketh the Cowes vdder, & sucketh anone, and he is licked with the Cowes tongue, & cleansed of all manner filth that commeth with him out of hir wombe. And the Calfe when he is calued hath a certaine blacke specke in the forehead, and Witches meane, that that specke or white ercteth loue, but the Cowe biteth away this specke out of the Calues forehead, and receiueth him not to hir teates, ere the forelayd venime be taken off and done away. And Ari. saieth the same of the Mare, & of hir colte, and Auicen also. Like before in litera E. de Equa. The Calfe loueth his dam, and knoweth hir lowing, and followeth hir, and butteth with his forehead y vder that he sucketh, and getteth so the more milke of his dam. And when he is full, and hath wel sucked, then he is merie and glad, and leapeth and skirtleth leaping about: and goeth not out of his dams fores. Also lib. 8. Arist. saith, that Calues be gelded after one yeare, and if they be not gelded, then they shall be litle of body: and a Calfe is gelded in this manner. He is throwen downe to the ground, and the skinne is cut and slit, & the genderyng stones be cut out, and the strings thereof be areared vpwarde, and the sinewes also, & the caruing is bound vntill that the blood passe out: and sometime there gendereth a postume in that place, and then they burne that one genderyng stone that is cut off, and put the

poudet

pouder thereof vppon the postume, and so the place is saued. Also in the sea is a beast lyke to the Calfe, and is therefore called the Sea calfe: and this beast calueth on the land, and gendreth as an Hound, and calueth neuer more than twaine, and he feedeth his whelpes with teates, and bringeth them not to the sea vntill the eleuenth day, and then he teacheth them to swim, and they are euill to slaye, except they be hit in the heads, and they lowe as a Calfe, and be therefore called Calues, and becke and make signes to men with voyce & with semblaunce with most discipline. No beast sleepeth faster than these, and with the fins that they vse in the sea, they creepe on the lande, in stede of feete, and haue rough skins and hairie as calues haue, and when the skinnes be taken off, they hold the kinde of the Sea, for the haire thereof ariseth when the sea floweth, his right fin hath a milde vertue, for if gendereth sleepe, if it be laid vnder the head. Huc vsq; Plin. li. 8. ca. 7.

A Seale.

They snarle as a dogge, & do not lowe.

(*Verye simply did the olde Authors write of the nature of things, the cause was, they lacked varietie of wordes, to expresse their mindes.)

*Additiõ.

## De Vrso. cap. 112.

The Beare is called Vrsus, and hath that name, for with his mouth he shapeth his whelpe, and so he is called, Vrsus, as it were Orsus. She whelpeth before hir time, as Isido. saith li. 12. For Auicen saieth, that the Beare bringeth forth a peece of flesh vnperfect and euill shapen, and the dam licketh the lumpe, and shapeth the members with licking: and thereof is written,

Hic format lingua fœtum, quem protulit vrsa.

The yõg Bear hath al his feet only that hee lyeth round as an hedg hogge for certaine dayes.

The Beare shapeth with hir tongue, the brood that she bredeth and bringeth forth. And this vnripe whelping maketh, and then he gendereth the thirtie daye, and thereof commeth Isidis whelping and euill shape. The Beares head is feeble, and his most strength is in his armes and in the loynes, and therfore he may stand three daies, as Isi. saith li. 12. cap. de bestijs. For els this name Vrsus commeth of Vrgendo, to thrust & constraine that thing that he taketh. Lib. 8. cap. 37. Plin. speaketh of Beares, & saith, that their gendring is in the beginning of winter, and gender not as other foure foted beastes doe, but they gender both lieng, and then they depart a sunder each from other, and goe in dens and eyther by themselues, and whelpeth therein the xxx. daye, and the whelpes be not moe, than fiue, and be white and euill shapen, for the whelpe is a piece of flesh little more than a Mouse, hauing neither eyen nor haire, and hauing claws some deale bourging, and so this lumpe she licketh, and shapeth a whelpe with licking: and so men shall see no where beastes more seldome gender nor whelp than Beares, and therefore the males hide them and lurke fortie dayes, and the females aray their houses foure months with boughs fruite and braunches, and couereth it, for to keepe out the raine with softe twigs and braunches. The first fortye dayes of these dayes, they sleepe so fast, that they may not be awaked w woũds, and that time they fast mightely: and the greace of a Beare, helpeth against the falling of the haire. And after these dayes she sitteth vp, and lyueth by sucking of hir feete, and imbraceth the cold whelpes, and holdeth them close to hyr breast, and heateth and comforteth them, and lyeth groueling vpon them, as birds doe. And it is wonder to tell a thing, that Theophrastus saieth, and telleth, that Beares flesh sod that time, vanisheth if it be laide vp, and is no token of meate found in the Almerie, but a little quantitie of humour: and hath that time small droppes of bloud about the heart, and no manner of bloud in the other deale of the body. And in springing time the males goe forth and be fat, and the cause thereof is vnknowen, namely, for that time they be not fatted with meate neither with sleepe, but onely seauen dayes.

That is not so.

And when she goeth out of hir den, she seeketh an heard, & eateth it to make soft hir womb, that is then hard & boũd, than hir eyen be dimmed, and therfore

namely

namely they labour to get them honnie combes, for the mouth should not be wounded with stinging of Bées & blood, and so relaxe the heauinesse & sore ache of their eyen: his head is full feeble, that is most strong in the Lyon, and therefore somtime he falleth downe headlong vpon the rockes, and falleth vppon gravell, and dieth sone: and as men saye, the Beares braine is venemous, & therfore when they be slayne, their heads be burnt in open places, for men should not taste of the braine, and fall into madnes of Beares. And they fight against Buls, and take them cruelly with the mouth, and hangeth on them by their feete and hornes, and draweth them with waight downe to the ground, and renteth & slaieth them with biting: and no beast hath so great sleight to doe euill dedes, as the Beare. Huc vsque Plin. libr. 8. cap. 37. And Arist. speaketh of the Beare lib. 7. & saith that the Beare eateth all things, for he eateth fruite of trées, when he climeth vpon them, & breaketh Bées hiues, and eateth honie, and Bées grieueth his eyen, and stingeth his tongue, and driueth and chaseth him awaye sometime. And eateth Crabs and Antes for medicine, and eateth flesh for great strength, and fighteth with Hartes & with wilde Swine, and with hounds, & with Buls, and throweth them downe to ỳ ground, and goeth vpright against the Bull, and ofte holdeth the hornes in his fore feete, and ouercommeth him, and is an vnpacient beast and wrathfull, and will be auenged on all those ỳ toucheth him. If another touch him, anone he leaueth the first, and reseth on the seconde, and reseth on the third: and when he is taken, he is made blinde with a bright basin, and bound with chaynes, and compelled to playe, and tamed with beting, and is an vnstedfast beast and vnstable, and vneasie, and goeth therfore all daye about the stake, to the which he is strõgly tied: he lycketh and sucketh his own feete, and hath liking in the iuyce therof: he can wonderfullye climbe vppon trées, vnto the highest tops of them. And ofte Bées gather honie in hollowe trées, and the Beare findeth honie by smell, & goeth vp to the place that the honnye is in, and maketh a waye into the Tree with his clawes, and draweth out the honie and eateth it, and commeth ofte by custome vnto such a place, when he is an hungred: and the Hunter taketh hed thereof, and pitcheth full sharpe hookes and stakes about the foote of the tree, and hangeth craftely a right heauie hammer or wedge, before ỳ open way to ỳ hony, then the Beare commeth, and is an hungred, and the logge that hangeth ther on high letteth him, and he putteth awaye the wedge with violence, but after the remoning, the wedge falleth againe and hitteth him on the eare, and he hath indignation therof, and putteth away the wedge fiercely, and then the wedge falleth and smiteth him harder than it did before: and he striueth so long with the wedge, vntill his feeble head doth fayle, by ofte smiting of the wedge, and then he falleth downe vpon the prickes and stakes, and slayeth himselfe in that wise. Theophrastus telleth of this manner Hunting of Beares, and learned it of the Hunters in the Country of Germanie.

## De Vrsa. cap. 113.

The female Beare is called Vrsa, and is a Beast most cruell, when hir whelpes be stolne, for she is right busie to saue hir whelpes, and therefore she licketh them busilye, and giueth them sucke, and nourisheth them, and putteth hir selfe ofte forth with all hir might, against them that would take away hir whelpes. And she departeth from the male when she hath conceiued, and commeth not in his company, till ỳ whelps be perfectly shapen, as he saith. And she hideth hir selfe in time of lechery, and is ashamed to be seene in the time of loue: also then the male spareth the female, & commeth not to hir, till she hath whelped, as Ari. Plin. and Auicen meane. Also lib. 73. Beares licketh not drinke: as beasts doe with sawie teth, and sucketh not, neither swalloweth, as beasts doe that haue continuall teth, as sharpe and mē: but biteth ỳ water, & swaloweth it.

## De Vulpe. cap.114.

A Fore is called Vulpes,and hath that name,as it were wallowing fare aside,and goeth neuer forthright, but alway in by wayes, and with fraud, and is a false beast and deceiuable: for when he lacketh meate, he faineth himselfe dead,and then fowles come to him,as it were to a carren,and anone he catcheth one and deuoureth him,as Isi.saith lib. 12.The Fore halteth alway,for ꝑ right legges be shorter than the leste legs:his skinne is very hairy,rough,and hot,his taile is great and rough, and when an hound weneth to take him by the taile, he taketh his mouth full of haire,& stoppeth it. The Fore doth fight with the Brocke for dens,& defileth the Brockes den with his vrine and with his dirte, and hath so the maistrie ouer him, with fraud and deceipt, and not by strength. The Fore inhabiteth himselfe in holes and dens vnder the earth,and stealeth& deuoureth more tame beasts than wild. Arist.saith li.8.The Hart is friend to a Fore, and fighteth therefore with the Brock and helpeth the Fore.Betwéne the Fore and the Brocke, is kindely wrath:and often the Fore ouercommeth the Brock,more by guile,than by might and strength: and is a right gluttonous beast,and deuoureth much: and he gendreth blinde whelpes,as doth the Lyon and the Wolfe,as Arist.saith libro.16. For as Solinus saith, in all beasts that gender bred incomplete, ꝑ cause is gluttonie: for if kinde suffered them to abide vntill they were complete, they should slay the dam with sucking: and therefore kinde maketh them not to be full complete,least they should slay their owne kinde by gluttonie and great desire of meate. The Fore is a stinking beast and corrupt,and doth corrupt ofte the places that they dwell in continually, and maketh them to be barren: his wombe is white, and the necke vnder the throate,and his taile is redde & his backe:his breth stinketh, and his biting is some deale venemous,as Plin.sayeth. And when hounds do pursue him, he draweth in his taile betweene his legs, and when he seth he may not scape,he pilleth in his taile that is full hairie and rough, and swappeth his taile full of pisse in the hounds faces ꝑ pursue him, and the stench of the pisse is full grieuous to the hounde, and therefore the hounds spare him somwhat. The Fore faineth himselfe tame in time of nede: but by night he waiteth his time, and doth shrewd dedes. And though he be right guilefull and malitious, yet he is good and profitable in vse of medicine,as Plin.sayth lib.28.cap.8. For his greace and marow helpeth much against shrinking of sinewes,as it is said: his blood is accounted tempering and dissolning, and departing harde things, and is good therefore to breake the stone in the bladder and in the reynes,as it is supposed. Plinius setteth there other opinions of great men, of ꝓperties of Fores, of whom I force not to make mention:but he saith,that if a man haue vpon him a Fore tongue in a ring or in a bracelet, he shal not be blinde,as witches meane.

*Additio. (*The lyuer of the Fore is sayde to be good to restore the lyuer in man or woman: his smell is a great helpe against the Palsie, therefore he is tyed nére the lodgings of the diseased.)

## De Verme. cap.115.

A Worme is called Vermis, and is a beast that ofte gendereth of flesh and of hearbs: and gendereth oft of Caule, and somtime of corruption of humours, and somtime of medling of male and female,and somtime of egges, as it well appeareth of Scorpions and of Mortuses and Ewtes,as Isidore saith lib.12. And the Worme is called Vermis, as it were Vertens,turning and winding: for the worme turneth and windeth toward many sides,for the worme neither crepeth nor glideth as serpents do,but the worme drawcth and haleth his body in diuers places of the bodye, with many diuers draughts,as Isidore saith: and wormes come out of their dens in springing time, which is called Ver,as he sayth.

Caterpillers, Cankers, & Moaths

Of Wormes be many manner diuerse kindes, for some be water wormes, and some bee lande Wormes, and of those, some be in hearbes and in Wortes, as Waltzhaggesand other such', and some in Trées, as Teredines, trée Wormes, and some in clothes, as Moathes, and some in flesh, as Maggots, that brede of corrupt and rotted moysture in flesh, and some in beasts within & without, as long wormes in childrens wombes, and those long wormes be called Lumbrici, and those other that be not long be called Ascarides, and Chirones, hounde wormes, and lice and nétes in heads, & all such wormes bréd and gender of corrupt humours in bodyes of beasts within or wout. And there be other wormes of the earth which be long and rounde, soft and smoth, as Anglitwitches, and males doe hunt them vnder earth, and with Anglitwitches fish is taken in waters, when fish hookes be baited with such wormes in stede of baite.

Mavvell vvormes.

Gut vvormes & bots.

Ease vvormes vsed for baite to take fish.

And Constantine saith, such wormes helpe agaynst the Crampe, and agaynst shrinking of sinewes, and also agaynst biting of Serpents, and against smiting of Scorpions: And among Wormes some be footelesse, as Adders & Serpents, and some haue fyre fete, and some bée full euill and malitious, and enimies to mankinde, as Serpentes, and other venimous wormes: and some wormes be round of body, and hath no sinewes nor bones great nor small, neyther gristles, neither bloud, and all such dieth if they be annointed with Oyle, and do quicken againe in vineger, as Aristotle sayeth. And some wormes gender and be gendered, and some be gendered and gender not, as the Salamandra, and in such Wormes is seene of male and female. And in these diuerse manners and in many other Wormes be diuerse, both lesse and more.

## De Vermiculo, cap. 116.

VErmiculus is a right little Worme, and this Nowne Vermiculus is a Nowne diminutiue and commeth of this Nowne Vermis, and oft such small wormes be found in trées and in fruite, as it is sayde, Secundo Regum. 24. Dauid was lykened to the tender Trée worme, which is called Teredo, or Terebucca, and is softe in kinde, and yet it pearceth and gnaweth verye hard trées, and nothing is more harder then hée when he toucheth, and there is nothing more softer then he when he is groped, as the Glose sayth there. Then specially lande wormes doe bréde of Earth, of leaues, of fruit, and of trées, and do come out of the earth', when winter is passed away, in springing time. The Worme doth hate & also doth voide salt things, & toucheth not those things which be annointed with some bitter things, & with strong smelling, & doe eat linnen clothes, and the Moath doth eate and gnaw, and is the occasion of destroyeng and wasting of wollen clothes, and destroye that cloth, namely that is made of the Woll of such shéepe which were bitten with Woolues, for the Woll of that shéep that is bitten of a Woulfe, gendereth Lice and Moaths, as Aristotle sayth, libro. 8.

(*Lice commeth also of that cloth that is trained in the wéell, with the fatte or greace of an horse or of a swine, & therefore ỳ Northen clothes worne of a sweting bodye, doe bréde lice in. 12. houres. And Plin. li. 10. saith, ỳ the little worme is foule & soft, & round, & his vtter partes be small, & the middle great, and biteth a trée prively, and wasteth it, and passeth drawing himselfe more with the mouth then with the fét, & is vile, pliant, & soft. In al wormes is a kind of touch & of taste, as Pli. saith li. 11. ca. 71. And therefore they hide thémselues when they perceiue noise, & haue knowledge betweene sauours: and wormes forsake bitter & salt, and loueth and sucketh that thing that is swéet, and so some taketh what them néedeth, with téeth, and some with clawes and snouts, and some pearceth with a sting, & some sucketh, licketh, and swalloweth, and casteth vp and eateth, & no lesse diuersity is in the seruice of the fét, to take, to diuide, and rent, to beare downwarde, and to wey, and he ceaseth not to digge the earth, as Plinius saith. lib. 10. ca. 71.

*Addito.

## De Vipera. cap.117.

VIpera is a manner kinde of ſerpents that is full venemous. Of this ſerpent Iſid. ſpeaketh lib.12. and ſaith, that Vipera hath that name, for ſhe bringeth forth brode by ſtrength: for when hir wombe draweth to the time of whelping, the whelpes abideth not conenable time nor kinde paſſing, but gnaweth and fretteth the ſides of their dam, and they come ſo into this world with ſtrength, & with the death of the brother. It is ſaid, that the male doeth his mouth into the mouth of the female, and ſpetteth the ſemen, and ſhe wereth wode in lyking of increaſe, biteth off the head of ỹ male, & ſo both male and female are ſlaine, for the male dieth in gendring, & the female dyeth in whelping. Of this ſerpent Vipera be made paſtes which are called, Trociſci Tiriaci, of the which is made Triacle, that is remedie againſt venim. Li.8.ca.40. Plin. ſpeaketh of this Adder Vipera and ſaith, that he hideth himſelf only in chins and dens of the earth, and other Adders and Serpents hide themſelues in hollow ſtones and trées: and this Adder Vipera ſuſtaineth and may beare hunger long time in a ſtrong winter, and commeth to the den vnder earth, and caſteth firſt away his venime, and doth ſléepe there vntill Springing time come againe. And when the pores of the earth open, then by heate of the Sunne, this Serpent Vipera awaketh and commeth out of his den, and for his ſight is appaired by the long abiding vnder the earth, he ſéeketh the rote of fenell, or the hearbe of it, and waſheth his dim eyen with the iuyce thereof, and taketh of the hearb to recouer his ſight which he hath loſt. And Tyrus is a maner ſerpent that is called Vipera alſo. Of him Ariſtotle ſpeaketh lib. 8. and ſaith, That Tirus right as the Crocodile, hideth him in winter, and doth afterward off his ſkin that is betweene his eyen, and they that know not the doing, weéne that hée is blinde, and then he doth off the ſkin of his head all in one day: and his flaieng and paſſing out of his ſkin, is as the paſſing out of a childe of the mothers wombe, and he is by that manner renued, and putteth away, and is ſo deliuered of his age. Moreouer, in the ſame booke, in the ende thereof it is found, that it is ſayd in this wiſe: Great Serpents flye this ſerpent Tirus though he be little, and all his body is rough, and when he biteth anye thing, all that is about the thing, rotteth anone. And one little ſerpent called Tirus is found in Inde, and his biting is ſo ſtrong, that againſt it no medicine can be found. Ambroſe in Exameron ſaith, that among all Serpents, the kinde of Vipera is worſt, and when he would gender, he weeth a Lamprey that is called Murena, and commeth to the brinke of the water that he thinketh Murena is in, & calleth hir to him with hiſſing, and exciteth and weeth hir to be clipping, and this Lamprey commeth anone: and anone as the Adder Vipera ſeth that ſhe is ready, he caſteth awaye all his venime, and goeth then and beclippeth the Lamprey: and when the déede is done, then he drinketh and taketh again the venim which he had caſt away, and ſo tourneth againe to his den with his venim. Alſo lib.39 cap.1. Plin. ſayth, that this Adder Vipera ſwaloweth a certain ſtone, and ſome men knoweth that, and openeth ſlyly the ſerpent, and taketh out that ſtone, and vſeth it againſt venim. Alſo if the Dragon or the Adder, which is called Aſpis, biteth a man or a beaſt, the head of the Adder Vipera healeth him and ſaueth him if it be layd to the wounde. And againeward, the fleſh of the Adder Aſpis ofte times heleth and ſaueth him, that ỹ Adder Vipera ſtingeth, & draweth out the venim, which the Adder Vipera did ſhed in the wounds.

### Addition.

Addition

THe Viper is ſpoken of in the 28. of the Actes of the Apoſtles. Of al kind of Serpents moſt daungerous, as appered by the men in the Ile of Miletum, now called Malta. When they ſawe the Viper hang on Paules finger after the ſhipwracke, they ſayde: Surelye this

man is a murderer, whom (although he haue escaped the daunger of the Sea,) vengeaunce will not suffer to liue. But when they saw him to haue no harme, the Viper shaken off, they altered theyr mindes, and said, he was a God. Also in the thirde of the Euangelist Mathewe, Christ called the Pharisies & Saduces the generation of Vipers. There are in England, as venemous serpents, called Timiopolæ, Ingrossers and Regraters of Markets, that buye much corne & victuall together, to make a dearth to the great hurt and hindraunce of the power sort, I praye God to send a Paule to lessen some of these, not onelye to burne or hang them, but to banish them for euer, that they poyson no more so fertile a soyle.

FINIS LIBRI XVIII.

# ¶INCIPIT LIBER DECIMVS NONVS.

## DE COLORIBVS.

FOrasmuch, as the properties be expressed of spiritual thigs and bodelye, both of simple and compownded, as is sayd before, now at ỳ last of some accidents that followe the substaunce of bodely things, by the help & grace of our Lord, here we shal treate of, and first of Colour, secondly of Odour, and thirdlye of Sauour, and lastly of Licour.

Coulour. Odour. Sauour. Licour.

Colour is called in Latine Color, & hath that name, as Isi. saith in li. 18. for it is made perfect by heate of the fire, or by clærnes of ỳ Sun: or els it hath that name Color of Colendo, drieng & cleansing, for colours be dried and cleansed to make them full subtil and clære, and also cleane: and colours commeth of kind, or are made by crafte, but hereof loke hereafter De coloribus. Aristotle in li. Meth. saith, that colour is the vttermost part of a clære thing in a bodye that is determined, for the vtter part of a bodely thing, that sight sheweth is the diuersitie of colours, that it taketh by kinde of medling and mastrie of Elements in a bodye that is compowned: For when a clære thing and bright, medled by actuall ioyning of light, shineth vpon the vtter part of a clære bodye and bright, then colour sheweth and presenteth that vtter part to the sight. And therfore Secundo de Anima, Arist. saith, that coulour chaungeth in sight, and giueth therto a likenesse by working of lyght: for light is the perfection of clære things & bright, for it bringeth the kinde of coulour that is medled in a body kindly by mastrie of some elements, to chaunging and dæde of perfection of the sight: For though colour be essentially and kindly a medled body, yet hath colour no might to shew himselfe, but by light that shineth actually therupon, and so alway to shew himselfe colour nædeth light, but light to shew it selfe nædeth no colour, as colour nædeth light that shineth in dæde, to print thereby the qualytie of the coulour, in the line of the sight. Therefore some men meane, that the reason of thinges sæne, is roted and shapen in lyght, that is, expressed their beautie by the lyght: for if light lacketh and faulteth, the qualytie of coulour is not sæne.

But

But in dede colour is in darknesse, as the Commentour saith De Anima. There he treateth and sheweth of changing and likenesse of colour and of the light. And light maketh not the coulour, for the coulour is indede by masterie of some element in a body that is medled: but light shineth without open colour, & in the same space and the place that the colour is in, and disposeth the place, and giueth his shape, by the which it maye receiue the likenesse of colour: and so light disposeth likenesse in the space, by the which diuersitie of colour commeth to the eye, where the iudgement is of colour. Therefore in dede colours abide in darknesse, as the Commentour sayeth openly. Therefore the Author Perspectiue saith li. 1. ca. vltimo. That light needeth not to sight of coulours, but in one of two causes: for without lyght the shape and likenesse of coulour spreadeth not in the aire, or though it be in darknesse spredde in the aire, yet it worketh not in the sight: and so light needeth not to the being of colour, but onely to the shewing thereof. And though coulour be not seene nor perceiued in darknesses, yet nevertheless coulour is not idle in darknes, for continually the matter is perfect, which he is within: and though colour be not seene nor perceiued in darknesse, ye shall understande, that that is not for the default of colour: but the default is in that thing, that should receiue and take it: for disposition lacketh, that needeth in such receiuing and taking. Then if Authors tell, that in any place coulour is not in dede without light, it shal be vnderstood and knowen, of the dede of sight, and not of being: then light arayeth colours and maketh them first seene and knowen in their own kinde, and maketh them not first in being, & thus I understand of light that shineth without vpon things: for & vertue of the lyght of heauen commeth vnto the inner parts of things, and gendreth colors by help of foure qualities of elements. When they be gendred & be in kind, then commeth light that wasshe, & maketh them clere & noble, & sheweth them to the sight and to the eyes.

As lyght maketh not the colour: so the color beeing of himself, is nothing without light.

They abide the same that they bee, but not discerned what they be.

## De Materia coloris, cap. 2.

A Clére thing well termined, is the matter of colour, and that onelye or namely thing that is moyst: for drye & earthie is not clére, insomuch as it is drye: and fierie drought commeth not downe from his sphere and place of the fire, nor is found here beneath among vs: for onely some of fire, is gendered of might of some element, of the which a medled body shall be made, as it is sayd in li. de generatione. Then such a clérenesse hath three materiall diuersities, for the matter is thin, or thicke, or meane: If it be meane, then there is much more moisture of water than drines of earth, & passing ỳ moisture of aire failing from ỳ airie moysture. Or els it is airy much chaunged by the thing that is dry & earthie, yet so that it passeth grosenes. And if it be thin and small, then it is moyst & changeth to the matter of aire, or els it is moyst & airie, & changeth to thicknesse and drines of earth, so that it passeth not & goeth not beyond meanesse of earth.

## De generatione coloris, chap. 3.

Then in the matter of clére coulour, drinesse hath the masterie, or moysture hath the masterie, or the matter is meanly drye and moyst: and if drinesse hath masterie in the matter, then ỳ working of heate hath the mastrie, then is white colour gendred, for heate maketh the matter thin, and spreadeth and departeth the parts thereof, and maketh them subtill, and gendreth clérenesse & brightnesse. And in this wise Arist. speaketh in li. de Animalibus 19. and saith, That white coulour is gendred of scarsitie of humour in drie matter by mastrie of heat that worketh and maketh the matter subtill or small, as it fareth in members & in bones burnt, and in other such. And if colde hath mastrie, & worketh in dry matter, then is blacke colour gendred, for cold gathereth & constraineth the parts of dry matter and fasteneth them togethers, & maketh them sad & dimme. And dimnesse is not onely priuation of

light,but also of colour: for clærnesse is diuersitie both of light and of colour:for clærenesse, is a certaine condition of things that are sene,and then the matter is determined dry, that nedeth to the generation of white colour, & right so blacke colour is gendred. Then if the matter be moyst, then the heate which hath mastrie gendreth blacke coulour: for heate burneth and also wasteth the moyst partes,and altereth and tourneth the moysture, which passeth out, into blacke smoke,as it fareth in wood,which is grene and moyst: for out of the ends thereof,commeth blacke humour when it is burned. Hereof Aristo. speaketh in libro.Meth.and saith, that in poyes of things that burneth, is feble humour that may not withstand the heate of the fire,nor is sodainly stuffed, but it rather nourisheth and fedeth the fire: and so it is saith, that fire worketh principally in moyst things, & that moyst things is cause of black coulour. By working of heate,it maketh subtil humour,and moisture of water and of aire passe out of the matter,and then thus leaueth earthy matter and thicke, therefore it nedeth that blacke colour be gendered. Quarto li.Metheo. Arist.saith,that subtill kinde of earth and clærnesse of water, & kinde of aire maketh whitenesse in quicke siluer,the contrary hereof gendreth blacknesse in the dry matter that leaueth by working of heate in moist matter. And so lib.19. Arist.saith, that blacknes gendreth in the eye because of multitude of moysture,for heate worketh kindlye in moyst matter,and maketh therein digestion,and fastneth and drieth it, and leaueth there blacke at last.

## De generatione coloris albi.ca.4.

And if cold hath the mastry in moist matter,then is white colour gendered,as it fareth in snowe,in heare frost, and in hoarnes of the haire,and of other things,and also in flemmaticke humors: for though colde gathereth moist matter togethers,yet it is not as drinesse gathereth moyst matter togethers, for moyst matter when it is clære, is ꝑ more able to take noble colour. Therefore moyst matter pressed, is arayed and made to spreading and separation of parts: and dry matter fareth not so,therfore moist matter is more ready and prest to take clærenesse than dry matter,although it be by wringing and pressing & opening: therfore cold may better ingender white colour in moyst matter, than drie. And so Aristotle is to be vnderstood in libro 19. there he sayth,that white coulour is gendered of aire, in the which is some watris moysture, & that because of working of colde. But the Commentour sayth,that whitenes is gendred of clære fire,meddeled with a full clerre element, and sightie, that is to vnderstande, of clærenes, that Aristotle calleth whitenes, by a passing manner of speach, and in that manner speach it is sayde, That whitenes is gendered in the clowdes, by shining of beames in them, if the clowds be clære & thin,and so the flame of the fire semeth white somtime,when the aire is clære & subtill, in the which the burning of the fire shineth: & such whitenes, is not properly whitenes,but it is so called in a passing manner of speech.But we may amplifie of ꝯ Commentors worde ꝯ saith, ꝯ of fire,because of clære matter,that is proper matter of whitenes, and not because of working thereof,and the word that he sayth,shal be vnderstood of fire,that is the matter of coulour and not of working. And in that wise it is to vnderstande, as the matter,and not the working, nor the making thereof,nor the ende wherefore it is made.

## De colore mediorum generatione, cap.5.

Betweene whitenes and blacknes are many meane degrees following the mastrie of qualyties that be actiue and passiue, working and suffering, as they be more strong or feble,and that in many degrees: for the more mastrie drines hath,with the more difficultie it is made subtill,thin and bright,and the harder it is to make it clere,and to take white colour:for a dry thing is sadde and thicke.

The lesse mastrye dryenesse hath, and the more mastry ꝑ heat hath, ꝑ better it taketh white colour and the sooner. Also the more drinesse there is, and the stronger heat, ꝑ more blacke colour is bred. And cõmeth of fatnesse of the parts, & of great dimnesse, and of prination of clearnesse, & of superfluitie of fatnesse of ꝑ clere matter, & so it fareth of moist matter: for the more mastry of moist matter ꝑ is proportionall to burning, so that heate hath the mastry, the more smoake there is & dimnesse and blacknesse: and the more the mastry of moistures is, so ꝑ the mastry of colde increase proportionallye, so whitenesse increaseth: and if moysture hath great mastrye, and heate but lyttle mastry, then blacke colour shall abate. Also if moisture hath great mastry, and drynesse and heate lyttle mastrye, then whitenesse shall abate. And if moysture hath some mastry, & heat hath more mastry, then may great blacknesse be gendered. But sometime heat gendreth whitenesse in moist matter, as it fareth in the white of an egge, ꝑ is sod: and sometime heat worketh in grene wood & moyst, & leaueth white ashes after all ꝑ burning, but ꝑ colour is not very whitenesse: For alway there is a token of euill termined matter, as it wer the euermost of a clere christall, & that is knowen, if the ashes be separate & departed, though this clearnesse stretch not into all ꝑ body in actual clearnesse & compleat, & so it is not verie whitenesse. And so ꝑ whitenesse leaueth therfore feblenesse of heat ꝑ doth work, so that kinde colde hath mastry within. Also some white egge is sod, and is not touched with fire, but a shell or a vessell is betweene, for if no vessel be betweene, then shoulde blacknes be gendered in the matter. Also heat working in moist matter, gendereth first blacknesse, and smoake. Also mastry of moisture gendereth drinesse in matter ꝑ it worketh in. And so drines that it gendreth therein, maketh a new chaunging, and gendreth a new coulour in making the dry matter subtill and thin. And heate gathereth together things of one name & one kinde, and maketh therfore thicke and sad, and dimme: yet drie matter hath some propertye, by the which he may make some matter stretch and spread, though it gather & drawe togethers in the beginning because of mastry, yet after ꝑ gathering it maketh the matter ꝑ is gendered subtill and thin, if the matter be dry or stable pight, & that is seene: For sometime drynesse worketh in moist matter, & putteth or drayeth out the moisture. But cold is not ordeined to make matter that is subtill and thinne, for colde standeth in dede of making thicke, as in principall working and dede, for colde gathereth both thinges of one name and kinde, and also things of diuerse names and kinde.

## Of hot and colde. cap. 6.

If heate worketh meanelye with other qualyties in drye matter, then is nedely meane coulour gendered, for heate maketh subtill and thinne to gender whitenesse: and colde doth the contrary, and gathereth the matter, and maketh it fast and thicke to gender blacknesse. Then when they worke both like in euerye place and pointe, is gendered both whitenes and blacknes. Then of them two, nedes must one coulour bee compouned, that is neither white nor blacke, and this coulour hath more of blacke then of white, for drye matter is lesse disposed to white coulour then to blacke, and that for prination of clearenes, and for kinde dimnes, and is more disposed to thicknes then to thinnes, and more to abide and to be thicke then thinne. Also if they worke, namelye together in moyst matter, then they gender coulour ꝑ hath more of white then of black, for matter in ꝑ which moisture hath mastrye, is more disposed to white colour then blacke, and ꝑ because of clearnes: & is more disposed to receiue ꝑ working of cold then of heat: For his working in moyst matter putteth out & wasteth ꝑ moysture, but cold working therin keepeth oneiye and saueth it in his owne kind, by way of fastning of partes together. And alwaye if ꝑ matter be meane, ꝑ coulour is alway meane: and if ꝑ working in heat in such matter hath

the maistry, then is gendered a coulour that hath more of blacke then of white: For moist matter chaungeth sooner into blacke, then dry matter into white: as it fareth by moist matter and drye, that is departed a sonder, then heate gendereth sooner blacke coulour in wet wode and greene, then whitenesse in lime stones: and so of other such. And if colde worketh by maistry in meane matter, then the colour must be more compounded more of white then of blacke: For moyst matter is more disposed to whitenesse then dry to blacknesse, or to anye other coulour, for in moystnes is the matter of clerenesse, that is proper matter of coulour, and not in drye matter, insomuch as it is dry. And in some working, namely in one wise moist matter is more obedient to the qualitie ꝑ worketh. For it may wel be for ꝓuation, if kind fastneth & hardneth that is in drye matter. And though drye matter be disposed of it selfe to be fast and hard, yet it is not so well disposed to be fastned & hardned, as matter ꝑ is moist, as it fareth in stones, though the matter be fast and hard, yet they take not anone more fastnesse and hardnesse of cause that worketh in them. We se in many things ꝑ cold bredeth some white coulour, as in Snowe, and that is not so well sene in ensample when colde worketh in dry matter, and if he worketh meanly together in meane matter, then must the coulour nedlesse ly be meane, and euen the middle colour betweene the vttermost colours that be white and blacke, and if the maistrie be onely in one qualitie, that worketh onely in the matter, then the colour is compounded, and hath more of the one, and lesse of the other. And if the qualytyes that worketh, be euen, and the qualyties that suffereth also, then the coulour hath the aire like much, as it is knowen by the foresayd meaning. And so there be two vttermost coulours, which be white and black, and fiue meane coulours: & it seemeth that the colours may not be distinguished in more diuers kindes, as it is declared by this diffinition, ꝑ is made of contrary members without defaulte, and without superfluitie. And also Aristotle beareth witnesse, that there be only fiue meane coulours, and the member thereof and substaunce may be taken in the foresayd matter, and also by combination of white and blacke in theyr generations of coulours. For if white and blacke be euen lyke much in the composition of a meane colour, then the coulour is euen the middle coulour betweene white and blacke, and euen lyke farre from the extremityes, as is redde coulour. And betweene white and redde may not be but two coulours, one nere the redde, and the other nere to the white. Also betweene redde and black be two coulours, one according with the redde, and the other with blacke. And so no meane coulours maye be betweene white and blacke. For betweene white and red may be no firme coulour, but a chaungeable, as a Carnation coulour, a flesh coulour, and a shadow to either of these, for euen farnesse hath alwaye respect to the vttermost parts: but if there were such a colour, it should haue three quarters of white, and one of black. For halfe the red coulour is of the one quarter of white, & of one quarter of black. In the same wise betweene blacke and red, may none be of euē quantitie, for it must haue three quarters of black, & one of white, and so were the equall onelye by somwhat and by seming, and not very euen farnesse.

(*He meaneth, that every simple coulour mired, doth in the more, or the lesse, make light or darken, his proper ground.) *Additiō.

## Of coulours in generall, what they be. chap. 7.

ARistotle rehearseth these fiue meane coulours by name, & calleth the first Pcolow, and the second Citrine, and the third Redde, the fourth Purple, and the fift Greene, so that betweene white and red, the pcolow is towarde the white, and the citrine toward the red, betweene blacke and redde, purple is toward the red, and the greene towarde the blacke. These names be otherwise called in Greeke, for Purple is called Kyanos in

The shadowes of coulours from the first action, which who so vnderstandeth not, shall be a simple painter, and a worse limner.

Greeke,

Græke, and yeolowe is called Karapos, but of names of Græke is no charge, but we take hēd to Latine names. And the cause of the forsayde coulours may be knowen, for yeolowe hath more of white then of blacke and redde. And such coulours is in leaues when they fall in Winter or in harueſt. Citrine and Purple compaſſeth the redde coulour, for eyther of them hath more of redde then of white or of blacke, but Citrine is farther from blacke then is Purple, as Ariſtotle meneth, in ſecundo de Sompno & Vigilia, wher he ſpeketh of corruption of theſe coulours, and turning into blacke. And he ſayeth, that Citrine paſſeth by Purple into blacke. And therefore Purple muſt be betwéne redde and blacke, and Citrine betwéne white and blacke, & of all this it followeth, ỳ gréene muſt be ſet toward the black, and ſo the cauſe is knowen of the ordinaunce of theſe fiue meane coulours, as Ariſtotle meaneth.

## Of the opinion of them which would haue light, to be of the ſubſtance of coulour. cap. 8.

Coulours are made apparant by light, therfore is light called ỳ mother of colours.

SOme men déme or ſuppoſe, that light is of the ſubſtaunce of colour, and they ſaye, that coulour is in cleane and cléere matter, and cléreneſſe hath theſe diuerſityes, for clére matter is cleane and pure, and not earthie, or vnpure and earthie. And lyght is diuided in foure manners: for light is cléere, or dimme, lyttle, or much: but I call not lyght great nor much, though it ſhine in a greate place and much, but vertuall light gathered in a lyttle place, or in a point, is called much lyght, and greate light, as when an hollow mirrour is ſet in the Sun beame, and the light falleth on all the mirrour, and reboundeth into the middle thereof, and gathering and rebounding of ỳ lyght in ỳ mirrour betwirt cléreneſſe of Glaſſe, and brightneſſe of the Sunne, a fire is kindeled, and burneth full ſone, or ſpédely. And ſo if Flare or drie matter be put therein, it burneth ſodeinly, & is ſet on fire then, if there be much light and cleane in pure matter and clére, as Albumaſar ſayeth. And if the light be little & dim in clére matter, and not full clére, but ſomedeale and dim, then blackneſſe muſt nédes bé gendered, and this expoundeth the word of Ariſtotle, and of Auetrois, that meaneth, that blackneſſe is priuation of cléreneſſe, and for to ſpeake in this wiſe, he followeth, that there be ſeauen coulours that ſtreth from white, toward blacke. And this is knowne, and three thinges maketh whiteneſſe, brightneſſe of light, and plentye thereof, & pureneſſe of clére matter. And while meane coulour maye abate, then in this wiſe is generation of thée coulours, if one abideth alone, the other two abate: and ſo of white commeth 7. colours, & ſtreth from the white toward blacke: alſo from black to white ſtretcheth 7. And by this conſideratiō coulours be 16. two principall, blacke and white, and 14. meane, for 7. ſtreth from white toward blacke, & 7. from black toward white, & in the ſtretching, the firſt 7. abate in whitnes, & the other 7. abate in blacknes, & méeteth in the middle. In euery meane colour, be as it were endles meane degrées of dép colour & of lyght, as they be farre from white or blacke or nigh thereto. Then know thou héereof, that coulour is a properye or a qualitye leſte in the vttermoſt parte of a clére body, & commeth of kinde of medling of qualities of elements medled together in a medled bodie, the which is by light preſented to the eye and to the ſight. For without meane light, coulour chaungeth not the eye, nor maketh therin likenſſe nor ſhape, but yet colour may be ſéne by it ſelfe, as Ariſtot. ſaith 2. de Anima, for the default is not in the coulour, but the default and vnmight is in the eie, which coulour is not ſéne in déde without light. Therefore Pithagorici, that helde Pythagoras teaching, called coulour Epiphania, that is ouerſéming, or imagined. For it is the vtter parte of a cleere bodye that is termyned. Or elſe coulour is in the vtter part therof, & is there moſt properly a ſlighty bodye, that taketh coulour and hiewe,

Of ſeauen colours.

Of 16. colours mixt & cōpoūd

and

and letteth passage there through of lyght, and of light is here called a clére body termined, Perspicuum terminatum, but some such letteth all passage of sight, so that nothing is seene there through: as boystrousnesse, stones, trees, and mettall, and thicke leather, and other such, and some letteth some deale passage of sight, and not fully all, as Wine and other lycour of diuerse coulour that is seene within and without. But the same kinde of colour in some things is within, that is without, as it fareth in the white of an Egge, and in the broken Glasse that is coloured, as it is sayd in libro de Sensu & Sensato. cap. 7. But many things bée of one coulour without, and of another coulour within, as it fareth in blacke Pepper, and in Apple graines. And many thinges dyeth and coloureth things without, and not within, as it fareth in painting. Also redde cloath dyeth the vtter part of water, if it bée layed therevnder: And so it is knowen, that coulour is the vttermost parte of light where clére things bée, as it is sayde in libro de Sensu & Sensato. Also as in a clére body, not termined, as in ayre, the presence of lyght maketh white coulour, and his absence maketh blacke coulour and dimme, so that somewhat of lyght shineth therein, so that it bée not as lyghtlesse, as it is sayde, libro de Sensu & Sensato. capit. 8. And so in a clére body that is termined is very colour, and in a bodye that is not termined, is not verye colour, but as it were coulour, as it is sayde in the same booke. Also meane coulours bée gendered in theyr owne diuersitie, and by diuers proportions. Also if one is in proportion that conteyneth all, and the third parte or all, and the halfe deale, or by other proportions: And if they bée by porportion, then they bée againe proportionall by steadfastnesse of abiding in the matter, and also by clérenesse of the matter, as it fareth in Consonancijs, as it is sayde there, capitulo octauo. B. Also they bée gendered by proportion and consonancie, and accorde of coulour, when the coulours be fayre and lyking. And the more proportionall they bée, the more liking they bée, as it is sayd there. And other men meane, that meane coulours be gendered by vnder setting and laieng of the vttermost coulours, that be white and blacke, when the more sightlye coulour is laide aboue the lesse sightlye, or the lesse sightly aboue the more sightlye, as it fareth in painting: as the Sunne séemeth white whē it is séene by himself, and of another coulour when he is séene through a Clowde, as it is sayde there, cap. 8. Also coulours bee not seene by passing out of beames that come out of eyen, but by continuall multiplication of coulour, in the space and place betweene the thing that is seene and the eye, and by spreading thereof to the eyen: For seeling is made by touch, as it is sayde there, capitulo octauo. Also coulours that be lyke farre a sunder, maye seeme meane coulours to them that be farre therefrom, though they bee not meane coulours: For no parte of a thing may be seene vnder the vttermost coulour, as it fareth in cloath of diuers coulours, as it is sayde there, capitulo. 8. D. Also meane coulours be gendered by lykenesse of gendering of meddeled bodyes, meddeled with simple bodyes: that for meddeling of coulores, followeth the meddeling of Elementes by chaunging and tourning into the forme and shape of a meddeled bodye: as a meane bodye is gendered of the vttermost bodyes, so is meane coulour gendred of the vttermost coulours, as it is sayde there capitulo octauo: Also euery meane coulour is gendered by white and blacke, that seemeth more prination of white then coulour, as darknesse is prination of lyght, as it sayde, libro. 10. Methe. cap. 3. B. Also it needeth not that vnity of kinde followeth vnity of likenesse of colour, as Albumasar sayth in Differentia. G.

Also furthermore, the deede of coulour is to print lykenesse in the sight by working in deede of light. For by light might of coulour is brought to worke in deede, and to print lykenesse in the eye, that the eye may take that lykenesse and deeme of that thing that is seene. Also meane colour well proportioned pleseth and comforteth the sight: but the vtter-

moſt coulour ſæbleth and grieueth the ſight, as Ariſtotle ſayth. For greate whitenelle ofte ſhedeth the ſpirite of ſight, and diſſolueth the eye, and maketh it water: And to great blacknelle gathering the ſpirite, and making thicke, and rebounding the ſight, maketh it dim, as it fareth in them that bée long cloſed in darke places, that ſée little or right naught, when they be ſodeinely brought into the light.

Alſo the coulour of that thing that is coloured, ſheweth the complection therof and kind: For whitenelle and white colours in bodies that be frore, bée not but in cold ſubſtance, & black colours againeward: For colde maketh moyſt thinges white, and dry blacke, and heate maketh wet things blacke, and drye white, as Ariſtotle and Auicen meane. And therfore whitenelle, that is the daughter of colde, is token of maſtry of fleame and of colde, and of moiſting and fleting humour: and blacknelle is token of melancholike diſpoſition & of dry humour, that hath maſtry in the body: and is ſomtime token of great burning of humours, and of chaunging & turning to kinde melancholy, as it ſhall be ſayde hereafter. Alſo by the vtter coulour the inner qualities of things bée knowen. For as Auicen ſaith, colour is qualitie that is made perfect by lyght, for coulour is in might in a darke body, and paſſeth into working & déd by light that commeth therevpon from without, & that is knowne in this wiſe: for euery medled body hath ſomewhat of fire and might, and hath of fire ſomewhat of light, for the fire hath light by kinde, but that lyght is hid in darke parts, and is ſo onely in might, as heate of Brimſtone & of Pepper: and the potenciall heate of them palleth not into working & actuall heat in déd: But in vtter qualitie ẏ is like to the inner qualitie. Potentiall lyght that is in a medled bodye and darke, palleth not to worke in déde by the comming of outwarde light.

As Snovv & Coles.

Alſo coulour ſéne within, declareth the might and feblenelle of the fire that is hidde in might in a meddeled bodye, and thereby the vertue and working thereof is knowne proporcionally. Diuerſity of coulour erciteth kindlye the ſight of the lokers, to loke and wonder thereon, as Plinius ſayth, libro octauo, and Auicen alſo. And ſo he ſayeth, that euery beaſt, be he neuer ſo fierce, wondereth of the diuerſitie & faireneſſe of coulour in the Panther. Alſo euery mans face is made moſt beautiful or vnbeautifull with coulour. For ordinate colour & fayre, is complection of faireneſſe, when it anſwereth duely to the making & compoſition of members and limmes, as Auicen ſayth. And Auſten ſaith, that faireneſſe is ſeemly ſhape of body, wt pleaſing colour, and againward. For vile coulour and vnſeemely is right foule in a bodye. Alſo colour is token of Accidents and of paſſions of ẏ ſoule, for ſodeine paleneſſe and diſcoulour is a token of dréad: for ẏ heat being drawen inward to the parts of the bodye, in the face is ſcarcitie of bloud, & ſo the face is diſcoloured. Alſo ſodeine redneſſe in the face, is token of ſhame or of wrath. And that is becauſe heate commeth outwarde, and blonde maketh the ſkinne redde without: and buſieth to put off ſhame and wronge. Alſo coulour termineth and arayeth the bodye that it is in, for except couloure bée in the bodye, the ſubſtance thereof is not knowne to the ſight. Alſo couloure maketh fayre the matter without, and hideth defaultes that bée there within, and ſo compounded coulour, meane betwéne white and blacke, layed in order by kinde, as Auicen ſayeth, without vppon a bodye, hideth and coureth infirmitie that is in the matter accidentally, eyther by kinde, as Auicen ſayth.

Alſo coulour accordeth or agréeth to the lyght, as the Daughter to the Mother, and followeth lyghte in déde: For with greate lyght coulour increaſeth, and with lyttle lyght coulour abateth.

## Addition.

Lightneſſe or brightneſſe is the cauſe of clérenelle, which is a ſeparation from darknes or blacknes, wherof proceedeth ẏ orginal action, eſtabliſhed by Iehoua, in ẏ firſt dividing of the day and night.

The

The cause of brightnesse is fire, (an incomprehensible substaunce) yet because it taketh part, with Earth, Water, and flowres, stones, shells, hornes, fyes, mettalls, and whatsoeuer (so miraculously spread:) to expresse such a varietie of colour, as mans reason had bene farre to seeke, had not the onelye benefite of the grace giuer beslowed the same: in the vitall bodyes, by bloud, in flowres, seeds, rootes, and berryes, by ioyce, as by this diuision of foure times three which maketh twelue, appeareth, Fire, yeolowe: Aire, bluewe: Water, greene: Earth, blacke. To the first Or, which is golde, Orcmsyt, which is Earth: Masticot, which is ashes. 2. Laake, Vermilion, red Lead, 3. purple, Violet, Purry, 4. Smalt, Wise, and Indian, all colours increasing, from blackenesse to brightnesse, is the spirit of fire: the rest that decrease from brightnesse to blackenesse, in the spirit of the earth, wherein also consisteth a miraculous ordinance, teaching earthly Philosophers to discerne the Animall, Vegitall, and Minerall, the lyfe, the flesh, the death, of euery substaunce gendered: simply growing, and multiplied by vapour, as aire, dew, or waters: flesh to death: trees to withering: stones, to wearing, dissoluing, or consuming: To grow from the spirit of death, singular, and plurall, from the Adiective to the Substantiue: Few Philosophers have studyed howe, being contented by the singular parte, to speake plurall things, but not by the plurall part to speake singular thinges, which is the cause that men be so prudent in earthie matters, that there is little left for spirituall vnderstandings, in studieng for coulours to please the eye, they forget those coulours that beautifie the soule, which are, for fire, loue: for aire, faith: for water, hope: for earth, charitie: for voyce, truth: for person, chastitie.

## De Colorum mutatione, Cap. 10.

COulours doe chaunge in bodyes for many manner causes, as it doth in fruite, grasse, hearbes, and other things that growe in earth: For first fruite is greene when it groweth, as it fareth in berryes and grapes, then they ware red, & pale, or blacke at last: & this changing of coulour commeth of diuersitie of kinde heate, or of heat of the Sunne, that doth bath the substaunce of fruite in diuerse manner of wise. For first the working of heat is feeble & soft, & vnsufficient to dissolue & depart y earthie matter to make it spread, & therefore in the fruite without, is greene colour, & vndigest, & earthy, but kinde heat wareth stronger by heat of the Sun, and worketh therefore the more strongly, & so the heat for strength thereof leaueth red coulour in the fruite without, and at the last when the fruite is compleat & ripe, & the lowre humour & earthy defied, then of burning commeth blacke colour in the fruit without. For the heat hath mastry, and dissolueth and doth bath, & defieth the earthynesse, & taketh as much as needeth, and turneth it into substance of fruit, and wasteth the other deale, or putteth & bringeth it to the vtter part of the fruite, and such fumositie cast out, for it is earthy, infecteth and maketh the fruit blacke or yeolow without, as it is said super li. Vegitabilium commento. For such coulour betokeneth of themselues working & kind of cold, & be oft gendered in things that bee full hot, & commeth of the same cause, that is heat, that hath mastry within, and doth put out earthy and watry fumosities, as Alphredus sayth super Aristot. de Vegitabilis & Plantis. Also in beasts is chaunging of coulour, now in the skinne, now in the eyen, now in the eare, and now in the nailes. For coulour of y skin is gendred in two manners, as it is sayde in Ioannico, for it is gendred and commeth sometime of humours inwarde, and sometime of passions of the soule. Also chaunging of coulour in the skin commeth of inner things: sometime by hot humours, and sometime by cold, for it happeneth, that hot humours both compowned and simple, coleth and bee colde, and also colde humours or coled heateth, and according thereunto the coulour in the skinne is wont to varie, for when the colde humours ware hotte,

white

white colour turneth into citrine or into red. And when hot humours doth ewle, then red coulour doth chaunge to white or pale, and so of other it is to be vnderstode. Also chaunging in the skin commeth of passions of the soule. The red wareth pale for anguish or for dreade, for in dreade the heart closeth, and heate that is in the vtter partes drawyth inward, & therefore the vtter partes ware pale. Also the pale wareth red for wrath, for in wrath the heart openeth and vesseles breake, & the heat palleth sodeinly from the inner parts to the vtter parts, and so the bloud heateth, and is betweene the skin and the flesh, and so red colour is sodeinly gendered. Also in men of the nation of Maures, the blacke coulour commeth of the inner parts, & whitish colour in Almains and Dutchmen. For þ countrye Mauritania is the most hotteste countrye in Aethiopia, in þ which Country for greate heate the bloud is burnt betweene the skinne and the flesh, and maketh all the members black. And so he that first dwelled in Aethiopia, was made black. But afterward by continuall heat of the Sunne such blackhes sprang into all his offspring. And of blacke father and blacke mother commeth blacke children. But in that place onely the father and mother be continually burnt with heate of the Sunne, and therefore in temperate countries & lands þ be somwhat cold, swart coloured men getteth children temperate in coulour, as Macrobius, Aristotle, & Auicen meane. And contrarywise the Almaynes and Scots, that dwell in colde countries, for in them colde stoppeth the poales and powres without, and the heate is drawne inward, and therefore the skin is white without. The Cõmentour telleth al this super Ioh. & Aristot. toucheth the same. Also coulour of skinne chaungeth, and namely of the mans skin, by many occasions, somtime for euill complection, as it fareth in melancholike men, & for to great palling heat, as it fareth in cholerike men that be citrine of coulour, and for heat of the Sun & drinesse of aire, as it fareth in wayfaring men & in shipmē, & for spreading of corrupt humours betwen þ skin & flesh, as it fareth in Morphea & in Lepra, and for stopping of the liuer, or for distemperate qualitie of the gall, as it fareth in the Janders, that is chaunged of kind colour into soule coulour and vnseemly, as Constantine saith. And for continuaunce of solution of the skin, as it fareth of the Pestells, Pocks, wounds, botches, and burning. Also in haire is diuers colour, for by quantity of humiditie, that is resolued of the body, colour of haire is diuers, for of fleame commeth white haire, of blond red, & of kind melancholy peolowe, & of Cholera rubea, black, & of the defalt of kind heat commeth hoare haire, as it fareth in old men. And when hoarenesse beginneth in the rot of the haire, then it commeth of much fleme, & when it beginneth in the vtter end, then it is a token that it commeth of default of kind heat. Loke before in Tractatu de Capillis.

## Of coulour in the eies. ca. 10.

Hereafter take heed of colour in the eyen, for as Iohannicius sayth, coulours of eien be (foure) Black, Whitish, changeable & peolow. The diuersitie of these cõmeth of clearnesse of the spirit of the sight, or of dimnes therof, or of scarsite of þ chrystalline humour, or of deepnesse therof, or of superfluity of whitish humour, or disturbance therof, or of scarsity, or of superfluitye of humour of the Curtell þ is called Vua. For if the humour chrystaline be scarce in quãtitie, or hid within, & the whitish humour that is called Albugines falleth, or is disturbed, or if there be much blacke humour in the skinne and Curtell that is called Vua. If all these or some of them come together, then is blacke colour gendered in the eie. And whitenes cõmeth of contrary cause, but peolow colour & diuers colour commeth of thinges that maketh white & blacke, but in peolowe is somewhat more blacke then white, and in diuerse is somewhat more white then black. But herof take before in Tractatu oculorum. In the nailes coulour is knowen, for the colour therof shall be white and clere, as a mirror, when this

Special tokens to knowe the complections.

colour changeth into wan or pale colour, then it is a token of diuers passions, as it is said in Tractatu de Vnguibus.

## Of coulours perticular. chap. 11.

NOw it followeth to speake of perticular coulours, and first of white, that is the chiefe fundament and ground of meane colours. Whitenes is a colour gendered of much clere light, and pure matter & clere, as Algasel saith. And so the more pure the clere matter is, & the more clere ỳ light is, the more whits the colour is, & the lesse medled with black, then ỳ materiall cause of white colour is clere & pure, without medling of earthy drasts, now dry & now moist. The cause of working & making white coulour is cold or heat, for if drinesse hath the mastry in working therin, thẽ white colour is gendered, for thinning and subtilling of partes of the matter, and for clering by vertue of might and heat, as it fareth in Lime and in burnt bones. And if the matter be moyst in substance, and colde hath mastrye in working therein, then white colour is gendered, as it fareth in snow & in dew. Therfore white is gendred of aire that is some deale watry, as Aristotle sayth, lib. 19. de Animalibus, and that by working of colde, for colde maketh moyst matter white, and dryẽ matter blacke. Also white matter is gendered of thinning and spreading of ayre, as it fareth in skumme: and therfore hot water gendereth white haire, and a hot braine is cause of baldnesse, for white commeth not but of vapourable aire and watry that is in the members. And for white commeth of hot ayre and vapourable, therfore beasts be white vnder the wombe, as Ari. saith, li. 19. de Animalibus. White hath vertue to shed the light, & to shed ỳ visible spirit if it be to white, and maketh the eie watry and to drop, and is the ground of all coulours, & the meane colours be grounded in no other coulour better then in white. And the more white the ground is, the faster the coulour cleaueth and abideth, that is laied thereuppon, whether it be white or black: and to whitenesse belongeth & appertaineth Candor, Albor, Pallor, Liuor, or Flauor. In one meaning Flauum & Liuidum is all one, as Aristotle sayth in cap. de Sapore. And he sayth, ỳ Liuidum is Flauum, for he followeth the kinde of white. Phisitions doe assigne many other maner colours about white, as watrie colour, and milkie colour, and Karapos, that is whitish or palish, and be diuers as the matter is diuerse, in which they be rotted, thick or thinne, as it is sayd in libro de Isaac, Theophile, Constantine, Egid. de vrinis. Candor, is passing whitenesse, and hath in it selfe much light in forme, and much pureness & clerenesse in matter, for blasing of brightnesse, ỳ driueth matter that is without, that is clere & pure & printeth likenesse in the sight, without greuing of the eye, & comforteth the sight to behold theron with a manner liking: such whitenes is called Candor, ỳ is first seene of whitnesse, by doing of lyght, without corruption of the sight, and is called Candor, for the vttermost whitenesse is not seene with eie, for it voideth ỳ dome of sight, for nothing may be seene vnder the vttermost coulour: For the vttermost colours be vnseene by themselues, for clerenesse thereof, as it is said in li. de Sensu & Sensato, cap. octauo. Then that that is first seene of whitenesse is tearmed Candor.

## De colore glauco siue flauo. cap. 12.

Salowe

SAlowe is gendred of whitenes, drawing some deale toward red, & is gendered, as Aui. meneth, in matter ỳ is somdeale temperate in comparison to greene colour. For (as he saith) greene colour in trees chaungeth into yeolow in harueste time, when in leaues is much matter more moisted then the matter yeolow, & the thicke parts wasted some and some by working of heat, & not all destroyed, though cold hath the mastry. And cold ỳ hath mastry in meane matter, gendreth nedely meane colour: And because colde may better chaunge moysture then drinesse, it gendereth meane coulour, that hath much of white, as yeolow coulour,

as the Commentour saith super Aristotelem de Plantis. Therefore he saith, ỳ some trees be grene in Summer, & pale in winter. as Rose, for Rose hath gleaming humour, and much thin moisture in the rot, and the leaues therof fall not, but when heat commeth, the humour is drawen outward, and heat worketh and maketh grene colour, & when colde commeth, the humour is smitten inwarde, & leaueth much drinesse of earth, and then the colour is yeolow, & so in comparison to grene colour, in ỳ which is more moist matter, he saith that yeolow hath more temperate matter.

## De Pallido colore, cap. 13.

Pale. Pallis colour is gendered of the same causes, but the cold is lesse strong, and the whitenesse drawith more towarde blacknesse, and is gendred in more thick matter. Then paleness is a mene colour: & beginneth from white, & passeth out of kind toly vnto blacke. Also pale colour is happely gendred, & commeth of dread of right great businesse, & of great trauaile, and of other causes, by the which bloud is drawen inwarde, and then the bodye is pale, & discoloured without, for scarsitie and lacking of bloud, as it fareth in them which use slepe to much, and in slumberous men, and in men which be trauail for long, which burne in great loue, and the heart is therupon, and the spirits passe out therof: and for to feede and nourish them, kind bringeth in heate of the bitter partes, & so by withdrawing bodily bloud, the skin is discoloured without, as he saith.

*Additiõ. Hic Philippus narrat, quod est color optimus, & quod in pictura debet poni in medio. Ibidem narrat, quod omnis pallidus & pallor rubicundus conuenit de colore. Item dicit, quod pallidi sunt, aut propter nimium coitum, aut propter grauem infirmitatem, aut propter trauaile, aut propter fluxum & fusionem boni sanguinis. Item dicit, quod in guldinge & pictura, ỳ ought the fume of quick siluer, the which poison infecteth the bloud, & dryeth the bodye.

## De Rubeo colore, cap. 14.

RED colour is euen the middle colour betweene white and blacke euenlyke farre from other, and is in the part of a clere bodye by incorporation of cleere fyrye light and pure to the generation of this colour. Colours do come togethers of clerenesse of matter, & fyry light, & according meanes betweene white & black, but fyry light dulleth the cleane parts ỳ be medled, & maketh them thin & subtill. The coulour accordeth more in blasing with white then black, & therfore deep red sheddeth the sight, as clere light doth, & gathereth not the sight as blacke doth. Therefore Drapers ỳ sell cloth hang red cloth before the light, for ỳ rednesse should dazell the spirit of sight, and that men that se other clothes of other coulours, should know the more the very colours. Red colour is a generall token of mastry of heat in a medled body, though he be sometime found without in a bodye that is kindly cold, as it fareth in the red rose that is kindly colde and drie: but for the rose is full of subtill substance, the kind colour that he hath of composition slaieth the mastry of cold, & commeth outward, and findeth the biter partes subtill and apte to receiue chaunging, & chaungeth them without into red colour, and that thing is namelye lykened to working of fire.

No policy but plaine subtilty.

## De Colore croceo, cap. 15.

BEtweene Saffron colour and Punice and Citrine, is little diuersitie, as by abating of whitenesse, & some deale medling of increasing of blacknesse, and by somewhat of strength of heat, & feblenes of cold. And the more such a coulour in subtill matter and clere is radiente, the more it shineth & appeareth, & the more grose and earthy the matter is, the lesse bright it is. And such a colour betokeneth might and temperate heat, and not passing, insomuch ỳ it belongeth to the betokening of colour: but by diuers dispositions of substance, it betokeneth diuerse dispositions of sickenesse or of health, and

diuers complections and states of the body, as it is said in li. de Vrinis. For Citrine coulour in thin substance in the vrine of a child of cholatike complection, betokeneth ỹ he is whole & in good point. In a flematike body or melancholike, it may token diuers sicknesses & euilles, as Egidius saith in his bearles, in Tractatu de Vrinis, cap. 13. in this wise.

Est multis tenuis citrina referta figuris.

Flumaticum iuuenem vel quem niger afficit humor.

Condempnat tricham duplici, &c.

And such coulour betokeneth diuerse things and contrary by diuersitie of the substance that it is in.

## De Colore croceo, ca. 16.

SAffron colour dieth and coloureth humours and licours more then citrine, and betokeneth passing heate & distemperaunce of blood in the licour by medling of cholera, as it fareth in them that haue the Jaunders, their vrine hath yeolowe spume, & they haue yeolow eyen, & their skinne is foule and citrine. Moll portrey birds of complection and cholatike, as birds of pray haue their vtter parts yeallow of colour, as their fet and bills. And that commeth of right much cholatike & hot fumositie which kinde casteth into the vtter parts, and they haue therefore such colour. Loke before de morbis, cap. de Iclaricia, there it is treated more largely.

## De Colore minio, ca. 17.

YEolow colour that is called Minios, is called also Coccinus & Vermiculus, and draweth much toward red, & belongeth thereto, & shineth blasing as fire, and hath in himselfe much brightnesse of fire, and much clerenesse of matter, therefore the coulour is right bright and blasing. The matter of this coulour is earthy, & is digged in the cliffes of ỹ red sea, ỹ dieth and coloureth, & maketh red all the sea, that it floweth into, so that the sea of ỹ ouer Aegipt taketh name thereof, & is called the red sea. In these betimes of ỹ earth be red precious stones found. This earth is first dried & pured at the best, & then ground smal betwen stones, & tempered with the white of an egge: & by this painters & writers do get & win much good, for therwith they limne, adorne, araye, and make, beginning and ending of sentences, & of bearles and capitall letters. And is sometime sharped to a certaine herab ỹ is called Coccus, and then ỹ coulour is bright and blaseth as fire, & hath the name of that iuyce, and is called Coccus. And diers of cloath vse this colour much more then writers do. Also in olde time men vsed to sharp this colour with ỹ blood of a certein worme, as purple is sharped with blood of a shel fish. And for such sharping with the blood of a worme, ỹ coulour was called Vermiculus in olde time, as Isid. sayth, in Tractatu de coloribus. And is a coulour that cleueth fast and abideth, when he is layde to the matter, so that if a man purpose to shaue or to wash it out of the Parchment, vmeth shall be shame or wash so fast, but somewhat thereof abideth after all the shaning and washing.

Crista gallinacea. Yeolovve Rattell.

## De Colore Punico, cap. 18.

CItrine colour is next to the reede in the one side, as purple is next thereto in the other side. And citrine hath more of the reede then of the white, or of the black, and is nerer to the white then to the blacke, and the purple against warde, that is next to the red, and nerer to the blacke then to the white, as Aristocles saith, Secundo de somno et Vigilia. There he sayth, that citrine passeth by Purpule into blacke, and Purple is nerer then red to the blacke, and in the sea is citrine shell fish founde, that is small and little, and is cut at the end, and then commeth thereof reede droppes, which be kept, and with these droppes is Purple dyed, any reede coulours mastred, and so blood is gathered in great quantitie, and kept in bestelis of Dyers, and done with coulours, and therewith is purple silke dyed, of the which cloth is wouen, & therby is shewed wealth & ioy

of Kings, as Gregory saith super Cant. cap. 7.

## De Colore viridi. cap. 19.

Grene colour is gendered and bred by working of heate in meane matter, in the which moisture hath somwhat the mastrie, as it fareth in leaues and in herbes, and in fruit, & also in grasse, therefore the colour is gendered, & hath much of blacke, and is not fully blacke of meeling of light white, as yeolow is; and of much blacke in a moyst bodye without, grene colour is gendered, when the heate which worketh in the matter, may not burne the moysture, neyther hath it at the full, to turne all and fully into blacke. And so grene colours, as grasse, herbes, and fruit, is a signe and token of rawe humour and vndigested, which is knowen, for the grene colour in herbs and trees turneth into yeolow in harnest time. For in leaues & herbs is much moyst matter and thicke, which is walled-same and some by the working of heate, and is not all without heat in the matter borne vp, though that cold hath the mastry. Therefore some trees be grene in springing time & in Summer, and be pale in harnest, and in Winter. For heate of springing time commeth, and beareth the humours outward, and then the humour taketh heat and is made grene, but when colde commeth, it smiteth the humour inwarde, and there is much dryenesse, and the colour is yeolow, as the commentor saith super li. de Plantis, in fine. Also grene is a meane colour gendered betweene red & blacke, & that is knowen by falling of red Cholera into vnkinde melancholy, ý is black, by meane of vnkinde Cholera ý is rusty & grenish, and is found grene: Grene colour is most liking to ý sight, for comming together of firy parts & of earth. For brightnes of fire ý is in grene is temperate, & pleaseth ý sight, & dimnes of earth & blacknesse, for it is nigh most black, gathereth meanly the sight, & comforteth ý visible spirit. Therefore no colour is so liking to ý sight as grene colour, as it is knowne in the Smaragdus, a stone that most comforteth their eyen ý grene in mettall & in precious stones, as Isidore saith in Lapidibus pretiosis. Leaues, trees, grasse, & herbs, and other that grow and spring of the grounde, be grene by mastry of earthy parts, in the which they be grounded, as in matter, & by firy vertue, as by cause ý worketh & dissolueth earthy matter, and maketh it subtill and thin, and draweth outwarde the fumositie thereof, & dyeth the herbs with such colour without, and not with blacke or with red, but with grene. For blacke tempereth the shedding blasenesse of red, and clerenesse interpoiated in ý black maketh it meane & temperate. The grene is gendered by mastry of earthye parts & firy. And though fruit, herbes, & grasse be grene, yet grene blossomes or flowres, be seld or never found, and that is for subtiltie of ý matter of flowres, in the which if the mastrye partes be watry & airie, the colour shall be white, & if the watrye and firie partes hath the mastry, ý colour is red, & if watry parts & earthy haue the mastry, the colour is blew or blewish & if firie partes & airie haue euen much mastrye, then might the colour be grene or black, but ý matter of flowres is so thin & subtill, that it taketh no such meddeling, and therefore flowres be not grein generally nor black. Then grene colour is meane betweene red and blacke, and comforteth the eien to loke thereon, and refresheth and comforteth the sight. Therefore Partes and other wilde beastes loue grene places, not onelye for meate, but for liking of sight: therefore hunters cloth themselues in grene, for the beast loueth kindlye grene colours, and dreadeth the lesse perills of hunters, when they loke vpon grene, as Gregory saith.

## De Colore luuido. cap. 20.

Wanne colour is gendered in watrie and earthy parts, that haue mastry, for such colour is gendered in thinges that haue colde humour and thicke, as it fareth in Lead and in certaine stones, but Lead is white by kind, though it be wan without, & of lead is white colour

made that is called Cerusa, as the Commentor saith. 4. Meth. Wan colour is token of mastry of cold, & therefore wan colour in vrine is token of quenching of kind heat & of death of beasts, as Egidius saith, & sayth, that wan vrine betokeneth dead members & humour, & many other evills, & it foloweth the evill Paunsenutricheus; & Medus, & the falling evill also Asthes, Sinochus, breaking of beines, the pose, evill of þ ribs, of lungs, & Miscke, that quencheth heate because of wan coulours.

## De Colore liuido malo, cap. 21.

Mixt.

WAn coulour is evill in men and in beasts, for it betokeneth mastrie of cold, which quencheth kindly heat, & beginneth for to slay kindly heat: or els it betokeneth superfluitye of melancholye bloud, which defileth all the skin without: or els it betokeneth anguish & passion of the heart, which draweth inwarde the heate of bloud, as it fareth in those persons, that be envious or wrathfull: Or else it betokeneth sore falling or smiting, which corrupteth and increaseth the bloud betweene the skinne and the flesh, as it appeareth by the þ be all to bobbed & beaten, in whom the humour betweene the skin and the flesh is corrupt by malice, & corrupteth and infecteth the skin, as the Expositor saith before, super. 1. ca. 1. de Ifa. Vulnus livore, &c. It betokeneth failing of spirits & of kind heat, and scarsitie therof, as it fareth in those persons, which have the dropsie & Etike, & in those which doe consume and waste, as Egidius sayth. And betokeneth also Gowtes in the ioyntes: For the Gowte is full sore for tendernesse of sinewes, in the which it is in. For spirits & humors doe gather to that place, and be the lesse hot, and the place is the worse coloured. It is not expedient and needfull in this worke to rehearse all the causes of wan colour, but only to make mention of those things that our fore fathers have treated at full, & most largely. And seld I remember, that wan coulour betokeneth good: but greene or blacke tourneth into wan by working of kind, & then out of wannesse into red or citrine, then it betokeneth that kinde hath the mastrye of the infirmitie and evil, as Egidius meaneth. If it be first wan, and afterward red, the kind of the braine riseth, & the strength is recovered.

## De Colore Indico. ca. 22.

Indiæ, a deepe blewe

THe coulour Indicus & Venenus is blew colour, and passeth wan coulour in fairenesse and brightnesse, & hath more of water & of aire meaned & joyned with earthy parts, then hath wan coulour, and such is the colour of heaven, for mastry of aire in a clere body without, as it fareth in Saphires of þ East lands & in Jacincts: also such coulour is in Azure, but hereof looke before in þ treatise of gemmes & precious stones, and of the stone Lasurus.

(*The Indiæ, if it be not too much counterfett, is the especiall grounde of greenes.) *Additiõ.

## De nigro colore. ca. 23.

Blacke of 3. sorts, Sable, Semy, mixt.

BLacke is privation of white in clere matter, as bitter is privation of sweet in moyst matter, and so it semeth that white is the first well of colours, as sweet is the first well of savours, as Aristotle saith in li. de Sensu & Sensato. Blacke coulour is not but privation of clernes. Blacknesse is gendered of scarce light, & incorporate in clere matter that is dim and darkish and impure: therefore blacknesse gendereth þ spirit visible, & smiteth it againe, and greeveth therfore the sight and maketh it dim, when the blacke is to blacke, as it fareth in them þ be long in prison, which se litle or naught when they come out of prison. Blach is sometime grounded in moist substance & hot, for heat þ hath mastry bloweth a moist body, as it fareth in wet wood that burneth somtime in dry substance and cold. For cold hath the mastry, and blacketh dry substance, and whiteth the moyst substance, as Avi. saith. Also sometime blacke commeth of colde, & that is a token of death, and sometime of heate, and that is a token of burning. And therfore blacke vrine may be taken of diuers dis-

That is blacke & blewe.

positi-

positions and contrary, as Egidius saith: and betokeneth sometime solution of the quartane, and betokeneth health, & betokeneth sometime burning and death, as it saieth in the Fever Acut. Also Egidius saith, that black vrine betokeneth cold and solution of the quartane, death and burning: and scarle colour black and fat, and stinking betokeneth death, and some colours accordeth to ye worke of painters: and some thereof bideth in veynes of the earth, as Sinopis Rubrica, Melium, Auripigmentum, and other such, and some be made by craft.

## De Sinopi, cap. 24.

Sinope, Laake.

SInopis is a red colour, and was first founde in the Plante Pontus, besides the Citie Sinopis, and hath therfore that name, as Isid. saith lib. 44. Thereof is three manner of kindes, red, lesse red, & meane betweene them twaine, as he saith, and is called Rubrica, for it is next to red Sanguine, as he saith, & bideth in many places, but the best commeth out of Pontus, and is therefore called Pontica.

## De Indico Pigmento, cap. 25.

A golden colour to paint vrith.

SIricum is pigmentum, and thereof is made the colour that is called Phiniceus, therewith the chiefe and principall letters of bookes be written, & is founde in the cliffes of the red sea in ye countrie called Phenicus: and this colour is accounted among fained colours, for it is sometime made of Cinopis and of Sandix, medled and wrought craftely together, as Isidore saith.

The gold yeolovv.

## De Minio colore, cap. 26.

Vermilio.

MInium is a redde colour; and the Grekes found the matter thereof in Ephesim: in Spaine is more suche Pigment than in other landes, as Isidore saieth.

## De Cinobrio, cap. 27.

A colour made of Dragons bloud.

CInobrium is called Cinabarin among the Grekes, and hath that name of Draco alio Barro, the Dragon, and the Elephant. Aristen saith, that it is Dragons bloud, for Dragons windeth and wrappeth their tayles among and about the legs of Elephants, and the grim beasts falleth to the ground, & the Dragons dye and be staine in that wise, and the bloud that the Dragon bleedeth, dyeth and coloureth the earth, and all that is dyed is Pigmentum, and red pouder, as Isidore saith.

*Additio.

(*Cinoteni is also an ash colour, after a blacke.)

## De Prasino, cap. 28.

This greene growveth of the rust of siluer that vvhich cõmeth of brasse is Verdigrek

PRasin in Greke is greene, and thereof is a colour made greene as a leeke, the best groweth in Libia Cirenence, as Isidore saith. Crisocania is the veyne of prasin, of greene colour, & hath that name Crisocania, for gold is found therwith, as it is sayde, greene groweth in Armenia, but better groweth in Macedonia, and is digged and mined among mettall of brasse, and the defending ther of is token of siluer and golde, for the veyne thereof, hath companye of kinde with such mettall.

## De Sandaracha, cap. 29.

SAndarach groweth in Topasion, an Ile of the red sea, and is of red colour, and smelleth as brimstone, and is found among mettall of gold and of siluer, and the better it is, the more redde it is, and smelleth more of brimstone. Though Ceruse is toasted in an Ouen, to tourne into Sandaracha, the colour thereof is red, and if it be euen toasted and medled with Rubrica, it tourneth into Sandix.

*Additio.

(*A bright redde coulour vsed of Painters, and found in Veynes of golde and siluer: some call it redde Arsenich, there is another kinde of it, made of Ceruse burned.)

## De Arcentico, cap. 30.

Arcentum, is called Auripigmentum, it resembleth the colour of golde, and is gathered among Pontus among golden matter, and is most pure, and passeth into golden colour, and they that have small beynes, the most pale, & accounted worst. Hereof loke before tractata de venis & Auripigmento.

## De Occa, cap. 31.

Occa breedeth in the Iland Topasion, there sandaracha is founde, and is somtime made of Occa burnt red in new crokes well stopped and luted with new clay, & the more it is burnt in the chimney, the better it is, as Isid. saith.

## De Indaco, cap. 32.

Indicum is found in canes in Inde pight in slime, with foame cleaning to slime, and is faire & airie with wonderfull medlyng of purple and of blewe. Another kinde in office of purple is fleeting foame that workmen doe gather & dight it, as Isidore saith.

*Additio. (The best Indu which is a deple blewe, is the onely ground for greenes, besides his owne exchaunged colours by mixture.)

## De Attramento, cap. 33.

Attramentum hath that name, for it is blacke: the kinde thereof is needfull to the common use of painters: and is accounted among fained colours, and is made of sote in many manner wise, upon burning coales. Painters meddle glew and water to make it shine the more bright: and some stampe coles of olde wode with glew, and doe thereto: some burne drasts of blacke wine, and doth thereto: and is made in many other wise, as Isidore saith. And with Attrament inke is tempered and mastred and hath many vertues, as it is sayd in Platear. Loke before De Venis terræ, libro. 15.

Inke.

## De Melino, cap. 34.

Melinus is a white coulour, and the matter thereof is founde in the Iland Melos, that is one of the Cyclades, and therefore the colour is called Melinus, as Isid. saith: and for great fatnesse ofte the Painter doth not use this coulour, as Isidore saith.

## De Stibio, cap. 35.

Stibium is a fained colour made of Ceruse, and of other things meddled therewith. Women paint their faces therewith.

*Additio. (*Couchanella, with gleare cleansed from the corruption, is the onely colour to make an olde wife faire, and a young wife foule.)

## De Ceruſa, cap. 36.

Ceruse is gendered and commeth of vapour of strong vineger, effused and shed on thin plates of lead, and laid upon white garments: Ceruse is called also the floure of lead. In the same wise is Verdigrece made, that is called Calcantum, & some call it Viride Grecum, and commeth of vapor of strong vineger shedde uppon plates of brasse. For vineger corrupteth the brasse without, and tourneth it into russe, and thereof commeth greene coulour, that fretteth dead flesh.

## De purpura, cap. 37.

Purpura hath that name of pureness of light, for the matter thereof is gendered in countries that be nere and beshined with the Sun. This colour is mastered and amended with bloud that droppeth of certaine shell fish, when they be cut up carued, as Isid. saith libro. 19. cap. de Tincturis. There be manye other colours, both simple and compowned, that both Painters and Dyars use: but these are most noble that be now reckoned, and of them it shall suffice for this time. Of all these Plinius treateth

teth libro.25.cap.14.vsque ad 33.

## ¶ The order of colours to limne with, after the accustomed skill of this latter time, not vnprofitable for Painters and stainers. Being newly added.

The nature of ỹ Italian is to be curius. The Frenchmã subtill, & therefore manye times, although the yr vvorks be far vvorse then the Englishmans is, they obteine revvarde vvhen the other goeth vvithout. The Dutchmã for imagination & oile hath proued singular, his shift is to be tedious and long, fayning his vvork, ỹ thereby it may seme both chargable and laborius. The English man oftẽtimes marreth all or maketh nothing.

WHereas of late yeares, two bookes concerning the reuiuing of ỹ Arte of Lymning, hath ben set forth: and as I iudge, more of good will from the Authour, then of approued experience, I doe therefore take vpon me, so farre as I know in mixture of colours to make manifest (yet not the verye skill) of some priuate coulours, because the nature of manye men will make of a small peece a mumbes bowe, with such a grace of curiositie, as if there were buried in one craftie pate, ỹ whole knowledge ỹ pertaineth to so fayre an exercise, in auncient time the onely exercise of Princes & noble Magistrates, by ẽ with the which, they set forth Pappes, Frontires, Cities, Ilands, and Maine grounds, the order of Battailes, by sea and lande, the fashion of Engins, weapons and fights, to auoyd idlenesse was their delyght. But the enemie of all Arts and Sciences, enuying so great a knowledge, found pleasure so profitable to hunt after a new affection, that in the meane while Lymning was forgotten, with many mo exercises, now harde to finde: Notwithstanding, whereas Bartholome speaketh somewhat, I haue thought good to adde therunto, so much as may encourage the well disposed, as my selfe haue proued, and as some haue learned, that by the sayd skill attayned, their actes auouch the same: pronoced alwayes, that there can be nothing so plainly set forth, how willing or prompt soeuer the minde be, as one houres teachings, to an whole workes praising: without both, hardlye will be attained any cunning at all.

FIrst of all, there must be a knowledge of those colours which haue bodyes, and of those which haue none, which are earths and sappes.

Secondly, you must haue a perseuerance of the fire grounds, which are called the coulours of ỹ twelue Signes, as thus.

The first and the seauenth, is of colour white: the eleauenth and twelfth, greene: the third and second, yealow: the fourth and tenth, redde: the fifth and ninth, tawney declyning: the sixth and eyght, blacke declined.

Here followeth varieties, sutche of effectes, called the coulours of the seauen Planets, and these shewe how to knowe the Compoundes from the Simples.

Sable. Saturne. Sable, blacke and darknesse, which is shadowes to set off euery proportion.

Vert. Iupiter. Greene of all sorts, mixtures called variables and shadowes.

Gules. Mars. Redde and all his mixtures.

Or. Sol. Golde with all fieris coulours, yealowes, and their mixtures.

Argent. Venus. Serius, whites coulour, and his shadowes.

Sangaine. Mercury. All chaungeable coulours doubtfull, as greene vppon golde, &c.

Vmber. Luna. All pale mettals and colours, the ground to all fiuer.

### Colours with bodies.

SAble blacke, of the fume of Linsed Oyle, gathered from the matty of a Lampe.

Cole blacke of burnt Iuorie, or Sea cole, also Lampe blacke.

Incke tempered with Indian, is best on parchment.

Terra Vsta, whereof you shall haue seldom good, the Potticaries be so cunning.

Verdigrece, this coulour must be ground with the iuice of a sower Lemon, but to haue him verye bright of himselfe, grinde it with salting spettle, which will saue his fatnesse: not a grose and lubberye spettle, but cleere as the Christall, from a sounde and whole body.

Verditer

Vermilion must be grounde with clere water, and so must all other colours first, Vermilion, Red, Red Mercurie, Laake, Rubet called Red bowle and Rosset. Orpyment, Masticot, yealow Oker, Oker of Ruise, and common Oker. White lead & whits of burnt bones, and Egge leaue, which must be ground as ꝑ Verdigrece, Spait, Umber and Red Lead, Sinaper toppes: all other with bodies, that is as many as are earthie, must be ground, but not all alyke, nor after one fashion.

Colours without bodies.

Which are all sorts of saps, yelow, grene, blew, and red, of Saffron, of Berries, of flowers, and of Tornesalue, Litmoule, and Flurrey, which three colours very few haue skill to keepe their first beautie, as also the beautie of Rosset. These three are priuate coulours, which to make holde vpon mettall, is the olde arte of lymning, prouided that the Rosset which is of late vsed in England, is not to be vsed in limning. Also in slatting of colours, and sweetening of shadowes, there must be a perseuerance betweene the colours of elements, of mettalls, of earth, of flowers, aire, earthe, fierie and watrie. Also, that no prepared coulours stande long vnoccupied, for to much moysture beates the colours.

A shure ground to lay on gold, either on paper or parchment.

GRinde white bowe, with egge time first in water, and being settled one day, mix the same with gum water, not to thicke, lo bone let the same byde: cut your leafe gold to the proportion for the place: then with your pencill dipped in olde cleere salten ouer your ground, and presently lay on the golde, which being dry, you may burnish.

Another ground.

Grinde Bole armoniake with Arsenicke, which is a poyson, and therfore it must be taken harde of, and settle it on your parchment, as the ground aforesaid with cleere, this is as good. To lay on liquid golde, let white lead and gum water be your ground, and therewith maye you laye your gold as beye, and imbosse it as you will. If you write therewith, vse none other gum water then Dragagant.

Mettalls.

Golde leaues or leafe Golde, siluer of the same preparing. Shell gold & siluer, or lyquid gold to be layde with the pencill. Auro musicum is for a grounde, Vmber is his shadow, or sute well prepared. Christall grownd with Bole armoniake is the strongest grounde for any golde vpon parchment: vse no glew nor iuyce of Garlyke, nor lyze in anye wise.

Mixtures.

Blache and white maketh a russet, white and blew an ashe colour, red and white a Carnation, Laake and Byse a purple. Tornesalue and Laake maketh a deepe scarlet, blew and greene maketh a violet, Vermilion and white Cenus, a flesh coulour. Pured blache and white, red and white, blew and white, whereof are three principall variables, & soath of these three, proceed nine mixtures, proper to the Art of Limning.

The manner to keepe your colours faire.

THey must be refined from their drosse if they be soule, by letting them often settle in fayre water, after they be grownd, pouring away the soyle, and refreshing the colour, which being done, put thereto gum water of one moneths refining. All sorts of Byse, if they be not counterfait with sand or glasse, may not be grownd, but blaunched in water vntill the Byse settle lyke a paste close and smoth together, then put to it gum water, none other than of gumme Arabecke.

Also every seuerall colour, especially Byse must be first layde thin, and after inriched as the beautie of the counterfaite requireth.

For intermixing of colours, that the sweetening of them maye appeare after the lyke, it must be done while the coulours are moist, or before they be dry.

Inkes to write with.

VErmilion onely grounde with water, & after settled with gum inatenemum so, of Basticot, yelowiol, Flowre de luce, grene: of Litmouse blewe, of brasill, redde. Vnto Brasill and Cochenela, you must adde Allome water, well prepared, but not to any of ꝑ rest of the colours, because it quickeneth lays and killeth earthe.

I doe here omit to make particular colours that serue to common painting, betaile the difference is great betwirte the well handling of them, wherein is neither Dyle nor lyze. Onely this is sufficient to attaine the skill, if it be well considered, which telleth what must be had, and how it must be vsed. Exercise must teach the ignorant the varietie of of colours, and thy purse the price, then shal laborious diligence manifest ꝑ skil, which once attained makes fayre bookes, and good report, which is the best end of the toyle in this present lyfe.

The end of the Addition.

They that dye woll and cloth be called Dyars, as Isid. sayeth: & he that pictureth Images and likenes of things is called a Paynter. A picture is called Pictura, as it were Fictura, feyning. The Image is fayned, and is not sothe nesse, and is called Fucata, and hath that name of a certaine fained colour that is layde therron. And some pictures passe in colour, in quantitie and in shape, bery bodyes: and sometime whils they busie to augment trouth, they bring forth leasinge, as he doth that painteth Chimera with three heades, such a fained beast. The Egyptians found first Paynting: whan shadow was purtrayed and traced, and drawen with draughts & with lynes, and after payned with simple colours, and afterwarde with diuers colours: so that crafte increased and found lyght, and distinguished diuers colours: and labouring the manner of paynting of shadowes of men.

And now Paynters draw first lykenesse and lynes of the Image that shall be painted, and payneth then with diuers colours, and holdeth the order of the crafte, as Isidore sayth lib. 18. cap. depictoris. (But many be painted, as Pamete that on rotten wande is sette gaye colours: so lykewise vpon many lothsome bodyes foule and scabbed, be worn gorgeous cloathing. But if mans eye first saw himselfe before he sath others, he would be ashamed of that foulenesse which he reproueth in others.)

## De Odoribus. cap. 38.

Perfumes

After Colours, it followeth to treate of Odours and of Smells. Odour is a smoakie vapour resolued of the substaunce of a thing: and is drawen and passeth by the aire to the braine, & changeth the sence of smellyng: For Odour chaungeth the sence of smellyng, and printeth the lykenesse therein, as colour chaungeth the sight, and sownd the hearing, and sauour the taste. For it is proper to the wit of feling to receiue printing of things that they feele, & to haue lyking therein, and comfort if they be meane, and to be despised thereby and destroyed if they be the bitternest, as it is sayd in libro de sensu & sensato.

Then Odour is the propertie of a thing that is perceiued and felt by fumositie. To make odour perfect and knowen in the limme of smelling, foure things needeth at the least: Heate resoluing and departing, subtill matter obedient to the heat that dissolueth and departeth: and the qualitie of the fumositie that is resolued, printeth his lykenesse in ayre that beareth it forth: and the ayre with the lyghtnesse and qualytie of fumositie commeth sodainly to the sinew of smelling, and presenteth thereto the lykenes of the vapour of the fumositie, that is printed in that ayre: and if it be lyke to the complection, it pleaseth and comforteth the brayne wonderfully, and infecteth and displeaseth it, if it be not according.

Therefore

Therefore smelling things that be proportionate to kinde, helpeth it and comforteth, and for the contrary cause stinking things anoyeth and griueth it. Also heate that resolueth, maketh odour: cold that constraineth and bindeth, and letteth odour and forboeth: for cold stoppeth toward the middle, and suffreth not subtill vapours to passe and spread in the Ayre, and therefore the bounge stinketh not in Winter as in Summer. Also subtill matter and obedient to the heate that resolueth is cause of odour, and the contrary is of thicke matter: For thicke matter withstandeth and letteth shedding and spreading of odour, as it fareth in a stone: for cold is cause of kinde fastnesse and hardnesse thereof, for the stone smelleth not sweet nor stinking, as Auicen saith. The third disposition of aire, helpeth most to smell and odour, for if aire be subtill and thin, it receiueth sone the matter of odour, that is fumositie, that passeth forth in vapour: but for it is subtill and thinne, that fumositie may not long time abide therein. The contrary is of thicke aire, that receiueth not so sone such fumosity and vapours, good and euill: but when they be receyued, they may not so sone passe out of thicke ayre, as they may out of clere aire and thin, as he saith.

*Additiõ. (*The cause of infection is, when the subtill aire perceth and cannot go spedely backe againe, because of a grosser aire which stoppeth.)

The fourth disposition of the lim of smelling worketh principally to deme of odour, for if the sinewe of feeling in the which the smelling is, be euill disposed, or of euill complection or hurte in anye wise, or stopped with corrupt humours; then the sense of smelling is amisse, or all lost: The first is seene in Melancholike men, and in other euill complection that loueth stinking places, and voideth them that smell sweete and pleasaunt. The second is shewed in them that are maimed, that haue the sinewes hurt of smething, and smell not therefore. The third is shewed in them that haue superfluitie of flesh growing in the nose, and in leprous men, that haue the nose stopped with euill humours, and smell not well, nor know vneth betweene sweete e stinking. Then fumositie that commeth of the substaunce of a thing is the matter of odour, and so by diuersitie of fumositie odours be diuers.

That in Dietis dissinguisheth three manner of fumosities. One manner fumositie is still in the ayre, and as it were without moning, as fumositie that commeth of a stone, that declareth not the complection of positiue, and by presence of odour: but priuatiue and by absence of odour it sheweth, that a stone hath thicke substaunce and colde.

Another fumositie moueth swiftelye in the aire, e that commeth of heate that tempereth the substaunce and resolueth: and if the substance be pure and clere, the odour is full good and sweete, as it fareth in Spyce, in Muske, and in Amber: and if the substaunce be vncleane and medled with many filthes, then the odour is euill and horrible to kinde, and this odour is deuided and departed in twaine, heauye and stinking. Heauye odour commeth of heate that is kindly in a thing, that beginneth to appaire and to take corruption, as it fareth in fish that is long kept without salt.

The thirde fumositye is meane, and resolueth and tempereth him by meane, and that of cleane substaunce and pure, or of vncleane or vnpure: If it commeth of cleane substance and pure, then the odour is meanly good, as it fareth in Apples, Violets and Roses: and if it commeth of vncleane substaunce and vnpure, then the odour is some deale stinking, as it fareth of Aloes, Wormwood, and Brimstone.

Also good odour commeth by working, and resolueth the more subtill parts and pure, e ayre beareth the smoke therof to the brayne, and stinking odour and heauie commeth by working e heat that dissolueth thicke parts and corruptions, and for this default that commeth of working of heate, all thing with smell e odour is accounted hot among Authors. For many things be solde in substaunce, as it fareth of Vineger, Camphora and Rose, and that is for pureneste of sub-

stances thereof, & the more pure the subtill parts thereof be resolued and shed in the aire, by working of heate. Swéete odour and stinking be the two vttermost odors, well smelling and stinking: and though a certaine odour be founde, euen the middle odour betwéene, & euenly farre from either by it selfe, by reason or by the inuit, it is neuer perceiued inderde by the wit of smelling. Hereof Isaac speaketh in Dietis, and sayth, that neuer the wit of Smelling, perceiueth middle odours, as sight perceiueth neuer the middle colours, for sight haue no liues, and therefore the Spirite visible is alway thes, and is not sufficiét to perceiue the middle colours. And the same reason is of odours, as he sayth, for & nostrills be alway open, and the spirite of Smelling is shed, and therefore they are the more sable, and may the worse perceiue the middle odours. And betwéene smell is not euen & middle odour betwéene sweet odour and stinking, for betwéene odour is contained vnder stinking odour, and are not diuers, but as the one stinketh lesse & the other more, & be of & same kind, as lesse white and more. Therefore if twain of the vttermost odours sweete & stinking, be medled together in euen proportion, in such a medling, is no meddeled odour euenly farre from either vttermost odour that is perceiued by the wit of Smell, for the wit of Smelling perceiueth first sweete, and shunneth then stinking odour: for sweete odour is pleasing to the Smell, and stinking odour is grieuous therto. And of the 2. vttermost odours is not one euen medled odor betwéene those twaine, that is knowen by the wit of Smelling: And Isaac saith, that good odour commeth and passeth sooner to the spirite of Smelling, than euill odour. It is true: for the substaunce of good odour, containeth in it selfe vertue of kinde heat, which cleanseth the thicknes thereof, and maketh it subtill and lyght, that it may with a blast of aire, the sooner come to the braine. But euill odour may not so, for working of kind faileth in the matter thereof, and therefore superfluitie of thickenesse abideth therein, congealed and fastened, and is therefore hard to be dissolued and departed to passe to smoothnesse, and may not so soone thirle and come to the spirite of Smelling, that lurketh in deepe places of the braine, and therefore may sooner come and thirle subtill and spirituall smoothnesse, than thicke and earthy.

## De Effectibus odoris. cap. 39.

About the effect and doing of odours be many opinions, for men of olde time sayd, that the substaunce of things were knowen by odours, as well as by sauours, & they sayd, that soure things were knowen by odour, & sharpe things also: but they were beguyled, for he meaneth, that Smelling hath the same doing, as touching and groping. There is no wit of tasting, without touch or groping ioyned thereto, therefore the Smell perteineth not pinching and biting, but the wit of touching & is medled in the wit of Smelling, as the eye riualed sayth the biting of Collirium, that is a biting ointment, by touch and not by sight. And other meanes, that no knowledge of things may be had by Odour: for he saith, colde things smelleth right well, as Roses, & some hot things smell right naught, as Pepper. He supposed, that things might not be knowen by smell and odour in no wise, but these were beguiled: for good odor commeth of whole heat, or of particular heat, for some things be simple substaunce, & some compounded, for if a thing is simple of substance and smelling, that smel commeth of whole heat, for all & thing is hot, as it fareth in spuse. And if the thing be compounded and smelleth, then the odour commeth of particular heate, for the heate of some parts therein be hot and firie, and breaketh roundle and odour. Therefore if Roses be put in hot water, the firie partes be resolued, and redde colour is lost and odour also.

But the meaning of other is allowed, that meane, & things be knowen by Odour, but not so well as by sauour, for to the tongue commeth fire braunches, in the which, is much of spirituall things.

And thereby the thing that is tasted, may be perfectly knowen, but to the lim of smelling one braunch commeth alone, and thereby commeth but little spirite, that may so perfectly know the kinde of a thing. Also for the thing that is smelled commeth not but a certaine subtill fumositie medled with aire, that is drawen therewith to the lim of smelling, and so by that fumositie the spirite knoweth not so well the kinde of things, but all the thing that is tasted within and without is layd to the lim of tasting: therefore a thing is more verelyer knowen, by sauour than by odour. Then consider herehy, that odour is the properties or qualitie of a thing, the which qualitie is perceiued and knowen by smelling, as Isaac saith: for of the thing that is smelled by working of heate commeth a certaine fumositie, and is medled with the aire, as it were a certaine spirituall medling, and chaungeth the aire, and printeth his likenesse therein betweene the nosethrills, in small peeces of flesh, hanging as heads of breasts, as the spirite of feeling, and taketh the print and likenesse of the fumositie, and commeth to the braine, and presenteth the print and likenesse to the soule. Also odour maketh the body knowen, in the which it is in, and the aire with the which it is medeled, and printeth his lykenes in the spirit of feeling, and sheddeth it selfe abroade in the aire, and pearceth inward, and commeth to the braine by blast or by drawing of aire, and wasteth humors by heat thereof, and stancheth noyfull running, & releeueth the spirites by purenes thereof, and comforteth by vertue the feblenes of the heart, and chaungeth the ayre into his owne lykenesse, and putteth off stench and rotted things, and maketh it vnknowen, and comforteth the wit of smelling as well in beasts as in men: for fish loueth good odour, and hate those things that stinke, and so doe Bees.

Aristotle saith, that Ants flye and voyd odour of brimstone, and only venemous wormes and beasts hateth good odour, & those things that smell well. And so the odour of reue, is noyous to serpents. And Botraces suffereth not the odour of vines when they blow. Botraces be venemous frogges.

## De Fetore. cap. 40.

Stinking is vapour resolued, and commeth of corrupt things, and infecteth the aire, and displeaseth and corrupteth the spirites of smelling: for as good odour feedeth and comforteth the spirite of smelling, so stenche displeaseth the spirite: for as Isaac saith, fumositie that commeth of a thing of euill complection, is not according to the spirit of feeling, for in a body with euill odour be corrupted humours, for the kinde qualities thereof be out passed: Therefore, such odour is contrary to the complection of mans body. And so horrible odour witnesseth corruption of the substance, and commeth either of vnkinde heate, or of corrupt moysture, for when vnkinde heate maketh the humours boyle, then it is cause of rotting and stench: and the nourishing of them, breedeth in the stomache corruption, and full euill rottennesse, of the which commeth most euill fumositie that grieueth the head. When onely corrupt moysture is the cause, then is not gendered stench but heauie odor, and for heauie odour, all such hot things is vnwholesome foode: but it grieueth lesse then stinking things and rotted, as Galen saith. And this is seene in fresh fish, and smelleth heauely while kinde heate is therin, and stinketh when kind heate is away, and when fish is sodden, by wasting the superfluitie of corrupt moysture, heauye odour is taken awaye by heate: so by seething, flesh is amended, not onely in odour, but in sauour. And so then stench witnesseth corruption, and sheweth defaolt of kinde heate, and infecteth the aire, & corrupteth the spirite of feeling, and exciteth spewing & wambling, and breedeth head ache, and distempereth all the complection, and is horrible and displeasing to the wit of feeling. Therefore fish flyeth and voydeth olde stinking pits and wells, & commeth into fresh and new, as Aristotle sayeth: also stinke is grieuous to Bees, as he sayth.

And the Fores durt stinketh foule, for he commeth into the Brockes den, and defileth it with dirte, and driueth the Brocke out of his denne in that wise, as Plinius sayth, and ouercommeth him so with stench, which he may not ouercome with might and strength. Also stenche infecteth the spirites and sinewes, and chaungeth them out of kinde disposition into vnkinde disposition, as it fareth in Leprous men: their stinking breath, doth infecteth and corrupteth whole men. Also stench slayeth the brode of beastes in the dams woombe: therefore Aristo. saith, that a Hare shall cast hir colts, if she smell the snuffe of a Candle. Also, stench may be so strong, that it may be cause of sodaine death, for some serpents stinke so foule, that they slay sodainlye with stench, those that doe smell them, as the Cockatrice slayeth with the sight both men and beasts that he seeth, as Auicen saith. But sometime it happeneth, that stench helpeth: for some stinking things be put in medicines, as Aloe, Galbanum, Brimstone, Assa fœtida, and other such, which accord to medicines in many causes, for because of lykenes by beauie odour, they draw together rotted humours, that be disposed to stinke, and putteth them out of the bodye. By lykenes stench is horrible to kinde, therefore in presence of stinking medicine, they gather themselues wholye thereagainst, to ouercome their enemie. Also stinking medicine is occasion of out putting of stinking things, for when one stinking thing is taken, another stinking thing is put out therewith. Also stench of woll burnt, or felte burnt, or of a Goates horne burnt, is wholsomly done to the nosethrills to awake him that hath the Litargie, the sleeping euill, as Const. sayth, for the spirites hate stench, and flieth therefrom into the inner partes of the braine, and by gathering and comming of them, kinde is holp against the euil, and defieth therefore the sooner the matter of the postume, that is cause of the false sleep, as he saieth. And in the same wise, in causes of the mother, when it is areared too high, and presseth the spirituall members, then be stinking things wholsomly done to the nosethrils, and well smelling to the neather partes: for kinde flyeth stench, and commeth to the Mother, and seeketh good odour beneath, and draweth thetherward, and bringeth so with him the Mother downward in due place. And though no good odour be contrary to the other, yet some stench is contrary to another stench, for stench of garlike is contrary to the stench of a dounge hill. Also where they doe all stinke, the stenche of one is not felt, for one stench swalloweth another. Of things with good smell and odour loke before in Tract. 17. De herbarum speciebus & plantis.

Badger or Graye.

## ¶De Sapore. cap. 41.

SAuour is perceiued and knowen by taste, for as coulour is knowen by sight, so sauour is knowen by taste: and is the propertie of a thing, and profereth it selfe to the dome of the soule, by the way of taste, for it is a propertie that is perceiued onely by the taste. This I tell at the beginning, that Philosophers deeme otherwise of the principles of sauours, then Phisitions doe: but of that strife I force not at this time: for we search onely Diuersitie, Cause & Working of sauour, as it belongeth to Holy writ to take some dark meaning of properties of sauours, and therefore of the other, we force not at this time.

Diuersitie Cause, & Working

## De Saporibus. cap. 42.

WHen sauour is properly perceiued by the taste, and by the presence therof in the lim of taste, the wit of taste is pleased or displeased. And Isa. saith in Dic. of sauours be eight diuers: sweet, vnctuous, salte, bitter, sharpe, sower, lesse sower, & yet lesse sower, & some reckon herewith, werish sauour, and to account in this wise, sauours be nine: but werish is vnproperly called sauour, for it is sauorles. Fiue hereof pertaine to heate & to hot complection, sweete, vnctuous, salte, bitter, & sharpe. The other belong to colde, and to colde complection: sower, & lesse sower, and meane sower and werishnes. Two things make sower complection, &

Of tasting

substaunce, and substaunce is treble, thick, thin, and meane. Also hot complection & moyst in the second degree, with thicke substaunce, maketh swete sauour, and hot complection, and moyst in the end of the second degree, with subtil substaunce, maketh vnctuous sauour, and is accounted subtill in passing, for it passeth some into fumositie, and hath thicknesse in vnder, and stoppeth therefore, and hath potentiall subtiltie in substaunce, & passeth swiftly therefore. And hot and dry complection in the ende of the second degree, with meane substaunce, maketh salt sauour: and hot and dry in the third degree, with thicke substance maketh bitter: but complection hot and dry in the fourth degree, with thin substaunce, maketh sharpe sauour, and so fine sauors be grounded in heate. But colde complection and dry in the seconde degree, with meane substaunce, maketh biting sauour, such as is in roses. And colde & dry in the second degree with subtill substaunce, maketh swete sauour: and complection colde and moyst in the first degree, with meane substaunce, maketh wersh sauor, such as is in the white of an egge: and so three sauours be whitish of subtill substaunce, sharpe, vnctuous and sower: and three be of thicke substaunce, sourish, bitter & swete: & three be habitish of meane substaunce, biting sauor, salt and wearish.

## De dulcedine & eius effectu. ca. 43.

Swete sauour.

Swete sauour is gendred and commeth of temperate heate, and of thick substaunce: & swetnesse laid to ỳ tongue, openeth moderately, and heateth moderately, and moysteth moderately, and the thicke substaunce entreth moderately & openeth the pores, and abideth in long time. The soule hath liking in temperatenes, and so kinde hath more liking in swetnes than in other sauors. Also nothing is so temperate and so nigh according to the euen complexion of mankinde, as swetnesse of sauor, and therfore the complection of mankinde, that is nigh to the euen temperatenes, hath lyking in swetnes that is like thereto.

## De Sapore dulci. ca. 44.

TO make swete sauour, foure Elements come together, but not all alyke much, for the fire and ayre passeth the other, and so of fire commeth heat, & of aire commeth moysture. The which two, heat & moysture be nedful to all generation of things: for temperate heat working in moysture, heateth and tempereth the moysture and humour, and clenseth the earthy humour, and maketh the substaunce softe: and so the firie and earthie parts increase, & the moyst wereth thicke, and so thicke substaunce is gendered, in the which swete sauor is grounded, and so swete sauor without wem of biting and sharpnes, passeth all other sauours as Isaac sayth. For the kinde thereof is nigh to blond, and gladeth therefore and cleanseth and moysteth the lim of tast temperately, without trauell of kinde. Swetnes is sometime cleane and pure, and containeth meanly foure qualyties, as it fareth in Sugar: & is somtime medled with gleimie thyngs and thicke, as it fareth in Dates: and is somtime medled with biting sauour, as it fareth in Honie. The first swetnes is most according to kinde: but it happeneth somtime that it noyeth kind, when kinde taketh more then it may dee, for ofte in ỳ wile swetnes is cause of some stopping, for superfluitie of swet things is gleimed in the pores. Also swete things softeneth the members, & walseth, dryeth and cleanseth and nourisheth lyttle by kinde, but happelye it softeneth, for moysture maketh matter softe, and heate dissolueth and tempereth, for the matter that was thicke, is now made softe, and draweth out and cleanseth swete things, and nourisheth lyttle by kinde, for they be thicke in substance and may not for thicknes come into the pores: and also it stoppeth the mouths of the veynes, and saileth appetite full sone: but it happeneth that they nourish much, for they be lyke to the complection of mankinde, and friends thereto, and be therfore taken in great quantity: & for that they be thick in substance,

beate,

heate working therein, gendereth much bloud. And ſwetnesse medled with gleimie matter, nourisheth much: but it happeneth that it breedeth manye grieuings in the body, as Isaac saieth. For ſwetnesse breedeth and drawth some to rotting, and breedeth ſwelling, and burſting and hurling in the wombe, and stirreth some and mouth discontinuall fever, or els increaseth cholaricke ſwelling. When cleane ſwetnesse and pure, and not infected by medlyng of another thing, is among all sauours, most pleasing to the taste, and friend to kinde, and most lyke thereto, and restoreth in the body the things that is lost, and most comforteth sable vertues and spirits, & nourisheth specially all the members: for Isaac sayeth, that ſwetnesse is the proper sauour of nourishing, if it be stedfast and abiding in the members, and passeth not some out of the members: and nothing nourisheth, that is not medled with ſwetnesse, and so sauoures, that be contrarie to ſwetnesse, be contrary to the complection of mankinde, and nourisheth therefore little or right nought. Of medlyng of contrarye sauoures, commeth a meane sauour, in the which is some ſwetnesse hid, and because thereof, that meane sauour is according to kind, and nourisheth the bodye, as it fareth in dyuers saures, and also in Pigmentes, in whom be contrarie things: and so ſwetnesse is head and well of all lyking sauours, as white is head and well of all colours, as it is sayd in lib. de sensu & sensato. And thereto is sayd, that blacknesse is priuation of white & clere matter, as bitternesse is priuation of ſwetnesse. Yet ſwetnesse is friende to the spirituall members, for it easeth them, & doth away all roughnesse therof, & cleareth the bodye, and cleanseth the wosen of superfluitie, and openeth the pipes & wosen of the lunges and of the breast, & purgeth away all vncleannesse of ꝑ wosen and of the throte, and destroyeth the vnsole and superfluitie of humours about the spirituall members, and bringeth all the spirits of the spirite and of life in due state and disposition, and abateth all the ſwelling of Squinancie, and wasteth stuffing moysture in the members. By occasion, some ſwete things bread many euils in the body, for they be vnctuous, and breede ſwellyng: for when the ſwete resolution, by heat is more than is the incorporation of the moysture resolued, or at the least the wasting, of necessitie there must be much fumositie & vapour gendered, and so the place must nedes streth by the vapour, and therof commeth ſwellyng, ache, and burlyng: and for the sayne cause, ſwete things make sickly appetite, for because of thicke substannes they fill anone the boyde stomache, and stop the wayes, and also they increase red Cholera: for because they be hot, they excite hot humors, & grieue therefore them that haue euils that come of fulthod emiles. Also, it breedeth rotting and corruption, for when passing heat dissolueth much moysture, and may not all dessc nor waste it, then must nedes remaine corrupt matter. Also they stop the spleine, liuer and raynes, and that in, for they stoppe the small pores of thole partes with theyr thicke substance, or for thick parts with their thicke substannes desire more because of ſwetnesse, than they may desse or waste: and therefore thole partes are stopped with superfluitie of humor that is drawen thereto, and is not dessed nor voyded otherwise. Also for ꝑ same cause, ſwete things, breede the stone both in the bladder and reynes: for when because of ſwetnesse thole parts draw to themselues humours that be lyke, then the moyst thinne parts passe out with vryne, or be wasted by strength of heate, and so, when more is drawen them is enough to kinde, it behoueth that the superfluitie be either put out by strength of kinde, or els that the thicke therof, abide therein, and the thicke is dryed & hardened with heate, and rotteth some & some in passing of time, and turneth at last into hardnesse of stone, as Isaac saith openly. And withstandeth euils of ꝑ mother, and so herof followeth, that ſwete things by kind be good & profitable, but some things be and seme sweet, and yet they grieue and slay.

## De Sapore vnctuoso, ca. 45.

Fatrie sauour.

VNctuous sauour is gendered of moysture in subtill substance, & therefore vnctuositie layed to the tongue, openeth & dissolueth, and subtill substance entreth soft some, and for the heat thereof is but little intemperate, the soule may take þ sweetnes therof, and hath most lyking therin. In the gendering of vnctuous sauour, is more of fire, than of other elements, and after fire is most of aire. When the more working of heat in moyst matter dissolueth the more, and cleanseth & putteth: and so the watrie partes and earthie mate, and firie parts and aires increase, & so thereof commeth vnctuous sauour. Vnctuous mete abateth appetite, & bredeth wambling, for when this taken in the stomache it is resolued and departed into fumositie, and commeth vpward, for it is of airie substance, and filleth and stoppeth the mouth of the stomache, and abateth appetite, and bredeth wambling. Also vnctuous meate fleeteth about, for the lightnesse thereof beareth vpward, for it is full of fumositie, and letteth also digestion, for it stoppeth the roughnes of the stomache, & moysteth with vnctuositie, and so the meate that is taken, passeth out rawe without digestion, for it may not be sod: such meate with vnctuositie is sweete, smooth, and slidder, and passeth out therfore without digestion. Also such meate nourisheth but little, for it stoppeth some þ mouths of the veynes, and litle is taken therof, & what is taken thereof, is sone wasted, for his subtil substance kindleth also of heat, for fire nourisheth not, but by meanes of aire, & vnctuous things passe some into substance of aire: & so vnctuous things that haue more water, pertain lesse to þ matter of aire, as it appeareth by Swines greace, that sauedy lesse of fire, than doth sheps greace or tallow, for the Swines greace hath lesse of aire, & more of water, then sheps greace. Also vnctuous meate nourisheth feuer heat, and therefore flesh is forbidden in feuer Acu. for vsed of fatnes þ is medled therwith, þ saueth and exciteth þ feuerous heat. It stoppeth also þ splene & the liuer for actual thicknes therof, for such meat is sone drawen because of swetnes therof, and thicknes therof stoppeth some the pores. Also such meate is cause of head ach, for much vnctuositie filleth the head, and stretcheth the tender skins of þ braine. Also vnctuous meate saueth the spirituall members, as it fareth of butter, but some vnctuous things griene þ best for drines þ is therin, as it fareth of oyle of nuts, for such haue not pure vnctuousnes. All such things lesseth & saueth sores without the body, & softneth hardnes, and ripeth postumes and botches, and gendreth matter by moysture thereof: for it dissolueth and tempreth more then it wasteth.

## De Sapore salso, cap. 46.

SAlt sauour commeth of heat & drines in meane substance, for passing heat & drines openeth many pores & holes: for drines with heat layeth sone & vnbindeth, & constraineth & bindeth vñ colde, & therfore much substance therof entreth into þ pores, & for þ parts be greatly departed, & much substance entreth & commeth therin: therfore þ soule hath no liking in þ presence of it, but hath disliking therof. In Salt sauor be 4. elemits in certaine proporcion, & not euen like much of all, for fire & earth haue þ maistrie but moderately, & of moderate fire commeth moderate heate, & of moderate drines & moderate heat, commeth moderate boyling & sathing of moysture: and so þ watry places and airy be dissolued, & turned into meane firie parts: and by moderate drines þ substance moderately drieth, & so therfore liueth hot substaunce by heate. Salt things cleanseth and tempereth and departeth moysture, if they be taken into the body, and biteth þ stomacke: and the guts being so bitten, be moued to put out moysture þ is dissolued. And salt things, cleanseth and softeneth hardnes of flesh: for by heat & drines thereof, they depart the fatt superfluitie of moysture, and so they mollifie. Also softe things harden softe substaunce: For with heate and dryenesse thereof,

Gnawing

they

they consume the superfluous moisture. Dry so the airy parts be the more slakned. Also they purifie the substaunce of a thing, and so consequentlye conserue it: For salt thinges, inasmuch as they be salt, dissolue and departe. And therefore rattenesse gathered in fumositie, is lightened and destroyed by herbs and drynes of saltnesse. Also saltnesse hath much of earthy matter, as it is saye in Deeris, & hardneth therefore flesh, and maketh it the lasse disposed to corruption, as it is saye there, and doth away also scabbes and superfluities that be in the body and in the liuing without, and that wasting the superfluitie of humours, that are betweene the skin & the flesh, and cleanseth so þ skin of superfluities: & abateth also the swelling of pimples, and that for the same cause above saye. And it purgeth and washeth all superfluitie þ is gathered in such places. Also helpeth þ biting of a mad hound, or of other venimous wormes & beastes, and drayneth out all the venime therefore it is good to wash such woundes speedily with salt water, for it drayneth out the malice & the venime, as he saith. Also salt flesh is best watered & tempered in salt water, and the saltnes is not better drawen out of the flesh, then by watring in salt water. And I thinke, þ that is for likenes, by þ which salt water drayneth out þ salt of flesh, & what is therein like to it selfe, because of accidentall & kind heat þ hath mastry in salt water. Also salt hardneth in fire, & melteth in water, & is destroied in no wise, & up wonder. For if that saltnesse & hardnesse is made by drynesse, the softnesse & the melting thereof is made by moisture, as it is in þ melting of salt, but greace is made fast and hard by freesing and by colde, no wonder then though it melt by heat, whereof loke before in. Li. 15. de Venis. de Sale.

Fire hardneth salt, & water melteth it Cold freeseth tallow, and hardneth it, & fire doth sodeinlye melt it.

## De Sapore amaro. ca. 47.

Bitter savour commeth of heat in the thirp degree, and of drynesse in the second, and thicke substance, & so heat with drinesse maketh great departing, & so the instrument of taste is greeued, & the sauor is bitter, greeuous, and contrary to taste. In the composition of this sauour, be foure elements in a certaine proporcion. And herein fire & earth haue þ mastry, but there is more of fire then of earth: and of great mastry of heat commeth greate boiling, and so the watrye partes and airye be the more dissolued & made fyre and earthy thicke, but for the drynesse hath meane mastry, the substaunce abideth thicke & not made thin. And by working of drynesse and of heat, bitternesse is grounded therein, and all bitter thinges grieueth to the taste more then any other things with simple sauour, for it maketh more the parting and beating. & though bitter things haue lesse heate then sharpe things of sauour, yet it maketh more dissolution and departing in the tongue, and greeueth more by spelling & thrusting. Also bitter thinges purgeth Cholera, for they be like therto in complexion: or for in Cholera be many partes that take the bitter things, that maketh the Cholera fleeting and thinne and wasting, and bringeth it out in that wise. Also bitter things exciteth appetite, for it putteth out Cholera that is ofte gathered, as a thing that is light about the mouth of the stomache, & feebleth the appetite. And also thicknes of bitter things helpeth therto, for they hold down the meat in the ground of the stomack, & so the ouer partes be voide, and aseth meat. Also bitter things vnstoppeth the spleene and the liuer, for with heat it openeth the pores, and dissolueth and bearth downe the humours that be dissolued with thicknes, & putteth them out. Also bitter things be contrary to wormes, and slaieth long wormes in the wombe, and no wonder: for such wormes come of corrupt fleme, and liue also by fleame. And it greeueth þ spirituall members, & neuertheles both by sharp substance, & by great drynes they be made smothing & softing. Also bitter thinges saueth the bitter thinges, for if they be tempered with some licour, they haue those thre, that nedeth to conseruation and sauing, they wast as much as dissolue, and enter depe in the thing, and lieth in thicke substance, and hardneth the thing, & ma-

keth it the lesse passible. Also it helpeth colde Gouts and the palsie, dissoluing & walking the matter, and dryeth colde scabbes, and openeth also the wayes of the bladder and of the reines, and breaketh the stone, and comforteth the mother, and exciteth and bringeth out menstruall superfluitie. And though it greeue the taste, yet it is more needfull to many other things then is sweet things.

De Sapore acuto. ca. 48.

SHarpe sauour commeth of heat and of drinesse, that is in the fourth degree in subtill substaunce, and thereof commeth right great opening of pores and departing of parts, & entreth for the substance thereof is subtil, & commeth and heateth the lim of taste with sharpnesse thereof: In this sauour be foure Elements, but not all alike, for there is more of fire & of earth then of other Elementes, and is therefore sharp & hot because of mastry of fire, and full dry because of earth, of great mastrye of heate commeth greate boyling, and turneth theis parts of earth and of water into firye partes: And the fiery parts be sharped, and great drinesse maketh the substance dry, subtil, & thin, & so sharp sauour commeth of great mastry of heat & of drinesse in subtill matter. And thinne things with sharpe sauour biteth, and be full hot and dry, and maketh dissolution & departing, for subtill substaunce commeth into the partes and departeth them a sunder, and therefore there is biting and fretting. All such things fret and dissolue, for by qualitye and by substance it dissolueth and departeth parts from parts, and entreth depe within, and it comforteth the vertue of appetite, for it wasteth superfluity in the members: And so when the pores be voide and cleansed, because of the voydance the appetite is the stronger. Also with sharpnesse it pricketh and biteth the sinewes of feeling, and exciteth appetite in that wise. Also such biting things norish but little, for of great heat and dryenesse commeth sooner burning then digestion, and therefore it nourisheth lyttle. And be also by their complection contrary to kinde, & be therfore abhominable. And so kinde destroyeth them not, but putteth them out.

De Sapore acetoso. cap. 49.

SOure sauour commeth of colde and dryenesse in the seconde degree in subtill substaunce. And a soure thing taste to the tongue, straineth & thirsteth by qualities. And so soure sauour commeth of two contraris workings. In this sauour be foure Elements in certeine proporti-on, but not all alike much: There is meane coldenesse, and of meane mastrye: Of earth commeth meane dryenesse: Cold beateth downe the heate, therefore the heate maketh but little boyling, and resolueth faste, and wasteth the partes of fire and ayre, as the more subtill parts, and dissolueth the parts of earth and of water, and maye not waste and consume them at full, for the fire is lyttle. And so thicke parts be made subtill and not wasted and consumed. And so colde and dryenesse haue the mastry in subtill substaunce, and therof commeth soure sauour. Soure things make good appetite, for because of colde and dryenesse it moueth towarde the middle, and so it beareth downe the meate to the grounde of the stomacke. And so the mouth of the stomacke is voide, and faileth the dryenesse, and destroyeth meate. For soure is working compowned of vertue of kinde appetite, and the vertue of feeling. Also soure things loseth the full woombe, and stoppeth the voide woombe, for it subtyll substance and soure sinewy moysture in the stomack, it carueth and entreth it, and maketh it thinne, and so able to passe and to passe out of the stomacke. But if the stomacke be voide, it findeth but lyttle moysture. And so soure things dryeth it with dryenesse, and bindeth it with colde. All such things openeth stoppings of the spleene, and of the liuer, for it openeth and carueth and departeth humours in the pores, not by qualitie, but by subtill substance. Also such things greeneth the spirituall members, & maketh them stretche with coldenesse, and roughe with drinesse. And if

they

they be put in the body without, they smite againe hot humours, & so it doth in legges swollen, for with boiling of menstrual bloud or Emorroides, swageth and abateth some, if they be washed in hot vineger. Loke of this matter before in Tractatu de Aceto, li. 17. in the treatise of vines and of wine.

## De Sapore Pontico. cap. 50.

SApor Ponticus is sowrish sauour, and is ingendered and commeth of colde & drynesse in the third degree in the substaunce that is thicke, and such thinges layd vnto the tongue, constraineth & bindeth, and the substance entreth and fasteneth the parts, and that sauour is called Ponticus. In this sauour that is called Ponticus be foure Elements in greate vnevennesse, for water and earth haue the mastry, and fire and aire be ther vnder of great mastry. Of water commeth strong cold, and of earth commeth great drynesse. Therefore there may not be transmutation and chaunging, for there is default of heate and of humour: And so for colde and drynesse haue there the mastrye, the substaunce must nedes be boystous and thicke, of mastrye of colde and of drynesse: this sauour Ponticus hath this property, as Isa. saith for sourenes vō liking sauour is the more liking, & with vnliking sauour the more vnlyking: and the cause is, for if sowrenesse with swete things and vnctuous cōmeth into ỹ pores, it maketh the swetnesse abide there the longer time, & the lyking is the faster therein, & abideth there long time: and so it fareth of vnliking sauour, and therefore it is, ỹ euer the nerer the bone, ỹ sweter is the flesh, for the bones be melancholike colde and dry, and flesh in his kinde is sanguine and swete, and so there is sowrenes & swetnes medled, and that for the more liking. Also therefore Harts flesh is liking, and Rothers also, for sowrenesse of complection of the beast medled with swetnes of the flesh. And the contrary is of wormwode & of Fumiteri, for if bitternes be medled with them, as Aloe & other then they be, the more bitter they be, & greueth the taste ỹ more, and sowrish things exciteth appetite, and lareth after meat, and the cause is, for they beare downe the meat, as it were a presser or a wrencher, and stoppeth & bindeth before, for they constraine & binde the sinewes, and stop the wayes with thicke substance, & with colde and drynesse, & so meat that is taken is held & maye not passe with their thicknesse, and stoppeth the splene and the liuer, and hurteth passions, Colica passio, & Illiaca passio, and stoppeth the guts with their thicknesse, & letteth out passing of durt and of fumositie, & greueth also the spiritual members, for they make them rough and dry, and staunceth casting & spuing, if they be layd to outely without, and abateth hot swelling, and staunceth bleeding, and smiteth the sinewes, and maketh the teth an edge.

## De Sapore Stiptico. cap. 51.

SApor stipticus is also a sowrish sauour, & commeth of cold and of drines in meane substaunce. In this sauour be 4. elements in a certeine proporcion, but not all like: for water & earth haue mastrye therin, but not so much as in other sowrish sauour that is called Ponticus. Of water commeth cold, & of earth commeth drinesse, & colde abateth the heate, & therfore the heat maketh but litle boiling, and the substance is some deale resolued, but not wasted, but some deale fastned by drynesse, and for drynes may not all forthis it, nor wast all, ther leueth meane substaunce, and is diuers, and other sauour then Ponticus ỹ commeth of the same causes, though it be more strong in thicke matter. Therefore this sourishnes that is called Ponticus, as Isa. saith, ỹ setteth onely seuen diuers sauours, accounted Stipticus, vnder Ponticus. And he meaneth, that Ponticus is more sowre then Stipticus, and so they be not diuers of diuers kind, but onely that one is more sowre, & the other lesse sowre, and therfore either accordeth with other in working, but the one worketh lesse, and the other more.

## De Sapore insipido. ca. 52.

The ninth sauour is called wearishnesse or vnsauourinesse, and that may be sayde in two wayes, Priuatiue and Positiue: Priuatiue is called vnsauourie, if the sauour therof may not be knowen by the tast of the sauour, as the sauour of water is not knowen by the tast, for great vnlykenesse thereof to the lim of tast, for water is simple in comparison to the tongue, and taketh foure thinges in his composition: Positiue sauour is called vnsauourie, that is not knowen by the wit of tast, passing the first degree toward a stronger sauour, as the white of an Egge, of the which the substaunce is meane, and heat and coldnesse passeth not distemperately the first degree: Such wearish things be Gourds, Citrons, Melones, and other such, that be more vsed in medicine thē in other meat, and nourisheth but little, for they haue no lyking sauour, but their substaunce is fleeting, and abateth thirst with moysture & colde, & quencheth Cholera, and heat, and increaseth Fluma, and hindreth Feuers Cotidiane, & restoreth or exciteth all other fleamatike cold and moyst passions. Wearish sauour commeth of colde and moysture in meane substance. Therin as in other be foure Elements, but not in euen proporcion, for water & aire haue the principal mastry, and earth the secondary mastrye: Then for strong colde and meane drynesse, the firy parts and ayry be changed into watry parts and earthy, but for mastrye of moisture withstandeth, that the substaunce may not come to the drynesse of earth, ꝑ substaunce leaueth meane with mastrye of colde and of moysture, that is because of this sauour, that is by a misse vse called vnsauourie. Of simple sauour and of diuersitie and kinde thereof, this shall suffice for this time. All this is taken of Isaac, of Galen, and of Constantine, authours of medicine. And some sauours be compounded, as colours be medeley & odours also. And these sauours worke diuersitie by diuers composition, for it worketh one wise in standing thinges, & other wise in fleeting things: other wise in hearbes and trées, and other wise in men & in other beasts. Hereof it is treated before in bokes of kindes & properties of thinges, and of bodies with soule and without soule: but of licours, in the which sauours be grounded, I holde it good to fulfil that that lacketh in the other bokes.

## De Liquore. cap. 53.

Licour is fleeting and is gendered by digestion in hearbs, trées, and grasse, & also in bodies of beasts, and is wrong & thrasted out of medled bodyes by violence and also by strength, and not that euery humour is called licour, but onely ꝑ humour, ꝑ which commeth by craft or els by kinde out of hearbs, out of trées, and out of bodyes of men, and of other beasts. In lykewise as milke and vrine issueth and commeth out of beastes, and wine and Oyle commeth of trées, and honnie commeth of flowres, and Sider of fruit, Ale of Corne, and some wose commeth of wode, Crabs, and of Garlandes. And among these licours, some be simple, and some compowned: Compowned be those that be confect & made of diuerse thinges medled together. And those be simple that liue and abide without anye meddeling, right as they came first out of the substance. But no licour is so simple as water, for it abideth in pureneſſe of Element. All other licours and humours be made of the foure Elements, but those that be not meddeled with other be called simple, in the which simple qualities of Elementes haue the mastry by the first composition and making, and be first purged and cleansed of drasts of earth, by kinde or by crafte. And by diuerse meddeling of licours and of qualities of Elements, that haue the mastry, licours haue diuers complections, odours, and sauours. For licours, in the which heate & moysture haue the mastry, be most swéte: And these, in the which heat & drynesse haue the mastrie, be most swéte: in which is heate with drynesse, are most sharpe: in the which colde and drynesses, be most sowre and

Balsaminum, Oyle of Balme.

sowntly: but in the which cold and moisture haue the mastry, be werish and vnsauoury, as it fareth of Ptisane, & other such. And some licours by drawing of heat of the Sun, commeth when ꝑ rinds be slit, as Balsamus and Terebintina, & Lacrimis, that is first cleansed by heat of the Sunne, and fastned and turned into the substaunce of Piere. And some licour is pressed and wrong out of fruit of trees, as wine, oile, and other such: and some by great craft and burning in certain moysture, ꝑ cōmeth at endes of certeine wode, while it burneth, as doeth Colophonia, and Nash, Pitch, and some Oyle of the tree Iuniperus, & other such. And some commeth of iuyce of hearbes, as Apium & Aloe, and other such that be dried with heat of the Sun or of fire. And some commeth of the dewe of heauen, and falleth on floures, and be fastned there aboute, and made by crafte of Bees, as honnie. And some commeth of veines of the earth, as water of Salte wells, and water Nitrum and Allome, & other such. Whose differences, properties, and causes of licours be sufficiently treated and shewed before, lib. 17. de herbis & Arboribus, & earum Succis. And lib. 16. de Venis terre, & li. 8. de passionibus aeris, where it is treated of the kind of Manna and of honnie, that be accounted and gendered of the ayre: neuertheless of honnie somewhat shall be sayde, and also of Milke and of Whey and of Butter, that be milked of vdders and teates of beastes, of the which it is not much spoken of before.

De Melle. cap. 54.

HOnnie is called Melle, and hath that name (as Isidore sayeth, lib. 20.) of Mellisse in Greke, as much to saye in English, as Bees. For the Grekes call Mellisse, Bees, for by wonderfull craft of kinde, Bees arayeth hunnye, that is first made of dew of the ayre, & is found in leaues of Rede. Therefore Virgil sayth.

Protinus aer mellis cœlestia dona.

The heauen giueth honnie to the aire. And so yet in Inde and in Arabia honnie is founde in boughes and in leaues, hanging as it were salt, as he sayeth. And generallye all honnye is swete. But in Sardinia honny is bitter, for therein is full much Wormewode, and Bees liueth thereby. Philitions tel, that treate of kind of things, and namely Galen, ꝑ honie is vnprofitable meat, and greuous to children and to young men, in the which is much heate, and according to full olde men and cold, with wine and with hot meates. Huc vsque Isidorus, libro. 20. capitulo. 1.

Also honnie is most swete licour, by medicinall craft gendred of most pure matter, but by heate of the Bees that gendereth the honie, by medling of some hot thing with honnie, therein is sharpnesse meddled with swetnesse. The swetnesse of honnie is more hotte and lesse moyst then other swetnesse, as Isaac sayeth. Then honnie hath much heate and ayre, and lesse of earth, and of water, and much dryenesse both of fire and sharpnes also, and lesse cold humor. Therefore honnie is termed hot and dry in the end of the second degree: But for the substance therof is nigh meane & temperate, honny cleanseth much, & washeth, and maketh subtill and thin, and carueth with heat thereof, and departeth thick humours in the body. And for honny is hot, it is nigh sharpe, and pricketh therefore the guts, and moueth them to put out drasts and dirt. Also such swetnesse is the swetnes of hony, with much sharpnesse and heat, and stoppeth not the waye of the spleue and of the liuer so much, as doth swetenesse that is cleane & pure, and without medling of other sauour, as Isaac saith in cap. of foure diuersities of swetnesse and sauour. Also for honny is euen & temperate, honny is much according and friend to kinde, and likeneth it selfe much to the members & stancheth with thicknesse grieuous runnings, and straineth pores & holes that be to wide, and kepeth and laueth well temperate kind, & letteth humours that be ready & disposed to ꝑ flure. Neuertheless, yet hony lareth grieuous humors. For honny hath contrary dispositions of matter in the which it worketh, for it hardeneth matter that is soft, & softneth and departeth matter that is harde.

As

As Isaac sayeth, Honnie kéepeth and saueth and cleanseth and tempereth bitternesse, and is therefore put in conseruatiues, and cleanseth medicines to temper bitternesse of Spicery, as it is sayde in Antido. N. But rawe honnie not well clarified, is right venteous, and breedeth curling and swelling in the wombe, and turneth soone into euill humours, and stoppeth by his gleaming the liuer and the spleene, and kindleth Cholera, & breedeth the Feauer that is called Diurna, and stretcheth and paieth the body vnder the small ribbes. And greeueth them þ haue the euills Colica passio, and Iliaca passio. Then as Constantine sayth and Isaac in Dietis, honnie hath diuers working, for some honnie is wholesome and keepeth and saueth health, and lasteth in some disposition, and breedeth euil humours and venime. And the more red it is, the more hot it is and sharpe, and departeth the more, and thirieth & cleanseth. And the more white it is, the lesse hot it is and sharpe, and the more sweet it is, and more pure, and with good smel, the better it is.

*Additiõ. (*Plinie, although in his 11. booke of his naturall historie. Chap. 8. hée writeth þ honnie is gathered of the flowres of all Trées, and sets or Plants, except Sorrell, and the hearbe called Chenepode, (which some call Goosefote) yet hée affirmeth that it descendeth from the aire: for in þ. 12. chap. of the same booke he writeth thus: This commeth from þ ayre at þ rising of certeine starres, and especially at þ rising of Sirius, and not before the rising of Vergiliæ, which are þ seauen starres, called Pliades, in þ Spring of þ day, for then on þ leaues are found a fat dew þ taketh sweete, and is clammie, which after is become corrupt, &c. This is þ mill dewe, which Bées take least of, and is gone by þ heat of þ Sun, or euer the Bées flie abroad, Plinie herein knew much, but not all thinges, and they are not wise þ will leane so much vpon Plinie, as if there were no better knowledge found sithence his time.

Of the Elementall ayre procéedeth the originall of honnie, and is gathered by þ Bées from flowres and hearbes, & from the Trunke of þ Bées is distilled þ moist and thin licour (and not vomited) þ clãmie substance gathered vpon þ smallest legges, and so brought to þ hiue, & there wrought by such arte, as passeth euery dreaming skill to surmise.)

## Of Honnie.

Addition

Honny is of great quantitie in north regions, as Plinie writeth in þ. 11. booke of naturall Historyes, & 13. chap. as in some places of Germanye, honnye is found in such quantitye, þ there haue bene seene honnie combes of eight foote long, and blacke in the hollowe part, &c. Honnie as well in meate as in drinke, is of incomperable efficacie, for it not onely cleanseth, altereth, and nourisheth, but also it long time preserueth þ vncorrupted, which is put into it, insomuch as Plinie sayth: Such is the nature of Honnie, þ it suffreth not the bodyes to putrifie. And he affirmeth, þ he did see an Hippocentaure (which is a beast, halfe man, and halfe horse) brought in honnye to Claudius þ Emperour, out of Aegipt to Rome: and he telleth also of one Pollio Romulus, who was aboue a hundred yeares olde, of whom Augustus þ Emperour demaunded, by what meanes he liued so long, and retained still þ vigour or liuelynesse of body and minde, Pollio answered, þ he did it inwarde with Mead, (which is drinke made with honie & water) & outward with Oyle. Democritus was also of þ same opinion, a great Philosopher, and being 100. yeares olde, & 9. prolonged his lyfe certaine dayes with the enapouration of honie. Aresioxeneus writeth of this excellent matter, most wonderfully wrought, and gathered by the little Bée, as well of þ pure dew of heauen, as of the most subtil humour of sweete and vertuous hearbes, and flowres, be made licours commodious to mankinde, as Mead, Matheglyn, and Drimell. Mead, is made of parte of honnie, and foure times so much of pure water, and boiled vntill no chimme doe remaine, is much commended of Galen, drinke in Summer for preserving of health. It cleanseth the brest and lungs.

Matheglin, which is moſt vſed in Wales, by reaſon of hot hearbs boyled with hony, is hotter then Mead, and more comforteth a cold ſtomacke, if it be perfectly made, and neyther too new, nor too ſtale. Drunck in, where the one parte of Vinegre is put, double ſo much of honnye, foure times ſo much of water, and that hæring boyled to a third part, and cleane ſkimmed, is good to cleanſe the ſtomacke of fleame, or matter vndigeſted, ſo that it be not red cholar, &c. Sir Tho. Eliot. chap. 22. fo. 35. in his booke, The Caſtle of Health.

## De Fauo. cap. 55.

THE honnie combe is called Fauus, and hath that name of Fauendo, nourithing and ſuccouring, for honnye meuled with mare is called Fauus. For in Cells made of Mare by a wonderfull craft or ſkill Bees gather honnye, and keepe and ſuccour the lycour therewith. And ſo the honnie combe is called Fauus, as it were Fouus or Foueus, nourithing, comforting, and ſuccouring, for y honnie combe comforteth and ſuccoureth y honie therwithin. Or elſe it hath this name Fauus, of Fauor, for it is full fauourable and lyking to the taſt, and to eate. Therefore Iſidore ſayeth, that Fauus commeth of this word of Greke Fagin; for honnie is more eaten then dronke, Fagin in Greke, is to vnderſtand, Eate. But ſome men doe call Fauus, honny wrong out of y ware, y purged at beſt, in the which the taſt findeth much y wretche. A certaine beaſt is called Melota, and hath that name for it loueth and deſireth honnye: and ſo this name Melus and Melota alſo, commeth of this name, Mel, honnie, as Huguticon ſayth. Alſo the Beare loueth honnie moſt of anye thing: And he breaketh trees, and climbeth on trees for loue of honnie combes, and not without perill, as Ariſtotle ſayth, libro. 18. For ſometime among honnie dayes in the hiue, breedeth certeine ſmall Wormes, as it were Spiders, and doe ſpin and weaue and make webbes, and haue the maſtry of all the Hiue, and therefore the honnye rotteth and is corrupte. Alſo theyr honnye is good when it is taken out of new ware, for honnie that long abideth in olde ware, maketh reddy, and the corruption of honnie is lyke to the corruption of wine in flaskets, ſhall therefore be taken in time. And honnye is good when it is lyke golde, as he ſayth. Alſo he ſayth, that Rats doe ſit on the hiue and ſucke the ſuperfluitie that is in the honnie combes. And if they bid not ſo, the honnye ſhould bee corrupt, that is in the combes, and Spiders ſhould be gendered. They ſit on the combes, and doe keepe buſily that thoſe Spiders haue no maſtry, and eate them if they find them, and ſhould elſe all die.

## De Muſto. cap. 56.

MVſum is drinke made of Water or of Wine, and honnye meddeled together: And the Greekes call that drinke Mellicratum, as Idromel, that is made of the iuyce of Peeces, and of honnye meddeled: And Rodomell, that is made of the iuyce of Roſes, and honny medled.

## De Medone. cap. 57.

METh is called Medo or Medus, as it were Melus, and is drinke made of honnie and of water well ſodden after the beſt manner. And breedeth ſwelling and curling in the wombe, and hard gnawing, if it be raine, and the honny not well pured, and foraſmuch as it commeth ſone into fumoſitye, it commeth vp to the head, and greeueth it with diuerſe euills. And if it be well ſod and ſtale, it is liking to the taſt, and cleareth the boyce, and cleanſeth the woſen and the ſhoote, and the pipes of the lungs, and gladdeth and comforteth the heart, and nourtheth and fatneth the bodye, but to them that haue ſore ſpuets and ſplenes, and the ſtone, it is leſſe according, for it ſtretcheth and ſtoppeth the paſſages, and it is ordered with Mirtus or Ruſcum, and with other hearbes of good ſmell & odour, to be more wholeſome

Mirtus, knee holme, or Butchers broome.

some and the better smelling, and to indure and last the longer.

## De Clareto. cap. 58.

Claret is made of wine and of honny and swete spiceris: For gud spicerye is grounde to small pouder, and put in a linnen bag that is faire and cleane, with honie or with Sugar, and the best wine is put vppon the spicery, as who maketh lye. And the Wine shall be oft put therin, vntill the vertue of the Spicerye be inco2porate into the Wine, and be clarified. And so Claret draweth of Wine might and sharpnesse, and holdeth of the Spicery gud smell and vpour, and borroweth of the honnye swetnesse and sauour.

*Additiõ. (*The olde kinde of Ipocrasse.)

## De Pigmento. cap. 59.

Pigmentum, as Hugution sayth, hath that name as it were Pilis mentum, quod sez in pila est contusum, that is, beaten in a mo2ter, of the which Spicery by Pigmentaris craft, is made by king drinke and Electuaryes, and so they that sell and grinde Spicerye, and make confections therof, be called Pigmentarij.

*Additiõ. (*A blauncher of drugges, wherof are made speciall tastes of pouder, perfumes and Wines.)

## De Oximel. cap. 60.

Looke in the chapter of honie for these like cõpounds

Oximell is called sowre honny, for the matter therof is tonsed of honnye and of vineger: For first vineger is sodde with necessarye hearbs and saring rootis: and then the Wineger is strained and cleansed, & then is put thereto pure hony & clene clarified at best. And is sod again on easie fire & soft, vntill it be thicke: & is pured with the white of an egge tempered with vineger, & put to the Drimell, when it a little sod, for the egge draweth to it selfe all the filth of hony, & maketh it flete aboue: then the Pigmentaries or the Lech skummeth away the filth warily with a feather, & then the Drimel is put in a cleane bore. And Drimel is given to hot water to softning & softning of harde matter, & to open pozes, & to temper stopping. In viruline might lightly brave peril, but it were prepared to bring out the matter sone, & if digestion be before taking of Drimell. To such doinges by right, such craftes of water and of Sugar with diuers spicery is made a sirop. Now stretting and laratiue, now roteus & stopping, now compounded, and now simple.

## De Cera. cap. 61.

Ware is the drasts or dregs of hony, & within the substance therof Bees gather the licours of hony medled with the drasts of water, as Aristotle saith, li. 8. Therefore who that will kep hony in his pureneste, that depart it by time from the substaunce of Ware. And ware hath this propertye, that among all drasts of licours, it fleeteth aboue, and sinketh not to the bottome when it is hot, but commeth vpward & fleeteth aboue, and that maketh the parts of fire & of ayre, that hath the mastry therein. And so Ware molten in water beareth vpon þ water & fleeteth aboue, for therin is much lightnesse of ayre, and moueth vpwarde because therof, and the more new ware is, þ better it smelleth, & is the more pure & þ better to work, & the more able to take impression & printing of diuerse figures & shapes: and both figures printed and letters written therein dureth & lasteth the longer time, and such Ware is called Virgins ware. Also Ware is gud and needfull to many doinges, for it is gud in medicines and in diuers ointmentes and confections: For it heateth & resolueth, tempereth, openeth, ripeth, & draweth and wasteth vapours: And is also gud to seruing of light, and therefore ware serueth on temples & on Alters of Gods, and on tables of Lordes: and certeine doinges and blages be called Cerewonie, & haue þ name of Cera, ware, or of Cereis, ware tapers, for in þ Ceremonies of þ temples, ware tapers were offered, & yet be, as Hugution saith. And so they þ serue in churches of ware candles be called Ceroferarij, as they þ serueth

Garblers, or perye cutters which counterfeit phisicke.

It vvas in times past before mas mets and Idolls.

Sextines of Saint Iubbers light.

neth in halls of kings and of Bishoppes be called Primicerij, as he sayth. Also letters be sealed with ware closed & patent: And priuitie is hidde vnder Ware, & priuiledges be confirmed with Ware. Tables be filled and ouerlaid with ware, simple or coloured, and therein be letters & diuers figures or shapes written or planed by the office of pointils. And for diuers vse linnen clothes be waxed: And ware keepeth & saueth bookes frō rains & frō water, for ware is some deale vnctuous, & sticketh in moisture, & suffereth it not to perish, & fall by the bookes of learned clerks. Ware melteth and sayleth in heat, & hardeneth in colde, & cleaueth not to wet things and rough. And therefore seales be wet, for ware should not cleue to the letters and printes thereof.

## De Cereo, cap. 62.

A Ware taper is called Cereus, & hath that name of Cera, Ware, for it is made of ware, as Isid. sayth, li. 20. Hereof speaketh one, and saith in this maner: Hic cera nocturnos præstabo cereus ignis.

Subducta luce aliena tum tibi lux, &c. As he saith, the meaning followeth, for vse of Tapers serueth to se by that light other things that be in darknesse. For in the Taper be three things, the matter, & vse, & disposition and shape, and the matter is treble, as Isi. saith, the ware, wike, & fire. The wike is made of hempe thred, & the ground and fundament of the Taper, & the ware compasseth the wike, and findeth & nourisheth the fire þ is light, & is end and complement of either. For it worketh in the ware & in the wike, and turneth them into his owne likenes: and things of diuers kinde haue with themselues wonderfull & most conuenable vnite: The shape & disposition thereof is round & long, & great at the end. The vse thereof is to stand on a Chandeler, and to be holde and borne before Lords.

(*A Chandeler was long spires of wood wherein þ taper stood, whereof some were made of brasse, hanging on chains in the hals of magistrates, & some with sockets for lesse Tapers.)

*Additiō.

## De Lacte. cap. 63.

MIlke is white licour & sweet, gendered of blood by working of heate in teats & paps of beasts. For as Ari. saith li. 18. Milke is blood for & dressed, and not corrupt: For when the childe maye not for greatnesse be fed by the nauell, then kinde ordaineth him milke of menstruall blood, that commeth of the paps and teates, and is there digested and sod: and taketh white colour of the whitenesse of the kernels of þ teats and paps, as Constantine saith, li. de. 19. For milke and menstrual bloud be all one kinde: therfore kinde maketh milk to feed the child without þ we nede. Therfore shall not milke be before birth time, nor much therafter, but it happe against kind. For in þ time digestion of milke is compleat in beasts, þ thise one time ordained to bring forth their brood. But in women is diuersity, therfore milke must nede be good after 6. moneths. And milke is sweet when it is well digested, and that is needfull for meat of beasts þ is sweet, for all beasts meat is not but sweet & well digested, as he saith, li. 18. Also li. 6. Ari. saith, that no beast þ laieth egges, hath milk, nor teats and paps, & in every milke is a thin part & watry: and a thick part is called chese, & the more thick milk is, the worse chese is therin. And milke of beasts þ be toothlesse aboue, renneth, and milke of beasts with teth in either iawe, renneth not, nor tallow of such beastes: And milke of such beasts is sweete and thin, as Camells milke, and Hares milke, and Asses milke. Also he saith there, þ in some countries the people abide not conception of Goats, but frote their teats & vbers with nettles, & then first commeth out bloud, & after as it were matter, and at last commeth good milke, not much worse then the milke is when they haue yened. No milke is in the teats of men generally, though it fareth þ it happeneth otherwise: some beards haue white humors, as Tiomallus, & some trees also. The fig tree hath humour white as milke, as Ari. saith ther. Milke of beasts renneth, & among all beasts, the Wilch

The Sow Thistle, & þ Spurge. whereof are seuen sundry kinds, hauing a milky iuyce & biting.

hath thickest milke, except hares & sowes, & is most thicke in farrowing time, and wareth thin afterward, as Ari. saith, li. 6. in fine. The Cowe hath no milke before calving, and hath good milke after. But when it is first congealed, it is as it were a stone, and that happeneth when it is medled with water, as he saith. Also li. 9. he saith, that when a child is norished with hot milke, his teth springeth the soner: and after cleansing, womans milke multiplieth and increaseth: Some women have milke onely in the head of the teate, & some in other places of the teate. And when the milke hath not good digestion, then it congealeth, and the breasts hardneth, for all the breasts be right soft. And if any haire cõmeth therin, there falleth a great sickncsse ỳ is called Phosa, and the ach ceaseth not ere ỳ haire commeth with ỳ milke, or rotteth, & commeth out in that wise. And while the milke commeth & renneth, menstruall bloud is not generallye found. And some melch woman bleedeth menstrual bloud, when her bloud is right moist, & much when childzen sucketh, and be fed with much thicke bloud that have the cramp. If the nurse have much multitude of milke, oft it noyeth and greeueth. And a black woman hath much better milke, and more nourishing then a white woman. And Isaac in Diets rehearseth such properties of milk, and many other, and sayth in this wise.

Grovving of haire in ỳ nipples of the brest.

Milke is generally divided in three manners, for some milke is swet & new milked, & other is sowre & olde milked, or meane betweens both. The swet is most sauoury, & friend to bloud, & nigh therto, and tourneth soone into bloud, and is therefore good nourishing of bloud. And is compowned of three substaunces, that be diverse in vertue & in working. One maketh thin and cleanseth, the second is thicke and stoppeth, the thirde maketh soft and thinne. Farthermore the substaunce of whey is watrye, and maketh thinne the Cheese, the Cheese is cold and thicke and stoppeth, therefore creame is vertuous and soft: And so milke with watry substance thereof is sharp, & tempereth and softeneth thicke humours, & washeth and biteth the wombe and the guts, and lareth and putteth out, and thirleth ỳ veines. And openeth the stoppings of the liuer and of the splene, and namely of the milke of Camells. And such milk helpeth them ỳ have the dropsie, as he saith. And there it followeth also: Good milke and temperate in his three substances, cleanseth the members with his watrynes, and withstandeth venim, & moisteth ỳ mẽbers as butter, & beareth meat wõ his cheese from the mouth of the stomack to ỳ ground thereof. Also milke is commended, for it nourisheth well the body, & turneth into likenesse of bloud, if it be taken temperatly & in due time after cleansing of ỳ body: and if it be taken into a body ỳ is not cleansed, or in vndue time, is tourned into euill humours that it findeth, and increaseth them, and is resolued and turned into hot fumositye, and is so cause of head ach, and if it find matter of feuer, he kindleth the feuers heat, if it finde the kinde heate feble, then it sowreth sone, & is sowre in that stomacke, for when there is much humour and little heate, then is breedes sowreneesse or rotting of fleme: therefore milke shal not be oft taken, but the body be temperate, and the stomacke void: for if the body be cleane of rotted humors & Cholera, & the milke is well digested, it nourisheth well the body, & maketh good bloud, & much flesh. And moysteneth the body without, & maketh the skin fayre and tender, as he saith. Also he sayth, it accordeth to them ỳ drinke milke to be fasting, and eate the milke hot and new milked, and they should not eate ere the milk be defied. Also it needeth to beware of to great trauaile & moving, until the milke come downe into the place of digestion, & be defied. For of vnordinate moving and trauell, commeth to much heate sodeinelye gendered. And by such heat the humositye is resolued and turned into euill fumositie and grauous, & the thicke part leaueth vndigested, and breedeth many manner corruption, as he saith. And chosen milke (as he saith) shall have foure qualities, colour, odour, smel, and sauour. The colour must be white & clere, without any yeolow, red, or wan.

God odour without heauy smel: The licour meane betweene thicke and thin. And a drop thereof put on the naile, abideth continual, and droppeth not away. And such a drop is shapen broad beneath & sharpe aboue. The sauour is good, if it be not medled with bitternesse nor with saltnesse. And among these diuersities of milke, womans milk is accounted kindly most temperate, for all milk followeth kindly the complection and kinde of the beast ỳ it commeth of. And for the complection of mankinde is most temperate and most nourishing: therefore it easeth most smarting in the corners of the eien. And all that is said before of goodnesse of milke is found in the same discourse.

## De Lacte Cameli, cap. 64.

CAmelis milke, by hot complection of the beast, is more hot then other milk, and more thin & lesse fattie or creamy, & lesse nourishing and is tempering, and openeth stoppinges, & helpeth them therefore that haue the droplie, that commeth of stopping. The Camell is most hot of kind, therefore heat by walking of blood, drayweth out the vnctuositie: for milke is not elis but blood oft sod: And Camelis blood is salt and sharpe, and therefore it departeth humours, and maketh thicke humours thin. Loke before de Camelo, in Tractatu de Animalibus.

## De Lacte vaccino. cap. 65.

COwes milke is contrary to Camelis milke, for the Cow hath not so much heate to drawe the fatnesse out of the blood, & therfore hir milk is ful vnctuous & most nourishing. For cow milk nourisheth more then sheepes milke, though sheps milke be more hot then cow milk. And the cause is (as he sayth) for though the Cowe milke be not so hot as sheps milke, a lyttle fatnesse sufficeth to Cowe milke, and that fatnesse abideth in the milke, and passeth in the substaunce of Cheese, and the milke nourisheth therefore the more, for fat substaunce nourisheth more then the substaunce of the Cheese, for it is more hot & more moist, & nere to the heat of blood, & turneth sooner into blood. And as men of olde time tell, things ỳ turneth sweet into blood, nourisheth sweet, as it is sayd ther. But yet fat milke nourisheth better then fatnesse ỳ is more hot, for milke hath thin watry moisture, that saltneth & entereth into the inner parts of the body, but fatnesse by it selfe fleeteth aboue for ỳ ayre that is therin, & maketh running, & hardneth by thicknesse of his substantiall moisture, and therfore cowes milke pereth & thirleth by watrinesse thereof, and commeth into the inner parts, & maketh kind heat by saltnesse thereof, & greueth not much kind by scarsitie of chese, but helpeth and susteineth, as he saith. Milke is vsed in one manner of nourishing, for then it is vsed with his three substances together. And otherwise to cleansing & to abate heat, for the whey is separated frō the creme, & otherwise to moist, and then ỳ fatnesse of Butter is vsed. And the vse of milke is taken by thinnesse, thicknes, & meane betweene, as he saith ther. Milk is knowen in substance & in working: in substance, for ỳ milke is best ỳ is next to the complection of mankind, as womans milk, and ỳ nerer it is milked, the better it is, & the more effectual against venim, & against the euills of the bledder and of the reines, and against greuaunce of the lungs, if aire cōmeth not therto, or changeth ỳ vertue thereof, after it is milked. Then milk in working is known, when the creme & the Butter is parted therfrō & the Chese also. Then ỳ whey is more watrye & sharpe, as it fareth in Camelis milke, that is lesse nourishing, and helpeth them neuertheles ỳ haue the droplie, and that by watry heat and thin licour. Cowe milke is most thickest milke, and lesse thinne and watrye then other, and lesse sharpe, and more Buttery, and nourisheth well therefore, and best agreeing to the stomacke, and comforteth and coleth the heate of the lyuer and of the stomacke, and maketh the bodye fat and huge, and healeth frettings of the guts and of the mother, and is the better and most wholsome, if the most deale of watrinesse be consumpt & washed by stones of the riuers that be heate firy hot, and

then quenched therein.

*Additiō. (*The new milke vncrummed of his creame, is wholsomest.)

## De Lacte Caprino. ca. 66

Among the forelayd differences, Goats milke holdeth meane: For after womans milke it is accounted most temperate in thee substances, therfore it helpeth much against wounds & euils of the lungs, & of the bladder & reines, if it be taken with Sugar. And whey departed from the chese & from ỳ Butter, is most dryeng & cleansing and abating Cholera: and much Goats milke dronk by it selfe, runneth & curdeth sone in the stomacke: & therfore because it should not griene the stomacke, it is tempered with a litle honie & salt, & then it curdeth neuer, but vncurdeth if it begin to curd in ỳ stomack. And for Goats liue by dry meat and by ends & crops of boughs & of braunches, their milk is the lesse watry, & more biting, & according to the stomacke: For of diuers pasture commeth diuers milke, for beasts that liue by fleshly grasse & tender, haue watry milke & thin, that grieueth the stomacke. And those ỳ eat lactatiue hearbs, haue biting milke, and pricketh sinewes, and noyeth and lareth.

## De Lacte Ouino. cap. 67.

Sheepes milke is more hot and drye then Cowe milke, with lesse Butter, and more Chese, and nourisheth therfore the lesse. And is not so according to the body as Cow milk, & that is known by beaute odour and smel. For as Galen sayth, Sheepes milke hath more beautye smell then Cowe milke, and is therefore fleumatike, and nourisheth more then Goats milke, and lesse then Cow milke doth, and is also lesse temperate then is Goats milke.

## De Lacte Asinino. cap. 68.

Asses milke is temperate and nourishing, and restoreth, but it lareth the wombe, and softneth and moisteth members that be hardned by drynesse & with heat, and helpeth the breast, and abateth the cough and straightnesse of the brest, and helpeth the wounds of the bledder and of the reines.

## De Lacte Caballino. ca. 69.

Mares milke is much like to Camells milke in thinnesse, in sharpnesse, and in colour, and helpeth in Postumes of the mother, and exciteth menstrual flure, if the cause of the menstrual bloud be hot and dry. This milke hath that property, that none other milk hath, as Isaac affirmeth.

## De Lacte Porcino. cap. 70.

Swines milke (as Isaac sayeth) is thin and watry, for by colonesse thereof it abideth vnsod and vndigested, and helpeth therefore litle or naught, if it be taken for medicine. And if it be taken for meat & sodde with iuyce of Barly, it breedeth and gendereth good nourishing and moist, as he saith.

*Additiō. (*In the former yéres of olde age, for want of better knowledge, manye vsed to séede of the flesh of vncleane beasts, and vsed their milke, which better practise since, haue omitted.)

## Qualiter se habet lac tempore partus. cap. 71.

Milke of beasts that be nigh ỳ birth, is thinne and watrye, for humours be gathered in beasts in time of birth, for the mouth of the mother is closed, & the milke is medled with watry humours, & is therfore greuous ỳ time, & cause of spuing & bolking, & softneth roughnesse, & slippereth ỳ roughnesse of ỳ stomacke, & lareth the wombe, & is hard to dese & sowrish, & runneth & curdeth in the stomacke, & breedeth full euill sicknesses & diseases, & smiteth the braine with fumositie ỳ commeth therof, & is cause of headach and of stench of the face and of the breath, & so if milke be to much corrupt, or to much taken therof, or if it be taken otherwise, or in other seasons thē it should, it breedeth many sore sicknesses &

euills:

euills: and nourisheth euill humours, and slyeth & corrupteth good humors, and helpeth and rotteth the stone in the bladder and reynes, and kindleth & lighteneth vnkind heate & feuerous. Also it infecteth the teeth and the gums, & breedeth full euill pimples and whelkes and scabs in children, and exciteth stopping of the liuer and of the spleene, and of the reynes, and grieueth the stomach, and putteth out meate, by slipperneſſe, ere it be vsed, and layeth so the wombe. Corrupt milke breedeth these humours, and manye other euilles: but of good milke and euill, this sufficeth at this time.

*Additiõ. (Milke, is compact of three substances, Creame, whereof is made Butter, Whaye, and Cruddes. The most excellent milke, is of a woman, Cowes milke next, and Goats milke. Whosoeuer hath any appetite to eate or drinke milke, to the intent that it shall not arise in his stomacke, let him put into a vessell, a few leaues of Pinks, Sugar, or pure honie, and thereto poure the new milke, & so drinke it warme from the Cowe. Sir Tho. Elyot, fol. 33. in his Booke called, The Castle of health. cap. 20.)

## De Sero. cap. 72.

WHaye is the watry parte of milke, departed from the other parte by running and curding, for running ioyneth togethers the partes of cheese and of butter, and departeth therefrom ỹ whey that is thin and watry. The effects and doings thereof is rehearsed before, and hath also vertue to cleanse and to wash away rottings and matter, for it washeth the guts, and cleanseth their wounds of matter, and purgeth the breast, and quencheth thirst, and abateth the sharpneſſe of red Cholera, and doeth awaye wet scabbes and drye, and vnstoppeth the Liuer and the spleene. Loke before In primo secundum Isaac, there it is spoken of.

## De Butiro. cap. 73.

BUtter is called Butirum, & hath that name of Imbuendo, moysting & banning, as Hugution saith, for by the fatneſſe thereof and moysture, butter moysteth those bodies which he toucheth, for butter is the flower of milke, and is full hot and moyst, with maistry of aire, and therefore it is right fat: for Butter is kindly hot and moyst, gleyming and fat, and nigh according to the complection of mankinde as Isaac saith, and so Butter ofte eaten moysteth the stomack, and layeth the wombe, and namely if it be fresh and new. Therefore men in old time, lykned butter to oyle medled with fatneſſe: and sayd, that who ỹ would take it, it would helpe him to spet, & cleanse the breast and lunges, and namely if ther be a postume therin, for it ripeth & tempereth and cleanseth the superfluities of the breast, and namely if it be eaten wt Sugar or with honie: but then it ripeth the lesse, and helpeth the more to recouering, as he sayth. And he saith ther, that Butter is contrarye to venimme, and maketh the members moyste: and washing thereof softneth the roughneſſe of the eyen, and purgeth and cleanseth the eyen, and ripeth and breaketh the postumes, and helpeth wonderfully the woundes of the lunges, and in lykewise the throate and of the breast, and abateth fretting of the guts and of the reynes, and softeneth and slaketh sinewes that be aconied or shronke, or destroyed with the Crampe, as he saith. And Auicen sayth, that butter taken into the body, is a singular helpe against venime, if he that is poysoned, melteth butter in hot milke, and drinketh thereof a great quantitie: for the fatnes ther stoppeth ỹ waies, so ỹ the venime therof may not sodainly come to the heart. Also Butter draweth all the venimme to it selfe, and maketh it cleane togethers, and bringeth it out of the body, by perbraking and spewing, as he sayeth.

Butter is made in this wise, ỹ creame is gathered in a cleane vessel, & is long beaten with an instrument of tree, that is made therefore, the which instrument In a Charne.

In some shires, they beat ꝧ creame in a payle with the flat of the hand, and so bring it to butter.

is round and broad, with an hole therein: and the creame is beaten and stirred therewith, and by that stirring, kinde heate is excited and comforted in ꝧ substaunce of milke, and thereby all the fatnesse is gathered togethers, and fleeteth aboue, and the whey that is thin & watry, with chese part sinketh downe to the ground, as it were giuing the ouer place to the butter, as to the more noble part and worthye, and then the Butter that fleeteth aboue, and is gathered and kept in a cleane vessell, for diuers vses, and needfull: and the more fresh and new the butter is, the better it is: the more sauery it is, the more lyking it is to the taste. Fresh butter is fleeting and softe, but kinde heate hath more masterie ouer the moyst partes, and wasteth them litle and litle, and maketh the butter some deale harde, and butter feedeth well, and nourisheth well, and maketh potage fattie and sauourie. and is therefore ofte put therein in steede of greace and of oyle, and is some deale salted, that it may the better be kept, and that his potentiall moysture may be tempered with the drinesse of the salte. For it is more lyking to the taste when it is meanly salt. And when butter is olde, the sauour thereof appaireth, and the Odour also, and turneth into beanie sauor and smell, and is grieuous to the taste, and is not then worthy to make fat and sauourye, but it is good to diuers medicines and oyntments: for often it happeneth, that thing which accordeth not to the throate, accordeth to some medicines.

*Additiõ.

(*Butter is also nourishing, and profiteth to them, which haue humours superfluous in the breast, or lungs, & lacketh riping and cleansing of them, specially if it be eaten with sugar and honie. If it be well salted, it heateth and cleanseth the more.)

## De Caseo. cap. 74.

Chese is called Caseus, and hath that name, as Isidore sayth, of Carendo, lacking or being without, for Chese is wrong and pressed in a chese fat vntill the whey be pressed out, and departed from the watrie substaunce of milke. And so chese is called Caseus, as it were Carens, lacking: for sometime chese is drye and not hauing lycour & moysture as he sayeth. But Hugution saieth, that this nowne Caseus commeth of Cadendo, falling: for it falleth and passeth away fone, and slydeth out betwen the fingers of the Deye wife, and chese is the drasses of milke, for as Isaac sayth, the chese substaunce of milke is colde & thicke, and hard to dese, and right euill of digestion, and also passeth slowly out of the stomacke, and it accordeth and belongeth more to stopping than to laxing, and is heauie to ꝧ stomacke and to the lyuer, to the reynes and also to ꝧ splene, and namely if the thicke places be disposed to be stopped. Farthermore chese breedeth and gendreth a stone in ꝧ reins, and so for because of these three euill accidents, Constantine sayeth, that Chese vniuersally and most commonly is euil, but softe is least grieuous, therefore Isa. maketh distinctiõ of chese, & saith ꝧ some is fresh & new, & some is olde, & some is meane betwene the twaine. New chese is fresh, and ingendereth not euill humours, & hath yet therefore some swetnesse and moysture of the milke, and is therefore the more easie to dese, & nourisheth the better, and laxeth the more the wombe, and namely if it be not salt, for saltnesse taketh away both sourenes and swetnesse: for to salt chese dryeth to sone, and grieueth the stomacke. And saltlesse chese is most nourishing, and moysteth the bodye, and breedeth much flesh, but it grieueth the stomacke, and turneth sone into fumolitie, if the stomacke be hot: and tourneth into sourenesse, if the stomache be colde. When if it be meanly salt, it is the better to dese, and grieueth lesse the stomacke, & sowreth sone without salt, and kindleth the blond.

## De Caseo veteri. cap. 75.

Olde chese is sharp and drye, & thick to nourishing, and hard to passe out of the stomacke, for if the moysture of

the

the milke be away, sharpnesse and dryenesse of the renning hath mastry therein, and so it is not but thicke and fast: and therfore the superfluitie of the body is not made subtill therewith, as it is with other things that are subtill in working, and so grieueth the bodye in two manner wise: for corruption therof, and thicknesse of working, maketh the superfluities thicke, and corrupteth & grieueth the stomacke, for by the sharpnesse of the renning it is contrary to all other things, that helpe in other maner, and tourneth them into worse nourishing. for if it doth finde thicke humors in the body, it gendereth and bredeth the stone in the blaudder & in the reynes: for it driueth humours hot and thicke, and maketh them full hard. Therefore old chese is to be eschewed and forsaken, for it helpeth not, nor fedeth, nor is obedient to digestion, neither gendereth nor bredeth good bloud, nor moysteth ỳ body, nor exciteth vrine: but it fordryeth and bindeth moysture, that it doth finde. Also the olde chese is harde and dry, with many holes and pores, because of drynesse, and breaketh sone, and hath neither fatnesse nor moysture, but grieueth the body: but chese sad and rosted, is not so euill, as chese with many eyen and holes, for soundnesse of substaunce is token of fatnesse and of moysture: & chese with to many eyen and holes, is ill, both new & olde. But Dio. saith, milkie chese moysteth ỳ womb, & old bindeth & namely if it be sod, or if it be take out of water and roasted, and namely if it be before meate taken, for it stoppeth with thicknesse the way of the stomack, and suffereth not the meate to passe into the guts: and chese eaten after meat thrusteth downwarde the meate, as it were a presser, and shoueth it to ỳ place of out passage. Peane chese eaten after meate, thrusteth downward the meate: as it were betweene new and old, nourisheth much, for good sauour and thicknesse thereof, for it hardeneth swifteye by kinde heate, and the more masterye kinde heate in it hath, the more strongly it hardneth, and cleaueth the faster to the membres. Huc vsq; haec in dictis Dioſc. and Arist. li. 3. F. meane, ỳ when much chese is in milke, it is the more meate. And Dioſc. sayth, that chese is contrary to venime, for it stoppeth the wayes of the veynes with thicknesse, & moysture, and suffereth not the malyce of the venime to come to the heart: and fresh chese layd hot thereto, draweth out the venimous biting, and in token herof, if chese be layd to the biting of a mad dog, or of a serpent, all the whitenesse of the chese tourneth into wan colour: and chese helpeth also against the venemous postume that is called Antrax, & against other venemous postumes, if it be eate, or layed to without: and accordeth to medicine in many causes, as he saith.

A felon, or vncom

(*Antrax is also a swelling, which riseth like a byle, & is called of some, an Alder, very aking, hot, and corrupt.) *Additiõ.

## De Coagulo. cap. 76.

A fresh cheese.

REnning milke is made thick in the mawes of certaine beasts, & by vertue therof, milke of other beasts renneth and curdeth, and the Butter and Chese gathereth togethers, and the Wheye is departed therefrom. And li. 3. F. Aristo. sayth, that the more thicke milke is, the more chese is therein, and renneth the sooner. But milke of a beast ỳ is toothlesse aboue, renneth: and milke of a beast with teth in either iawe, renneth not, nor his grease. Also he sayth there, that milke renneth by renning & milke of figges: when the milke of figges is gathered in woll, and the woll than is wiped with a little milke, and that milk is put in other milke, and so all ỳ milke renneth. Also ther, renning is not found but in wombes of beasts that sucketh & cheweth their cudes: In them which haue teth aboue and beneath is no renning found, but in the Yare and in the Connie. The elder that the Rennings is, the better it is, and helpeth against the flure of the wombe, and namely the renning of the Connie and of the Yare, as Arist. sayth. Also li. b. 16. he sayth, that milke renneth by renning, for renning is milke in the which is a speciall heat, and helpeth therfore and sustaineth the

And al other causes that thickneth

Of Renet.

milke,

milke, as the semen of the male sustaineth the menstruall blood of the female in the mother, for the kinde of milke, & of all blood is all one, as he sayth there, cap. de Caseo. Isaac speaketh of renning and sayth, that he which renneth by vertue of his sharpnesse, and of heate & drinesse, which hath mastrie therein, & wasteth the moysture thereof: and though that renning be in all thale, yet ỳ sauor thereof is lesse felt in new cheese & grasse, and that is for much wet and moisture. And renning is found in the mawe of a sucking beast, which hath chew his cud, and is medled with salte, and afterward dryed and hardned in smoke hanging ouer the fire, and a little thereof is tempered with a little milke, made luke warme, & medled with the other milke, and so doth renne, and curdeth together, all that may be renned: and so in the substaunce of renning, is such a vertue hidden, as is hidden in the Semen of the male, as Aristotle, Auicen, Hali, and other doe meane. And in shewing, and treating of the properties of licors, this that is sayde, shall suffice at this time.

*Additiõ. (*Cheese by the whole sentence of al Writers, letteth digestion, and is enemy vnto the stomacke, also it ingendreth ill humours, and breedeth the stone. The cheese which hath least harme, is olde cheese, reasonably salted, which some men doe suppose, nourisheth much. So Thomas Elyot.)

## Of the vertues of diuers things, as humour and licour. Chap. 77.

IN humoures, licoures, and other things be certaine vertues, of whom some we shall set here shortly: for by diuers complections and vertues, ỳ haue mastry in diuers things, diuers manner of working is found, as the vertue of opening, of ripping, of cleansing, and of other doing. The vertue of opening worketh by heate, and dryeth in subtill substaunce, as it fareth of Onions, or of iuyce of Lekes, of Allomme, and other such confections thereof, openeth the mouths of the veynes, and exciteth the Emorroides, as Constantyn sayth. The vertue of spreading, worketh by heate and moysture, for heat thirleth and commeth into the substaunce of a thing, and dissolueth moysture that is obedient thereto, and maketh open and spred, as it fareth of Pockes, and of Oderne rindes, and other such that may stretch and spread, if they be sod in oyle, as he saith. The vertue of stopping, worketh by colde and moysture, with softe substaunce and sad, as it fareth of Dragantes, of the white of an egge, and of Psillium, for these fil the pores, with cleaning and fast substance, and straineth and bindeth with colde. The vertue that maketh thick, worketh by colde and moysture, as it fareth by Mandragora, that maketh ỳ skin thick, if it be layd thereon, as he sayth: for by colde it bindeth the more thin partes of the moystures, and so the moysture commeth to the middle, and maketh ỳ substance more fast, and so the more thick, and worketh by heate and by moysture: for heat wasteth the thin parts, and then be the earthy parts the more thicke. The vertues that maketh harde, worketh by colde and drines, for every qualitie draweth toward the middle, and maketh all the substaunce the more harde, and worketh sometime by colde and moisture, and bindeth the moyst partes by cold, as it fareth in frost and ice, & sometime by heate and drinesse, and fastneth the earthy parts, and maketh them hard in that maner wise, as it fareth in fen or softe earth, and in burnt tyle. The vertue of opening worketh by heat and drinesse with thicke substaunce: for heat reareth & moueth the more subtill parts outward, and the thicke parts and drye commeth to the middle, and so all ỳ substaunce is made vneuen, and that same vneuennesse is cause of roughnesse. Also colde maketh roughnesse in moyst water, binding and drawing the biter partes to the middle, and letteth the thin parts to spread themselues outward, and therefore the other partes, in the which colde hath the domination and masterie, be both rough and sharpe without, and by diuersitie of matter, which receiueth

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impression and working of heate and of colde, be diuers conditions and properties, and medling of things gendred kindly, either happely, as it is knowen, and as Auicen and Constantine both mean, and as it is openly sayd before in þ treatise of the qualities of Elements, and the vertue of softnesse norisheth by heat and by moysture also, and that by heat that spreadeth the moyst parts, and departeth and deuideth parts from other, as Dialtea hora, which Dialtea is moist and somewhat hot, and openeth meatly by the heate thereof, and maketh the humours softe and fleeting by passing moisture of it, and maketh softe in ỹ wise, other things that be softened by heate that hath mastry ouer the watry part & earthy, and turneth them into earthye parts, as it fareth of the earthy vapours and watry, that be drawen vp in ỹ aire, and turned into softe drops of rayne, and now of heaw, now of hayle, and now of snow, as the Commentor saith super 4. Meteor. Also it is knowen, that vertue of heate softneth hard things, so that the parts cleaueth scarcely together in great working of heate, as it fareth in wax & in other things that melteth, for vertue of fire hath mastry ouer ỹ parts of water and ayre that be therein. The vertue of riping and the vertue of digestion worketh by vertue of heate and by moysture, and the vertue of withholding by colde and by drinesse; and the vertue Expulsiua, of out putting, by colde and moysture, the vertue of appetite worketh principallye by heate and by drynesse, and the vertue of drawing worketh by heate and drinesse, as it fareth in Diptamo, Serapino, and Stercore columbino, and other such. The vertue laratiue worketh by the same vertues, but it worketh more strongly, and so some things that draw lare also and be ferment, as Scamonia, &c. And worketh by colde, and thrusteth downward, & maketh slipper by moysture, as it fareth by prunes, Glone, and Thamarides, &c.

The vertue of riping worketh by heate and drinesse, and so doth the vertue of drawing, as it fareth in Cantharidibus, and in Flammula, and in other such, that be full potte, and gendereth full sone in the flesh, whelkes and blaynes.

Of other such vertues it is shewed before, in libro quarto, De proprietatibus Elementarium qualitatum, libro septimo In Tractatu, De Remedijs Morborum.

## De Putredine, cap. 78.

Rottennesse is corruption of substantiall moysture, and commeth of scarsitie of kinde heat by abundance of other heate, for vnkinde heate in working of moist matter, that is not ruled by kind, maketh it rot, as it is sayde, super libro Mecheororum. For all that is earthye & colde rotteth later then the thing that is hot, as Aristotle sayeth. Also the thing ỹ is hardned by colde, rotteth slowly, as it fareth in Yse & in ỹ Chrystall stone, & that is ferment and hot, rotteth slowlye, as Aristotle sayth, for the heat that maketh it ferment is more strong, then the heate of the ayre, or heat that commeth in the other side, & suffreth not therefore it selfe to be ouercome nor chaunging made against the thing that is ferment. And all that moueth rotteth more slowly then that thing that moueth not, as Arist. meaneth: For of moueing commeth heate that saueth & kepeth kinde heate. Also all that runneth rotteth more slowly then ỹ that runneth not, as he sayth. For accidentall heate that commeth of ayre, that conteyneth it, is more febler then the kind heat, that is of moueing or of running, & suffereth not it selfe sone to rot. Also a mightye body rotteth lesse and more slowly then a lyttle bodye, as he sayth, for if the bodye be hot, therein is more kinde heate to withstande the cause of rotting. Also if the body be colde, kinde colonelle thereof withstandeth better the accidentall heate that is cause of rotting in a greate bodye then in a lyttle body, as it fareth in the sea, as Aristotle sayth. For Sea water when it is departed rotteth sone, and it rotteth neuer, whiles it is whole & not diuided.

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& ni stoa
nomasile
stuian lo

Dyastole, is not much differing, which is an inward rising of ỹ heart, and arteres, &c.

In Doues dounge.

Venemus flyes.

And

And in lyke wise it fareth of other waters: for water departed from a great riuer rotteth anone, and therfore wormes breed therein by rotting. The cause is, for kinde heate maketh departing therein, and departeth the thin from the thick, and the earthy parts from the parts of water and of aire, that is departed from the thicke, the same heate gendereth wormes and other beasts, & ȳ is it that Aristo. saith, for kinde heate departing, maketh them abide departed, and tourneth them into kinde of beasts, and that by rotting, by might of strong heate that is therein, as the Comment our lady writeth. Rotting things be grieuous to the taste, and abominable to the stomacke, and maketh wambling, and be heauy of odour, and of euill sauour, and of fowle colour, and destroyeth the bands that them knoweth, and be contrary to ȳ complexion of manhode, and breedeth sodayne lye corruption in whole men: but they be meate and nourishing to Serpents, and to wormes. And things that be disposed to rot, they rot ȳ sooner if they touch a thing that is rotted, and corrupt and rotted members corrupteth whole members. And though they take no spirites, they destroye and take away the spirits of members that be nigh thereto: and a member that beginneth to rot, may not be heated, but he be cleansed at full of rotting and of matter, & so rotted members be not profitable, but they cut off or burnt, or throwen away. There be other vertues, by the which kinde worketh, as the vertue of nourishing in beards, and grasse, trees, and beasts, and the vertue of gendering in menne, and in other beasts, both two foted and foure foted, and the vertue of gendring of egges in some creping beasts, and also in birdes and fowles. But of the vertues of gendering and nourishing, and of other vertues, that serueth them, it is treated at full before in li. 4. De generatione hominis, and in li. 18. De generatione Animalium in generali, therfore of them we leaue to speake at this time. The vertue of gendring of egges, is in round beasts and in long and pleyant, as Serpents, Spiders and Scorpions, and in other such: and in fish, as in Crabbes, and Lopsters, and in other endelle many: and in fowles & birds, and in other two foted beasts. Libro. 5. Aristotle sayeth, That no two foted beastes, gendereth not beasts, but man alone.

A good note in ȳ alteration of nature.

*Addiuō.

(*Being two foted, by a wonderful conception, not Egges, but ȳ same shape and forme of the male and female: except those people, which are called Celinetide, which doe trauaile with egges, and hatch forth children. Read Lycosthenes, de prodigijs.)

## ¶Of Egges and their properties. cap. 29.

THen first in the forelayd beasts, the Semen is shed in small parcelles or drops that be small, soft, & moyst, and whitish, and be saltned, and tourned and chaunged into little bodyes, and are called Ous, Egges in English, for because that they be moyst, and full of humour within, as Isido. saith libr. 12. G. Some moyst thing hath moyst humour within, and some without, as he saith. Some men meane, that this Nowne Ouum, commeth of a nowne of Greke, for they call an Egge Oluan, and put therto this letter L.

Some Egges be conceiued in anye winde, but they be barren, except they be conceiued of treading or by working of the male, and thirled with seminall spirit, as he saith. And some men meane, that egges haue such a vertue, that a tree that is anoynted with them, shall not burne, nor cloth that is anoynted with them, as he sayth, and if they be medled with lyme, they glew the parts together of broken glasse. Then Egges are fit gendered, and take then a shape, and lyue by heate of the Mother, as Isidore sayth lib. 3. And 5. Aristotle saieth, That fowles, and fish, and serpents laye egges, but the egges be full diuerse in godnesse and malice, in quantity, substaunce, and qualitie in figure and in shape.

Fowles and birdes laye egges generally in the ende of spryinging time, and

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in the beginning of Summer, as Aristotle sayth, libro 5. except a Sea foule that is called Alceon, for that Fowle layeth egges in the beginning of Winter, and sitteth on brood fourteene dayes ere the birds be complete, and vii. dayes before the beginning of winter, and vii. dayes thereafter, as Simonides saith. And Isidore libro 12. speaketh of this fowle, and saith, that in the cleft of a ponde of Ocean, Alceon in Winter maketh hir neast, and layeth egges in seauen dayes, and sitteth on brode, and while she sitteth seauen dayes, the seate is calle and softe and the weather still, seauen dayes the sea is calle and milde: for kind helpeth in that wise to bring forth fowles of kinde. And Pliny, Basill, & Ambrose in Exameron, meaneth the same. But other foules lay egges twice or ofter in a yeare, as Swallowes, but the first egs be corrupt because of the winter, and the latter be complete: and as Aristo. saith there, tame foules laye egges all in summer, as Culuers and Hens, and namely if they be well fed, and in an hot place. Also Aristotle saith libro 6. that some fowles laye egges all the yeare, except two moneths, July and December, as hens, some of them lay twice euery day, and that that layeth much byeth some: and sometime the Culuer layeth tenne times a yere, and layeth but few at one breeding. And some lay many egges, as the Hen: and some fowles with crooked clawes laye fewe egges, and some laye in the neasts, and some in hollow trées, & some in holes and dens of the earth, & some in fields, and some in roches and rockes, and some in grauell or in sande as the Estridge, that sitteth not on brood in neasts made of boughs of trées, and some in stones, and some in crags, and some in marreys, and among reede, as water foules. Aristotle saith lib. 6. that egges of foules breedeth hard without: and some be of 2. colors, citrine within, and white without. And egges of riuer foules be diuers, and other then egs be of foules that be fed in drye land: For citrine therein is more than double to citrine of egs of foules that be fed nigh the brinkes and brims of waters.

Also egges be diuers in colour: for Culuers egges be white as hen egges. And egges of marreys foules be yeolow, and some be as they were paynted, as a Sperhaukes egge: and egges be diuerly shapen, for some be sharpe, and some are broad, and the broad doth come out first, and then the sharpe. Of the long egges with sharpe endes doth come males, and so of egges with roundnesse in stede of sharpnesse, commeth females. And in hot countries and lands egges be layde in dounge in heate of the Sunne, and of them commeth Chickens and birds, as in Aegipt, and in certaine places in hot feathers, as in a certaine Citie, a good drinker laid egges vnder his pillow, and sayd, that he continued drinking, vntill the time that Chickens were taken out of the egges. Also somtime egges be put in hot vessells, and chickens are hatchte therein, as he sayth there, but the semen of the male is receiued in the Mother, & medled with the semen of the female. First, the egges semeth white, and afterward red as bloud, and then yeolow, and then by working of kinde, the yeolow abideth in the middle, and the white is thereabout, and commeth out when it is complete, and turneth then out of the soft into hardnes: for in ỳ out going it is fastned & made perfectly hard, for egs be yeolow while they are in the womb, and wrapped in a little skinne that is white, and be hard when they be complete and shapen, and that hardnes is the shell. In fastnesse of an egge, ỳ shel hath the same office, that the bag that ỳ child is conceiued in, hath in the body of the childe, but for great heate he hath mastery in the body of the foule: the shell then hath such a bag and that is needefull for sauing of the softe matter and moyst that is therewithin. And manye foules lay winde egges, as Hens & Gése as Ari. saith ther li. 2. and that commeth of superfluitie of seminall humors, that are passing in the body of a female: and winde egs be little & vnsauerie, & more moyst than other, & without hard shell, & chaunge not though it be layed vnder a Hen, but the yolke & the white abideth and chaungeth not, & such egs be founde

Alcedo, a little bird that layeth egges on the sea sandes: vvhen she layeth, be the sea neuer so troblous, it becõmeth sodainlye calme, vntil ỳ yoũg be hatched. Of color purple mixt with vvhite, hir neck long & small: hir byll green, lõg & slẽder. Bigger than a sparrovv.

in Hens, and in Gæse, in Pohens, and in Culuers. The chicken in the egge is soner complete and shapen in Summer than in Winter. In summer, hens egs openeth in 18. dayes, and in Winter in 25. dayes: and if it thundereth as ẏ hen doth sit on brood, the egges be corrupt, & so they be, if they be ofte handeled with folkes hands. Also olde hens laye in the beginning of sprynging time, and young hens egges be smaller, and lesse then other olde hens egges: and the Hens egge is full sharpe the xi. daye after the treading: and some foules in treading, kepe not sexes of male and female, but the female treadeth the female, and the male treadeth the male, as Partridges & Culuers, and of such treading commeth stinking odour, and the egges become barren, as winde egs, and no chickens shall come of them nor birdes, as Aristotle sayth. And in the hens egge after three dayes of sitting on brood, be tokens seene of the Chicken, and then commeth vp the yeolow, toward the small ende to the place in the which the egge beginneth to cleaue, & there is seene, as it wer a drop of blood in the white of the egge, and is the beginning and matter of the heart, as it is sayd before in the treatise de generatione pulli, whe there. Also of an egge with two yolkes commeth 2. chickens, & these yolkes be departed atwain by a lyttle web, as Aristotle saith ther. And foules that eate flesh laye but once a yeare, except the swallow, that layeth egges twice a yeare: and the Eagle laieth three egges, and throweth away the third out of the neast. Huc vsq; Aristo. li. 6. A. and sitteth on brood vpon ẏ egs, thirtie dayes. Lib. 17. he saith, that foules lay egs with hard shels, but if there fall occasion of sickneſſe. Also foules ẏ gender much, lay oft winde egges, & so doth not foules wᵭ crooked claws, nor foules wᵭ good slight: for in foules wᵭ many egs, is much superfluitie, & the superfluitie of foules with crooked clawes, passeth into claws, feathers, and wings, and therefore their owne bodies be some deale hard, sharp, and leane, and layeth therefore not many egges, nor treadeth much: and for fatnesse and heate of the wombe, the fowles laye ofte. Also birds lay manye egges, and tread much, as it fareth of some hens, the lesse they be, ẏ more egs they lay, for the meate of them passeth into the matter and generation of egges. Also winde egges be not in Fowles of good slight, for in them is but lyttle superfluitie and scarce, and therefore they laye but fewe egges: and winde egges be more than egs according to generation of Birdes and chickens, and be lesse in quantitie, for they be uncomplete, either for they be so many, and be not full lyking to eate, for in all thing what is digest, is more swete and farre more lyking then what is undigest. And some foules be made full of egges when they smell the males or heare theyr voyces, for they eate much, and haue much superfluitie and heate, and haye therfore the more stronger appetite, and sheddeth sonер the semen of generation, and layeth egges fal sone, for by vertue of heat, that superfluitie passeth sone into the kinde of egges. Also foules be gendered and come of egges, when the female sitteth long on brode, and heateth the egs, and for the chicken in the egge may not be complete and perfectly shapen without meate and nourishing, therfore kind setteth meate in the egge within: & for their feblenesse, egges nerd heating and comfort of heate, therfore egges be sone complete in hot time, for hot time helpeth digestion & generation. The white is the matter of the chickin, & the yolke is his fode and meate, and therefore the white and the yolke be ioyned by a litle web for diuersitie of kind of the white, as it were contrarye to the kinde of the yolke, and therefore the yolke is fastned in colde wether, and is moist afterward when it is made hot, and the white freseth not in colde, but it is more moyst, and is hardened when it is roasted, and wereth in generation thicke of ẏ Chicken, for it is the matter thereof. And the Chicken taketh meate of the yolke, and that by the nauell: and then is much yolke, for it is moyst by heate, and shall bee moyst, and torneth sone into nourishing. Huc vsque Aristoteles libro. 16.

Isaac in Dietis speaketh of egs, and saith, that egges of birds that be whole and temperate, be good meate and noble: and egges of fat birds nourish more, & be more sauoury, and also egges of them that are troden of ỳ male, for they haue more heate than thole that be gendered without treading of male, and also Egs of small hens, for in them is much heat. Generally the kinde of egges is temperate and meane, and right according to the complection of mankinde, but the white is more colde than the yolke, and worse to dege, and namely if the egges be of old foules, or not troden of males. The yolke is temperate and softe, according with heate, and is therefore ỳ better to dege, and comforteth the members and abideth long therein. The nourishing of egges is diuers, for the Egges of some foules be temperate, as egges of the Partridge and of the henne, and are good to digest, but they passe some out of the members, and be therefore better to ruling of good helth, than to comfort the members: and egges of great birdes be hard to digest, and not full good nourishing, as egges of Ostriches, of Geese, and Pohennes, that be euill nourishing, and hard to dege, and heauie of smell, and namely if the beasts be olde, or not troden with males: but when they be digested, they abide long in ỳ members, & are therfore better to comfort the members, then to ruiyng of good health. Egs of small birdes be most light, and of old birds most heauie, and of meane most temperate, for therin is more temperate heate and lesse moysture, and be therefore good to rule good health, and also to comfort the members: and the more newer egges be, the better they be, and the more older they bée the lesse worth they bée, and vary and are diuers by crafte in foure manner wise: for they be rosted or sod, or burnt in imbers or in hot ashes, or they be fryed.

The rosted be more thicke and worse to digest, then thole that be sod: for ỳ fire wasteth their substanciall moysture and maketh them dryer: and ỳ rosted & burnt vnder hot ashes, be worse than the roasted vnhealed and bare of coles, for heat of fire in ashes compasseth them, & suffereth not ỳ superfluitie of fumositie passe out thereof: and thole that are roasted aboue the coles, sweate out the fumositie, and be made pure, and cleane, and thick: but thole that be sod in water are better than thole that be rosted, for moisture of the water is contrary to the hot fire that worketh to forbyre ỳ moysture thereof, and be therefore the lesse drieng and cooling kinde heate. And thole that be sod whole in the shells be worse, for the shells without be hard, & holde there in the superfluitie of fumositie, that it may not passe out in vapour, and therefore they breed ventositie and swelling, and heauinesse of the stomacke & of all the wombe: and heate of water commeth temperatly into egges ỳ be broken and sod in water, & tempereth the thicknesse and the fatnes of them, and taketh from them euill smel and odor, and they be therefore better then other, but onelye the yolke is more drieng and fattening: and the hard yolke is drieng, and hard to passe out of the stomacke, & thirleth slowly the beynes, and comforteth much when it is digested, and grieueth the stomacke and the guts, if it be vndigested, and menge and rere yolkes some deale fattened, be lesse drieng, and better to dege, and commeth some into the veines, and moysteth the breast, and comforteth the members but little, and are meane betwéene softe and harde in their working and passions. And fryed egges be worse than other, for if they bide in the stomacke, they turne some into fumositie and corruption, and corrupteth all the meate that they finde therein, and breedeth heauines in the stomack, & worse disliking than other egs, namely if they be fryed in yolkes, and some be meane betwéene rosted egs, and egs broken & sod in water. Huc vsq; Isa. Also egs be good, not only to meat, but they be needfull in many manner medicines: for they moisten & ease & smoth ỳ breast & the throte, & comfort ỳ members, & restore & help ỳ vertue of generatiõ, & helpeth burning & scalding, for of yolkes of egs rosted, is made ỳ best oyle, for burning & scalding. Also yolks of egges help

the venemous Postume, that is called Antrax, for a raw yolk of an egge medled with salt, healeth that postume, as Constantinus saith. The white of an egge swageth and abateth heate and swelling, & staunceth running moysture, and helpeth in the hot goute and podagre, and be most greuous, when they be rotted and corrupt, and corrupteth the humoures, and bredeth with them wamblyng and perbraking, and be lightlye cause of death.

*Additiõ. (*Egges of Pheasants, Hens, & Partriches, be of all other meates most agreable vnto nature, specially if they be new laid. If they be rere, they do cleanse the throte and breast: if they be hard, they be slow in digestion, but being once digested, they doe nourish much: meane betweene rere and hard, they digest conueniently, and nourish quickly. Egges well potched are better then roasted. Egges fried are ill to digest, and corrupt other meates in the stomack. Egges supped warme before any other meate, they doe heale the griefe of the bladder and reynes (made with grauell) also sorenes of the chekes and throate, and spetting of bloud: and they be good against Catars, or stilling out of the head into the stomacke. Sir. T. Eliot.)

De ouis Aspidum. cap. 80.

THe egges of Adders that are called Aspides, be lyttle and round, berye yeolow, slymie, and sinking within, and most venemous, and clustered togethers with certaine sinewes and strings. The venime thereof is most slayeng, & thereagainst is no remedie found, as Plinius sayth. And as he saith, it happeneth somtime, that a venemous Frogge that is called Rubeta, findeth the egge of such an Adder, and sitteth on brood thereon, and of such bredyng commeth a worme that slayeth with blast and with sight, as doth the Cockatrice. The worm that sitteth so on brood, and bringeth it forth, seeleth first all ỹ venim of his matter & venime: for when it is first hatcht, he beholdeth and seeth him that bringeth him forth, and slayeth him in that wise, as he sayeth. It seemeth that Isay. 69. toucheth this matter and propertie, wher he sayth, that who that eateth egges of such an Adder shall dye, and what is confect and nourished therewith, shall turne into such an Adder. Ther ỹ Glose saith, that of the egges of Aspidis commeth a Cockatrice, and of the venemous Iewes shall come Antichrist: And of the wicked Papist the Dinell.

De ouis Aranex. cap. 81.

SPiders egges are manye, and they be small and wan, with small speckes and departed asunder, and be venemous, softe and gleymie, and if it happeneth by any cause, ỹ they be lost, ỹ spider seeketh them again, & bereth them in his mouth to his web. And of an egge, commeth endles & many spiders, and so lyttle and small, that vnneth they be seene, and yet anone as they come out of the egge that they were in, they begin to weane subtilly, that it is wonder that so lyttle a Beast hath so much wit and vertue of kinde, Loke before, de Aranea li. 18.

De ouis Aquilæ. cap. 82.

THe Eagles egges and the Gosshanks egges be few, for they passe but seldome three egges, and ofte the Eagle throweth the third out of the neast, for she sitteth not gladly on brode, as Aristotle saith libro 5. And putteth in his neast a precious stone with his egges: and Witches deeme or suppose, that that stone helpeth against the thunder, and meaneth that the Eagle putteth ỹ stone in his neast with his egges to save them from the thunder, as Plinius sayth.

De ouis Ancerinis. ca. 83.

GEese egges be great and hard to defie, and are harder to hatch, and later complete then be Hens egges.

De ouis Anatinis. cap. 84.

DUckes egges are more than Hennes egges: but they be not sauouris, nor nourish so well as Hens egges.

De

De ouis Alaude.cap.85.

Larkes egs be little and small & speckled, and are laid vnder a clot, and be ofte there eaten with wormes and wessells.

De ouis Bubonis.cap.86.

Owles egges be small and speckeled, with brotill shells, and be wearish, with much white & lesse yolke. Choughs hunteth by daye, & eateth Owles egges; and the Owle eateth ỹ Choughs egges by night, and fighteth therefore alwaye either with other, because of their egges, as Aristotle saith li.8.

De ouis Corui. cap.87.

Rauens egges be many as Ari. saith, and onely the female sitteth ther on brod: and the male bringeth meate all the meane time, and throweth alwaye some of the egges, for they be so many: and the Rauen layeth egges and sitteth on brode in the middle heate of ỹ summer, against the kinde of other foules & birds. And so Petronius saith, the Rauen laieth egges when the fruit is ripe.

De ouis Cigni.cap.88.

Swans egges be many, great, and euen long, with hard shells, & not with right good sauour and be heauie of smell, and more hard to dresse than Geese egges.

De ouis Cocadrilli.cap.89.

Cocadrils egges be more then Geese egges, and the male & female sitteth there on brode by certaine times, now the male, and now the female, as Plin. saith, li.18. And these egs be venemous, and as it were matter within, and are grieuous both to smell and to taste, and poyson and venim to eate.

Cocatrix, is a kinde of serpent ỹ plaieth ỹ whoore with men on whom is hatched Meretrix.

De ouis Columbæ.cap.90.

Doues egges.

Culuers egges be lesse then hens egs, white and round, and somdeale euen long, sandry and hot, and wel norishing. The Culuer laieth two egges, & of the one commeth a male, & of the other a female, & the male sitteth on brod on them by night, and the female by day, as Ari. saith li.6. And the Culuer layeth ofte in a yeare, for she layeth ten times in one yeare, and namely in hot countries and lands, as in Egipt. Loke before li.12.

De ouis Colubri.cap.91.

Adders egges be round and full many, pale and wanne, softe and full of matter, venemous and slaieng.

De ouis Draconis.cap.92.

Dragons egges be greatest, and more longer than Crocodills Egges or Estridges Egges, as Plinius sayth. The Dragon hath Egs within and not without, for the egges be hatcht within the mother, therefore the Dragon hath not so many Egges as other Serpentes haue, but Dragons egges be more bloudy and great, & full of matter venimous and slaieng.

De Ouis Herodij.cap.93.

The Gerfaulcons egges be smal with diuers colors, and euenlong, as the Gosshaukes egges or sperhaukes egges, and they be few, for all foules with crooked clawes be of strong slight, and of scarse moisture and of superfluitie, and therefore they be of few egges, as Arist. sayth, li.17.

De Ouis Formicarum.cap.94.

Antes egges be full little and small, whitish and rounde, and taketh increasing without the bodie in a hot place, and mouldie, until they be full and compleate, and if in any wise they be remoued or shed, the Antes gather them, and beareth them againe to their neasts: and they haue good smel, and be medicinable, as Plinius sayth, therefore Weares eateth Ants egges, and healeth and saueth themselues, as Plinius saith.

De Ouis Gruis. cap.95.

Cranes egges be meanely greate, pale, hard, & vnsauourie, heauie of smel, with vnkind sauour, & they be hard to dresse.

De Ouis Griphis.cap.96.

Griffons egges be greater and harder then Egles egs, & more heuy of smel, and of sauour, & more hot & dry in qualitie, and lesse in number & tale, for she

layeth neuer passing twaine, & is of hard sitting on brod, as Ari. sayth.

De ouis Gallinarum. cap. 97.

HEns egges be more temperate then other egges, and more according to the nourishing of mankinde, as it is said before hand: but winde egs be vnsauorie and not full good meate to nourishing. Herof loke before in this same booke, and also li. 12.

De ouis Hirundinum. ca. 98.

SWallowes egges be many, for as Ar. saith, small foules lay many egs, & no fowle that eateth flesh, layeth twice in one yere, except the Swalow, which laieth twice and bredeth twice some yere, and sometime the first egs be corrupt by winter, and the latter egs be complete, & bringeth forth birds, as Ari. saith. li. 6.

De ouis Cancrorum. ca. 99.

CRabs be first gendred betwen ẏ shel and the wombe within, betweene the Tayle and the back, then they come out and be gathred vnder the taile, and ther they swell and were round, and wereth vntill they be complete, and be lost, but they be besprong with semen of ẏ male.

*Additiõ. (*The round spawne of the Crefish, and of the Prawne, groweth as doth the Crab and Lobster.)

De ouis Locustarum. ca. 100.

FLyes egges be gathered within, & be many, and right small, & when they be shed vpon hearbs, twigs & braunches in corrupt aire, hot and moyst, of them commeth endlesse many flyes.

De ouis Lacertarum. ca. 101.

EWtes egs be like to serpents egges: but they be lesse in quantitie, & more gleymie. And be venemous, but they be lesse venemous then serpents egges, as Plinius sayeth.

De ouis Milui. cap. 102.

KItes egges be fele and smal, & yelow and speckled, and more earthy & dry then egges of other wilde foules, ful vnsauorie, and worse of smell and of odor.

De ouis Merguli. cap. 103.

CUtes egges be small & many, hot, & speckled, and somwhat white, & much lyke to wilde Duckes egges.

De ouis Nisi. cap. 104.

SPerhaukes egges be small, and also speckled, and hot and drie, & somtime the Sperhauke layeth winde egs, when she is to fat.

De ouis Coturnicis. cap. 105.

CUrlewes egs be like to rauens egs, and they be accounted right good against the falling euill, as Plin. saith.

De ouis Onocrocali. ca. 106.

MOrethumbles egs be like to Erse egges, but they be lesse & more vnsauorie, and worser of smelling, & white, and more harder to be dressed. The gulls egs cormorant, or Allens eggs.

De ouis Pauonis. cap. 107.

THens egges be great, with harde shells, & the Hen sitteth 30. dayes on brod vpon hir egges, & hatcheth them: and she laieth 12. egges or lesse, & hideth hir egs from the male, for he breaketh them, if he may finde them, as Aristot. saith.

De ouis Percidis. cap. 108.

PArtrich egs be lyke to Culuers egs, in temperatnesse, complection, and in greatnesse: and Partridges steale each others egs, but this fraud hath no fruit: for when the birds be hatcht, & hereth ẏ voice of hir owne hen, then they forsake hir, that sate on brod vpon ẏ egges, and commeth to the same hen, that layed the egges, as Isid. saith.

De ouis Passeris. cap. 109.

SParowes egs be full little & small, and the Sparowes layeth & bredeth twice in one yere, & namely if ẏ first egs be corrupted or lost by some chance. They be most hot & maketh the reynes arise, and exciteth the seruice of Venus, & so doth the braine of Sparowes, as Const. saith.

De ouis Quisquile. cap. 110.

QUailes egges be little & round, and lesse than Partriches Egges, and

be

be more then Larkes Egges. And the Quaile is a litle bird, and is called Quiſquila, and hath that name of the voyce, & is a fleſhly bird with many feathers, and is leſſe of flight then a Larke, & lyeth vnder a clot as the Larke doth, & oft the weaſell deſtroieth her egges, & ſhe laieth in diuers places, the male ſitteth on ſome of the egs, & the female vpon ſome, & recketh but little of the birdes, when they be hatcht.

De Quis Riuatricis. ca. 111.

RIuatrix is a certaine venimous Serpent, that infecteth water, and her egges be lyke to the egges of an Adder, that is called Coluber, and they be leſſe & more ſpeckled, and be worſe and more venimous. The ſerpent Riuatrix ſitteth on her egges nigh waters and welles, and infecteth them, and corrupteth with full wicked venim. Of this Serpent Lucan ſpeaketh and ſaith, that Riuatrix deſileth waters. Loke more hereof, lib. 17.

De Quis Strutonis. ca. 112.

EStridge egs be greateſt, round, and full white, with harde ſhelles and wearish ſauour & beany ſmell, when the time commeth that ſhe ſhall lay egs, ſhe beareth her eien to the cluſter of the. 7. ſtarres: For ſhe laieth not but in the riſing of that conſtellation: And ſo when that ſtarre is ſene, about the moneth of July, ſhe maketh a pit in the ſande, and layeth egges therein, and couereth them with ſand, and leaueth them there, and forgetteth anone in what place ſhe layed them, & commeth no more there: But the heat of the ſun in þ ſand heateth them, and bringeth forth birds of thoſe egges, and when the ſhell is broken, the Birde commeth out: the mother knoweth him, & fedeth and nouriſheth him, which ſhe forſoke while that he was in the egge. Eſtridges egs be hanged in churches for the rarenelle. For that they be ſo greate and ſeldome ſene.

(*Of late vſed to be ſet in ſiluer, and curiouſly guilt and wrought, cups made to drinke out of.)

*Additiõ.

De Quis Turturis, ca. 113.

TUrtles egges be lyke to Culuers Egges, but they be ſome deale leſſe, & the Turtle laieth two egs in ſpringing time, & layeth no more that yeare, but if the firſt egges be corrupt, as Ariſt. ſayth li. 17. and laieth and brodeth on ſticks, as the Culuer doth, and may laye and brode vntill the fiftenth yere, as Ariſtotle ſaith expreſſly.

De Quis Vpupe. cap. 114.

LApwings egs be like to Partridges egs, but they be leſſe, and more harde and more foule to the ſight, and more vnſauoure to the taſt, with worſe odour to the ſmell. And þ Lapwing layeth and ſitteth on brod on dort ſheren, and vncleane things, and he telleth, that theſe egges be good for Witches and euill doers, and helpeth to their euill dedes, as Plinius ſayth, li. 30.

De Quis Vulturis. cap. 115.

VUltures egges be greate as Eagles egges and few, for it is harde for her to ſit on brod on her owne egges: Theſe egges be browne and ſpeckled, with hard ſhells, and euill ſmell, and beany ſauour, and ſometime ſhe caſteth out ſome of her egs, as the Eagle throweth away ſome of her egges, for ſhe may not eaſily fede her birdes, as Iſidore ſayth. Of Egges, and of the manner of egges, and of their qualities and diuerſitie, this ſhall ſuffice for this time.

¶Of the number of waights and meaſures, and firſt of equall paiſe and ſound. cap. 116.



OF the forſaid properties of things, it ſeemeth me good at laſt to ſet ſomwhat few & light, of the properties & diuerſities of numbers, of meaſures, of weights, & of ſolids. For as Iſi. ſaith, li. 3. The reaſon of numbers is not worthy to be deſpiſed, for in many places of holy writ it ſhineth how much maſtry and ſecreſſe

is in reason of numbers, for it is not sayde in idleneſſe, thou hast made all in number, weight, & measure, Sap. 11. For the number of fire that is perfect, and made of his owne partes, betokeneth the perfectneſſe of the worlde. And so it is to vnderstand of other numbers. And nothing we may knowe and learne without perfeuerannce or skill of numbers, for thereby we knowe houres and times, when we dispute of the course of moneths. While we knowe the space of yeares that commeth about by number, be taught that we be not harmed in accounts. Take away (as he sayth) number and tale, and all things be lost. Doo away compot and accountes, and all is full of lewdneſſe and vnrunning. And no diuerſitie is betweene other beastes and men, that knoweth not the reason of calculing and of accounts, as Isidore sayth there. Also in the beginning of Arethmetike it is said, that it is never knowen, what is a Triangle, without the number of three, nor a Quadrangle, without ỹ number of foure: And so it is knowen that nothing is knowen by the Science Mathematica, without number, as he sayth there. Also (as he sayeth there) a number is a multitude gathered by oft taking of one, for one is the rote and mother of numbers, and yet is not manye, one commeth not of another number, but one is the beginning and well of all numbers, and thereof all numbers come and spring. For one is the rote of multitude, and of multiplication, and is most simple and worthy, and most vertuous of all, which be conteined thereunder, as Aristotle sayth, and Auicen li. 1. cap. 2. For one is mare and rot and well of multitude. One contreineth all vnder it selfe, and al things be therin, as in the taker, as he sayth Cap. 34. For the property of one is to take multitude and to giue thereto being, and to be in all partes thereof, and conteineth Simpliciter, as it is said, libro. 4. cap. 2. And forasmuch as one is ỹ well of al things, the more a thing nigheth to one and be vnitie, the more it nigheth to vnitie and truth, as he be sayth, cap. 2. For one is as it were the fourme, and two the matter. And therefore the nerer the one is to the other, the more he passeth from doubleneſſe, and nigheth to simpleneſſe: And the more he nigheth one, the sooner doth multiply the number. For being is not before one, as it is said, lib. 2. cap. 9. And one is not diuers but by the matter, for he susteineth and withholdeth al things, as it is sayd, li. 5. cap. 3. One and vnitie is so praised among wise men, ỹ many meane, that one and vnitie is the soule in number, that commeth of one & of vnitie, and meane, that one is the beginning of all things, that is continuall and discret, as Auicen sayth, lib. 3. ca. 1. Also one is praised, for he commeth of none other, and all other numbers come thereof, & be brought thereto, as to their proper head and well of them, as he sayth. Also for simpleneſſe one is not diuided nor departed, as he saith, capit. 3. Most truelye one is that that is not departed in deede nor in vnderstanding, & such one is beginning and well of number, as he sayth. Also he sayth there, that in one is no multitude, and that is to vnderstande, of the first vnite and simple, to the which all things be reduct, be they neuer so diuerse, for one is saide in manye manner of wise, as it shall be knowen hereafter. Also for perfectneſſe, for al particular things, which is perfect each in himselfe, be perfect when they be reduct into one. For all wholeneſſe and perfectneſſe belongeth to one and vnity, as it is sayd, 1. de Cœlo & Mundo. cap. 9. Also for singular dignitie, for one by it selfe hath a singular being, as it is sayd in libro Methe. cap. 5. And therfore Alg. sayth super. 3. Meth. cap. 15. That the cause of one and of vnitie is one essentially and first noble & passing worthy. One or vnitie is taken in manye wise, as Alg. sayth. Some one is simple, and some one is by somewhat that belongeth thereto. One simplye is one, that may not be departed in deede, though he may be departed alwaine, as a tree and a member, in the which the parts be fast togethers, and be not departed alwaine. One by somewhat that belongeth thereto is sayd in many manner wise, as in one gender, as man, and

One,

The cart maketh a vvay by dravving, and the ship by sailing.

Ore, and Horse. One in speciall kinde, as Sortes and Plato: One in accident and qualitie, as Snowe and Ceruse, and other white things. One in likenesse of doing, as the Carter and the ship men: One in subiect, as sweete and white be in one substance and body. In principio Phi. cap. 5. Aristotle sayeth, that some one is one in accident or subiect, as when two accidents be in one substaunce and subiect, as coulour and sauour. And one by it selfe is sayd in many wise, as one in continuance, that ioyneth togethers, and endeth at the middle. And one in speciall kinde and shape, as Sortes and Plato. In mankinde one in generall kinde, as man. And Ore in general kind of beasts, and one is diffinition. And one that may not be departed, as a pointe: and one in number, as singular, and one in simplicitie, as being, & one in al wholnesse and perfection, as is a circle. And one in matter, as all bodyly things. Barnard distinguisheth nine manner wise of one and of vnitie ad Eugen. For vnitie is naturall and gratious, & is constituted vppon eyther. Unitie naturall differeth foure maner wise. One is a vnity by assembling of diuers & distinct things, as many stones maketh one heape. And some vnitye is bnyding and coupling of diuers parts, of the which is one made, as members be in one bodye. Some bee ioyned of male and female in gendering of children, and so wife and husband bee one, when man and woman bee twaine in one flesh. And some by ioyning of diuerse kindes in one person of gendering & birth, and in this vnitie the body and soule be one man: So the gratious vnity hath foure diuersities. The first is mightie, by the which vertue man is stable in himselfe: and not departed in his owne soule. The second is assenting, when by charity many haue one soule & one bodie in our Lord. The third is liking, when ẏ soule is all according to God almightie, and forsaketh not God, but pleaseth him with all his might and power, & is one spirite with him. The 4. doth make vs digne & worthy, for therby Gods son taketh our earthly kinde, to the vnity of the second person in trinitie, by that vnitie God and man is one: The vnity that passeth other vnities, as the vnity of the trinitie in three persons and one God, & this vnitie must be sole & singular without pere, so that therin may be stinting, state, quiet, and rest of all vnities. Herby it is knowen, that holynesse & perfection belongeth to one & to vnitie, as Ar. sayth. 5. Phi. And what is not whole & perfect, is not vniuersally called one, as he saith. Those that haue one matter, be one in number: and those that bee one in matter, be one in number. And those that be in one forme in generall kinde, hath one generall name in kinde, as a man is Animall, an Horse is Animall, and of other beasts. But one and vnitie that is the well of numbers, is not one in matter but in number, as Aristotle sayeth, and is most simple, and hath the first doing, and all other thereby. In all kinds one is head & well, that is particular therein, as white in colours, and in Neumatibus soundes, as it is saide, Meth. 10. cap. 3. And therefore the one vnitie of number, of the which commeth, and to the which are resolued all numbers, is the figure and likenesse of ẏ vnitie of our Lord God. For as it is said. 4. Meth. ca. 3. the first in generall kinde of substance & vndiuisible is the first maner euerlasting, that is God, cleane of all matter, which is not onely the first beginning as Motor, but as the forme and end, and last act, and in him is no might medled that may be chaunged. And so of him ẏ is one God in substance commeth all creatures effectually, as by ensample, as all numbers commeth of one vnity, as of ẏ head & well, & to him all be referred, as to the chiefe ende, as all numbers be dealed by ẏ first vnity, ẏ beginning and end of all things maye be one, that is God, that is blessed for euermore. Amen.

## De Dualitate. cap. 117.

IF one be put to one, then commeth twaine, & that number is after one first principall, & well of numbers. And holdeth the secondarye place, as Isidore sayeth. And this number is called

Binarius, and is called Infamis among some men, for by the number of twaine we be departed from one. And so this number is taken of diuision and departing. But Aug. in 6. Musice saith, that if this number be to blame, for he passeth first from one, then he is praising, for he commeth of one, and nigheth or is first before the number of thre.

De Ternario, cap. 118.

THE number of thre is called Ternarius, and is gendered of one put to twaine, and is most holy among numbers, for therein is found the lykenesse of the holy Trinitie. For as the first vnitie of the first principall representeth one, so Ternarius presenteth the Trinitie of persons in God. For by generation the Sonne commeth of the Father, and by procession the holye Ghost commeth of the Father and of the sonne. Also Aristotle taught to worship the glorious and most high God in the number of thre, as it is said in li. de Cælo & Mundo. cap. 2. For euery creature cryeth and preacheth the holy trinitie, that is thre persons, and one God, that made all creatures, in number, weight, & measure, as it is sayd Sap. 11.

De numero Quaternario. ca. 119.

ONe put to thre maketh foure, and the number of foure is called Quaternarius, and hath ỹ name of Quadrate, figure & square, as Isid. saith. Quadrate shape and square is most steadfast and stable, and betokeneth therefore most the stablenesse of all holy Church, and stedfastnesse of a christen soule in vertuous science and lore, that he knoweth with all Saints, what is length and breadth, highnesse and deepnesse, &c.

De numero Quinario, cap. 120.

OF one put to foure maketh the second odde number, that is the number of fiue, & is called Quinarius, which among odde numbers in Binario distant from Ternario in the second, and oft betokeneth those that put somwhat to the science and lore of the faith of the Trinitie. And nevertheless though they be taught by the layth and by the lawe, yet they be held with the fiue nice maidens, and the fiue yate of Dreu going amisse, for they be yet tangled with the lustuousnesse and liking of the fleshlye wits.

De Senario, cap. 121.

ONe put to fiue maketh the number of sixe, the which is called Senarius, & is the first perfect number, of the euen partes thereof taken all together, they make the same number & summe, that is not found in a number beneath ten, but in the number of sixe, nor in the number aboue ten beneath eight and twentis. Therfore cap. 18. Boetius sayth, that the number of sixe is a number that followeth vertus, for he passeth not in superfluitie, nor faileth in lack of default, but holdeth the meane betweene euen parts, and hath no superfluitie nor default: For in the number of sixe, halfe deale is thre, and the thirde twaine, and the first is one, and fiue times one maketh fiue, and twice thre maketh sixe, and thrice twaine maketh the same number: And therefore in holye writ this number betokeneth perfection of grace and of vertue.

De Septenario, cap. 122.

ONe put to sixe maketh seuen, & this number is called Septenarius, and is the third among odde numbers: And betokeneth increasing of seuen manner graces that alway increaseth and profiteth in them, that holde the layth of the most holy Trinitie.

De Octonario, cap. 123.

ONe put to seuen maketh the number of eight, that is called Octonarius. And commeth of two euen partes, or of two numbers of foure: Or of two vneuen parts, or of two euen partes and odde, of fiue and of thre, and betokeneth the passing ioy and blisse in heauen, that

they

they shall haue that haue here the seauen manner gifts of grace. Their euennesse of minde shall aunswere to the good dedes, and vneuennesse of ioye and perticular comfort, to the euennesse of torments and woe. For ioye of Martires shall passe the ioye of confessours, so that they be lyke in other things. And the ioy of virginnes the ioye of wedded folke, as one starre passeth in clerenesse. 1. Cor. 15. And for euen and vneuen dedes that here be done, and for vneuen ioyes it is said, that diuerse mansions & dwellings be in the fathers house of heauen. Ioh. 15.

## De Nonnario, cap. 124.

ONE added or put to eight maketh the number of nine, & is called Nonnarius, & is compowned of thrice three, & is nert to ten, & is but one betweene the, & betokeneth the blisse of the three Ierarchies of Angells, of the which each hath accord and likenesse of the holy trinitie, and be nerer to God then be other cretures.

## De Denario. cap. 125.

THE number of ten passeth nine by one, & is ende, bound, and meare of all simple numbers, and first of all the compowned: And is worthy to present our Lord Christ God, that is Alpha & Omega, beginning & ending, & not onely beginning and ending of al simple creatures, but the ioy and blisse of Angells & of men. Also the number of ten is the first meare of numbers, & no number passeth ten, but ten be put therto. And ten times ten maketh a perfect number, that is an hundred, & passeth from the left side to ẏ right, as Bede saith. Herof it followeth ẏ some number is Digitus, & some Articolaris, and some Cõpositus: each simple number beneath ten, is Digitus, & ten is the first Articulus, & the nert is twenty, & then thirtie, fortie, & so forth. Compositus is compowned of Digitus, & of Articulus, as eleuen, twelue, & thirtene, & so forth vnto twentie, that is the second Articulus, & so forth, thirtie, and fortye, vntill an hundred, and ten hundred maketh a thousand, and therein is the dignitie of the number of ten knowen and noted. For without oft taking of tenne cõmeth not a thousand. Number taketh greatnesse & quantities, & many diuisions be of numbers, for some number is euen & some odde: the euen number may be departed euen in two, and two, foure, fire, and eight: Some number is odde, that maye not be departed into euen parts, for the one is more & the other is lesse, as in three, fine, & seauen, and other such. As Isidore saith, the euen number is diuided in this wise: Some is Par, & some is Impar: That number is Par, ẏ is departed in euen nũbers, alway vnto one, that is vndiuisible: In this wise the halfe part of foure & firtie, is two and thirty, & the halfe thereof is fiftene, and halfe thereof is eight: and halfe therof is foure: and halfe thereof is two, and the halfe of that is one, and is indiuisible, & singular. Impar is the number ẏ maye bee diuided euen in twaine. But either halfe doth remaine odde, as fire, tenne, foureteene, eightene, two & twenty, thirtie, fiftie, vntill as such numbers bee diuided, euen in two commeth a number, ẏ may not be diuided euen in two. Impar is the number that maye be dealed or diuided euen a sunder, and eyther halfe thereof also may be dealed euen a sunder, but such euen dealing commeth not fully to one, as it fareth of foure & twentie: The halfe thereof is twelue, another halfe thereof is fire, & the other halfe thereof is three, which may not be diuided euen a sunder, & so ẏ euen diuiding commeth not fully to one. Impar is an odde number, which cõmeth of multiplication of odde numbers, as fine and twentie, and nine and fortie, which bee odde numbers, and compowned of euen numbers & odde, and commeth of multiplication of the numbers that be odde, as seuen times seuen amounteth to the nũber of nine & fortie, and fine times fiue maketh 25. Also some euen number is superfluous, and some Diminutus. Superfluous is the number, ẏ hath partes, that make a greater number then it selfe, as it fareth of ẏ number of twelue,

that

that hath fiue partes, the twelfth parte is one, fire is twaine, the fourth is three, the third foure, and halfe parte is fire. And one, two, three, foure, and fire, maketh sixteene, that passeth by foure, and so of such number.

## De Numero diminuto. cap. 126.

THE partes of a number Diminutiue being accounted, maketh a lesse number then it selfe, as it fareth of the number of ten, ꝑ hath three partes, the tenth part is one, the fifth is twaine, and the halfe is fiue: And one, two, and fiue, maketh eight, that is much lesse then tenne. And the number of eight is such a number, and so be many other that commeth not fully of their owen parts, as the number of fire hath three parts: the first part thereof is one, the third is two, the halfe is three, and two, one, and three, maketh euen fire: These nũbers be perfect, fire, eight, and twentie beneath an hundred, foure score and sixteene beneath a thousand, and fire score, and eight & twentye beneath ten thousand: and these perfect numbers end alway in fire or in eight, and that alway the one endeth in fire, & the other in eight, as Boetius sayeth. Thou shalt seld finde perfect numbers, and they are some accounted, for they be scarce & compounded in a ful stedfast order. And superfluous numbers & diminutiue be vnordinatly disposed and compowned of no certeine end of numbers. Vneuen nũbers be diuided in this wise. Some be simple, and some compowned, and some be meane. The simple haue no euen part, but onely one other vnitie, as ꝑ number of three hath only the third part, and fiue onely the fifth, and seuen onely the seauenth. Such a number hath but only one part. But here he speaketh of ꝑ euen meſuring part, which is so often taken, ꝑ it maketh euen the same nũber. Compowned numbers be not onely by one, but they be also compowned of other numbers, & commeth of multiplication of other nombers: Nine, sixteene, one and twenty, and fiue & twentie, for we say, thrice three, & seauen times three, and thrice fiue, and fiue times fiue. The meane numbers serueth some deale both simple and compowned in some wise, as nine, & fiue, & twenty. For in comparison to some number of nine, is the first vncõpowned, for therin is no cõmon number, but onely one, & is the second and compowned in comparison to sixteene: For in nine & in sixteene is another common nũber then one, as the number of three, for thrice three maketh full nine, and thrice fiue maketh full sixteene.

## De secunda diuisione totius Numeri. cap. 127.

AND numbers be departed and dealed in another manner wise: for enery each number is taken by himselfe, & with comparisõ, as one, two, three, foure, fiue, fire, and such other. A number is taken with comparison in this manner wise: the number of foure is double to the number of two, and conteineth oft two, and fire is double to three, and eight to foure, and ten to fiue: and three is treble to one, & fire to two, & nine to three. And ꝑ like great numbers be those that conteine like many, as two to two, and three to three, & ten to ten, an hundred to an hundred. Vneuen numbers be ꝑ more and the lesse, as three and two, and foure & three. And generally the more and the lesse in comparison be vneuen either to other, & the more number conteineth the lesse, and somewhat more: as foure conteineth three, and somewhat ouer. For in foure is one & three, and so of other. The lesse number is conteined in the more, & is taken in comparison therto, with some part of it, as three to foure, & is conteined in foure with two parts therof. A number ꝑ is called Multiplex conteineth the lesse number twice or thrice, or foure times, as two conteineth twice one, and is double thereto, & three is treble to one, & foure is quatreble to one, & so of other. The number Submultiplex is oft conteined in ꝑ more number, as one is twice conteined in two, and thrice in three, and foure times in foure, fiue times in fiue, and so of other. The Superticularis number conteineth in comparison all ꝑ lesse number, & somewhat ouer, as three

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containeth two, and one more that is the halfe part of two. Also foure containeth three, and one ouer, that is the third part of three, and fiue containeth foure & one ouer, that is the fourth part of foure, & so of other. The number that is called subsuperparciens, conteineth the lesse number, & two parts, three, foure, or mo parts of the lesse number, as fiue contayneth three, & two parts ouer, that be two: and seuen containeth foure, & three partes ouer thrice one, & nine containeth fiue, & his other partes, foure times one. The number subsuperparciens is conteined in the more number with some partes thereof, two, or three, or moe, as three is conteined in fiue, and two parts therof, & fiue is conteined in nine with foure parts therof, and so of other. subsuperparticularis number is conteined in the more number with the halfe part, or the third part, or the fourth, or the fifth, as two to three, three to foure, foure to fiue, & so of other. The number Multiplex Subsuperparticularis conteineth ỳ lesse number oft, & some part thereof, as fiue conteineth twice two, ỳ maketh foure, and one part therof, as nine conteineth twice foure and one ouer. The number Multiplex superparticularis conteineth oft the lesse, and some parts therof. Also foureténe conteineth twice fire, & some parts thereof, as eight conteineth twice three, & some parts therof, & sixténe conteineth twice seuen, & some part of it: & two & twentie conteineth twice nine & some three parts. The number submultiplex superparciens is oft conteined in the more number, with some partes thereof, as three is twice conteined in eight, with two parts thereof, and foure is twice conteined in eleuen, and three parts therof, as Isidore sayth.

## De tertia diuisione totius Numeri. cap. 128.

NUmbers be diuided in the thirde manner, in this wise. Some discrét and some conteined. A discrét number is conteined in discrete vnities, as three, foure, fiue, fixe, & so of other. A núber cõteining is he, which ioyned with vnities is conteyned, as three is vnderstode in greatnesse & in quantitie, and this number is diuided in Lineall, Superficiall, & in Solide. The number Lineal beginneth at one, & is written lineally vnto endlesse. And so Alpha is written for designation of lines. For among Greekes this letter betokeneth one. The number superficial is writtē not only in length, but also in breadth, and is conteyned in length and in breadth. A three cornered number, and foure cornered, & fiue cornered, and round, and other such, be alway written and conteined in length and in breadth: Therfore heere be figures set for ensample: For the cornered nũber is ordeined in this wise, △ and the Quadrant in this wise. □ And fiue cornered in this wise, ⬠ The circle number is made thus, O The number Sphericus and Circularis commeth of a number that is multiplyed by it selfe, and oft by the number that commeth therof, and turneth into it selfe in a circle wise, and maketh a spere all rounde, as fiue times fiue times. For this circle multiplied by it self all about, maketh a spere al round: for fiue times fiue and twentie maketh generally an hundred & fiue and twentie. The number solidus, (*solidus, it was among ỳ Romanes diuersly taken, sometime for a coine of Wyalle conteyning 12. smal peeces. A shilling, somtime it was taken for Dragma in siluer, as Pri. Esdræ. 8. & secundi eiusdem. 7. solidus aureus, in the time of Alexander, was two drams of gold. After in ỳ time of Iustinian. 6. of them made an ounce, they being of the weight of our old noble:) is conteined in length & breadth and deepnesse to them that be simple, proposed simple to kinde, and many manner diuisions & numbers to be vnderstood & knowen, as I finde in the wordes of Isid. for his wordes I follow at full. Wherof it followeth, & is openly knowne heereby, ỳ vnder diuersitie of numbers be diuersly hid diuers vnderstandings and meanings of holy writ, the which is inspired by the holy Ghost. Therefore, as Boetius sayth, libro quinto, capitu. primo.

*Additiõ.

Among the science Mathematike, wise

men shall most take hede of the science of numbers. For the lore of Arethmetik passeth all other to helpe to knowe all thinges of kinde, of the which Philosophie must treate: For without number is not a letter ioyned to a letter, nor sillable to sillable in right order, neither Subiectum knowne from the Predicatum, nor the conclusion in Silogismus is distinguished from the premises, nor the first meane and lesse, nor of the third and fourth. Therefore (as Boetius sayeth) the science of numbers passeth all other sciences. For without thre is no Triangle, nor Quadrangle without foure, and so of other. And so it fareth in Musicke, for accords Musick hath names of numbers, as Boetius sayeth. As it fareth in Diatesseron, in Diapente, and in Diapason, and in other Consonants and accords of Musicke, ꝑ haue no name without number ꝑ commeth before. And the course of starres is not knowen, and rising nor falling, nor diuersitie of time ruled, but by helpe of number. Also all ꝑ is made is shaped by reason of numbers, as he sayeth. Also the ensample in the wit and thought of the maker, was reason of number: And by certaine number thrice thre orders of Angells be distinguished. By thre & seauen, vertues & might of all reasonable things & of spirituall wits be distinguished. And the Elementes be fastened by vertue and science of numbers. And so for to speak, all thing dieth coniunction of numbers both spirituall and corporall, both of heauen & earth. And numbers haue composition among themselues, as Boetius sayeth. For in ꝑ substance of numbers is found euen and odde, that maketh all number by certaine might of God, for they be diuers & contrary, and commeth neuertheless of one gendering and well, that is one, and be ioyned in one composition without meane, and in lykenesse of proporcion. And so it appeareth well that euery number is odde or euen. The euen number may be dealed euen a twaine, and leaueth not one, but the odde number is, it which may not be dealed euen a two, without one odde. Or else by Pithagoras lore, the euen number may be dealed vnder the same dimension, and in least and in most. In least diuision & most greatest number, as if thou dealest an hundred in fiftie, & fiftie is ꝑ most part, and fiftie is the least diuision, for it is diuided but once, and there maye be no lesse diuision then in two parts. For the more an euen number is diuided in many parts, so much the greatnesse is diminished. As it fareth of a tre ꝑ is bewen in many parts; but the number of diuisions is alway more. And the cause is (as he saith) for a great quantitie may be diminished, diuided infinitly. But a number increaseth & wareth endlesse. Therefore ꝑ diuision of an euē number is most in continuall quantity, & lesse in number & discret quantitie. The odde number is kindly diuided in two partes, more and lesse. The euen number is sometime dealed in two euen parts, and sometime in vneuen more & lesse. And when the number is dealed euen in two, if the one part be odde, the other is odde also, and if the one part be euen, the other is euen, as when eight be dealed in foure and foure, & twelue in sixe & sixe, and so of other. And if one of euen diuision be odde, the other is odde also, as when vi. is dealed in thre & thre, and ten in five and five, & fourteene in seauen & seuen. And so in euen diuision is not euennesse meddeled with oddenesse, nor oddenesse with euennesse, but onely in the number of two, that is prince of euennesse, and taketh not euen diuision. For it is compowned of twice one, and of the first euennesse of two. And if ꝑ euē number be dealed in two parts, more and lesse, if the one part be euen, the other is euen, and if ten be dealed in eight and two, or in sixe and foure. Also if sixe be diuided in foure and two, and eight in sixe and two, and so of other. But if the one part be odde, nedes the other is odde. And if ten be dealed in seauen and thre, and eight in thre and five, & so of other. And it maye neuer be that one part of such a diuision is odde, and the other euen, nor one euen and the other odde.

And alway where the odde number is diuided in two parts, more & lesse, ꝑ one parte is euen, and the other odde, as if

thou

thou deleſt ſeuen in three and foure, the one parte is euen, and the other is odde, & that is generally found in all odde numbers. And one is mother of pluralitie, and cauſe of euen & odde, for if thou put one to an odde number, náos thou makeſt an euen number: And if thou takeſt one out of an euen number, anon thou makeſt an odde number. Alſo of all numbers ſet in kinde diſpoſition about one, and ioyned togethers, one is the middle: As if thou ſayeſt, one, two, three, one put to one maketh two in the middle betwéene one and three. Alſo if thou ſayeſt, two, three, foure, one put to twaine maketh three, the middle betweene three and foure. Alſo if thou ſaieſt, three, foure, fiue, one put to three maketh foure, the middle betwéen three and fiue. And of other paſſing vpwards of partes, and ſpeciall kindes of euen number and odde, it is treated before. To make proceſſe of all the gendrings and proportions, accorde and diuerſitie of theſe numbers, it were right long: Therfore of properties of numbers it ſufficeth for this time. Onely we ſhall wit, ỳ in numbers it is hard to finde the middle, as Iſid. ſaith. For it is moſt certaine, ỳ numbers be endleſſe many, for tel thou neuer ſo long, til thou think to make an end, yet one put to the number maketh the number more, and odde or euen. The reaſon & property of ỳ middle nũber thou mightſt know in this wiſe: Firſt put togethers the leſſe number and the more, & depart euen in twaine, and thou ſhalt finde the middle in this wiſe: Take fiue for the leſſe, & twelue for the more, & put them together, and fiue & twelue maketh eightéene. Deale them euen in two that is nine, and ſo it is generall in Arethmetike, that by as many as the middle paſſeth the leaſt, by ſo many ỳ moſt paſſeth the middle. Nine paſſeth fiue by three, and twelue paſſeth nine by three, as Iſidore ſayth, libro. 2. Hereof exception is ſet before.

## Of meaſures and weights. Chap. 127.

OFten meaſures & weights haue place in holy writ. The reaſon and properties therof ſpringeth of the ſkill of Geometry, for as Iſi. ſaith, li. 2. Geometrie is a ſcience of meaſuring & meating, & conteineth in it ſelfe lines & length, ſhape & figures, & ſpace in length & breadth & fairneſſe, & diſtance, greatneſſe & hugeneſſe, & figures, diuiſions, & numbers, as it fareth in circles, triangles, & quadrangles, & in fiue cornered figures, & in other endleſſe many, of whom it perteineth not to this treatiſe to make diffinitions of all, but to touch ſõwhat becauſe of ỳ ſimple, of whõ Iſi. maketh mention & ſaith in this wiſe. Of Geometry is foure maner diuiſions, plaine, & greatneſſe of number, & greatnes of reaſon, and ſolidate figures, plaine figures be conteined in length & in breadth: and bée fiue in number, as Plato meneth. Greatneſſe of nũber may be dealed by numbers ỳ bée knowen in Arethmetike, the meaſure of Irrationale, greatnes & hugeneſſe is not knowen. And ſolidate figures be conteined in length, breadth, & deepneſſe, & ſuch a figure is called Cubus, & is all alike long, broad, and deepe: of plaine figures is many ſpecial ſhapes, as he ſayth. The firſt is the circle in plaine ſort, & is alſo called Circumducta, and in the middle therof is a point, in whõ al the lines ỳ come from the roundneſſe therof mét together: & in Geometry that point is called Centrum, and the circle is in plaine ſort thus. ⊙ The Quadrangle is in plaine, & lieth within foure ſtraight lines in this wiſe. ▭ Diategramon is a plaine figure in this wiſe. Ortogonium that is recti angulum, is a plaine figure in this wiſe. ◺ Hiſopleros is a plaine figure and ſtraight, ordeined vnder the Solide in this wiſe. The ſphere is a figure ſhapen al round, & is pere to ſolitude in al parts in this wiſe. ● The Cubus is properly the Solide alike long, broade and deepe in this wiſe. ▮ Chilindros is a ſquare figure, with halfe a circle about in this wiſe. ▮ Conon is a figure broad in the end, and ſharpe at the other, in this wiſe. ▷ Piramis is a figure ſhapen in this wiſe, △ wide beneath and ſtraight aboue. This ſcience lieth firſt the point that hath no parte: For among all that be meaſured, it is leaſt in quantitye, and moſt in

might: for it is beginning of all lines, and therefrom all lines beginneth & stretcheth and endeth thereat. Secondly, this Science vseth the line that is straight length without breath, & stretcheth from point to point. For her beginneth at a point, and endeth at a point. Superficies is breadth and length. Spissitudo hath thicknesse, breath, length, & deepnesse. And each body hath these three dimensions, length, breath, & thicknesse: And by these three al corpulent substance hath mesure, number, and weight. And by art of telling and numbers thou maist finde the middle in Geometry. For the least & the most multiplied maketh as much as the mene maketh multiplied, as 6. & twelue multiplied, maketh two and seventy, as Isidore sayth, lib. secundo. The circle is a line drawne all round about frō a certaine point to the same point. And each part of that line is like far from the middle point. And the circle is a most simple figure, and most taketh, and is most cleane without corners & hollow within. And the roundnesse therof is most far from the middle point, and is most perfect among all figures, and conteyneth in it selfe, and is conteined of it selfe, and of none that is without it selfe, as it fareth of the circle of heauen, ỹ compasseth all, and is not compassed, and conteineth all, and is conteined of none that is without, as Isid. sayth, as within ten is each number, so within the circle is closed all manner shape of figure, in this wise. And shortly to speake of the perfection & reasons circulare, circles wonderfully, by a certeine maner kind emulation, following all things. For heauen is rounde in shape, & the Planets moue all round about, and so pos all the starres, & so we se that the courle of yeares, of moneths, and of diuers times beginneth and endeth, and alway passeth rounde aboute. So the Elements suffereth each other, and worketh each in other. And those that seme disturbed by corruption, commeth yet againe by generation: So continuall ebbing and flowing of the Sea commeth and goeth, and falleth and cōmeth yet againe: So hearbes & grasse, trees, and seede, and fruit, commeth each of other, and turneth into themselues againe. So the spirits of heauen commeth of God by creation and making, & moueth to God ward by loue and affection: They come of God by working, & turn to God by deedes of thinking. So Aristotle lykeneth the reasonable soule to a circle because of perfection therof, and of disposition to receiue. Of all the figure of the same length, the circle is the most, therfore all the whole world hath round shape and is made thereto, because the soule should take it by vnderstanding & inwit. God is creatour and maker of all, and is designed in a circle. For as Trimegistus sayth, one gendereth one, and bendeth his loue into him. For the Father generated, and hath without beginning ingendered the sonne, and inspireth the holy Ghost by the sonne, and the holy Ghost is the knot and loue of eyther, of the Father and Sonne. For the father vnderstandeth him perfectly wbout beginning, and loueth vnderstanding perfectiue himselfe, which loue stretcheth to none other passing himselfe, but to himselfe that vnderstandeth, and is vnderstood, to the Father & sonne, of the which proceedeth that loue, and bendeth in himselfe in a circle wise: And so the same is God and Essencia the father vnderstanding, and vnderstanding gendereth the sonne, and the sonne gendereth of the Father and vnderstood, and the loue by the sonne commeth of the father, & bendeth & rebounded to either, and is the holye Ghost. And so it may be knowne ỹ perfection is in the persons of God, & that the pluralitie of them passeth not ỹ number of the trinitie. Therfore the Philosopher ỹ was called Secūdus, answered, whē he was apposed what is God, he saide: God is intellectuall circle, of ỹ which ỹ middle point is euery where, & the roundnes no where, and so the reason of the circle shineth in euery creature.

## De Triangulo. cap. 128.

A Triangle is a figure with the corners that be euen as much as two euen corners. What is an euē corner, it is determined in another place: the soule

of lyfe ꝑ hath thꝛée vertues in it ſelfe, of gendering, of nourithing, and of waxing, is likened to ꝑ Triangle, ꝑ is the firſt of figures of Geometrie. For ꝑ ſoule of life is the firſt of all ſoules, & hath in it ſelfe thꝛée maner vertues. Among cornered figures, the triangle is the firſt: for hée is Solidus, long, & broad. Therefore each figure with corners, as the Quadrangle, & ꝑ fiue cornered figure, conteineth as many Triangles, as there be lines drawen frõ corner to corner, as it fareth in ꝑ quadrangle, ꝑ conteineth two Triangles, if one line be drawen from one corner to the contrary corner in this wiſe ◿. And conteineth 4. triangles: if another line be drawen from another corner to ꝑ contrary corner in this wiſe ☒. And ſo in all other figures, for he conteineth as many triangles, as they haue corners, as the quadrangle conteyneth foure Triangles, if two lines be drawne, & ſtretcheth from two corners to the contrary corners. And by lines drawen, ꝑ fiue cornered figure conteineth fiue triangles, and the firſt cornered figure fiue, & the ſeuen cornered figure ſeuen, & ſo of other, as Boetius ſaith. li. 2. Arſimetrice. cap. 6. But the triangle may not be ſo dealed in other figures thẽ Triangles in this wiſe, this figure is ſo printed ◻ of breadth, ꝑ other figures be reſolued & deled in triangles: and for this figure is bolid to no principles, nor taketh thereof figures beginning of breadth: therfore this figure is dealed in it ſelfe, as he ſayth there. And none other figure may be thought, that hath not beginning and principall of the Triangle: For the Triangle is the begining and Element of other figures and ſhapes, & that is knowen in numbers. For the number of foure is compowned of thꝛée, ꝑ is a triangle in numbers, & of one, that maketh foure put to thꝛée: For one hath this dignitie, that he conteineth in it ſelfe all the vertue of numbers, ꝑ come thereof not in déde but in might & vertue, as Boetius ſayth, libro. 11. cap. 14. And ſo the number of fiue is compowned of foure and one in ſtéd of a Triangle: And ſo it may be ſhewed of all other Numeral figures. For alway each number is increſed of a triangle figure, as Boetius determineth ther in termes openly, & ſetteth enſãples in figures of foure, of fiue, of ſixe, & of ſeuen, & of many other. Alſo ꝑ triangle figure hath another ſingular property: for of each other figure ſome ſide may be the chiefe ſide of a triangle: and ſo vpon each other figure may be reared a triangle: for each other figure Piramidale, ꝑ hath in it ſelfe ꝑ ſhape of a triangle, cõtaineth in it ſelfe as many triangles, as ꝑ chiefe ſide containeth corners. As if a quadrangle is ſet for the chiefe ground & ſide, there may ariſe a figure Piramidales, ꝑ conteineth in it ſelfe as many triangles, as the quadrangle hath corners in it ſelf in this wiſe. Alſo if ꝑ chiefe ſide of Baſis be fiue cornered, the Triangle Piramis, ꝑ riſeth, may preſent fiue triangles vpon that Baſis, as it fareth in a Piramidale figure, ꝑ may be Baſis of the figure Piramis, as he ſaith. And in the Piramidale triangle, 3. manner triangles may be found, as ꝑ corners therof be thꝛée, in this wiſe. And ſo the diſpoſition of God ſérneth wonderfull in all things, and namely in numbers & in figures: Of other figures, both of numbers & of Geometry, it is requiſite now to ceaſe for difficultye & diuerſitie of endleſſe many figures, though ꝑ conſideration of al be full profitable to ꝑ lore of diuinity, as in the quadrangle, that is much ſolide and ſtedfaſt among figures & numbers, and is ſquare, and preſenteth the lore of the Goſpell, that hath ſtedfaſtneſſe in ꝑ foure parts of the worlde, as Beda ſayeth ſuper Geneſis. A corner is called in Angulus, as touching of two lines ꝑ toucheth either other, and is the common ſubiect of many figures. For all the forſaid figures be determined vnder diuerſitie of angles. And of diuers touching of lines cõmeth diuers angles. For ſome angle is called Rectus angulus, & ſõ Obliquus or Reflexus, & ſome Acutus, and ſome Obtuſus. And moſt vertue is in the Angle, that is called Rectus, for therein all the vertue is ſtrengthned, ꝑ is in the lynes that come from the Baſis to the angle: and ꝑ vertue is ſtrengthned by concourſe and meeting and touching of lines, as it fareth in the ſis that conteyneth all thing vnder an angle: For the highneſſe



that commeth from the thing, ꝑ is sene straight to the eye maketh Pirame: of the which the point, is in the blacke of the eye, and the broad ende in the thing that is sene: and those beames be angled in the middle of the black of the eie, and by the angle of that Pirame, the sight is shapen, as the Author of Perspective sayth. Looke before li. 3. de natura Visus. lib. 5. de materio oculorum. The partes contrarye set and diuided among themselues, come togethers in angles, and be ioyned there.

Of the kinde of angles and of figures little is here said, because of ensample, that we may know that the reason therof is needfull to know diuers priuities of holy writ, that be diuerslye lapped in likenesse of numbers and of figures: For as the circle betokeneth the soule Rationall. so the triangle betokeneth the soule of feling. For as the Quadrangle conteineth two triangles, if a line be drawn from ꝑ one angle thereof to the contrary angle, so the soule of feling conteyneth in it selfe two triangles of might and of vertue. For ꝑ soule of feling hath three vertues of the soule of life, and there ouer the vertue of conceiuing, and concupiscible and irascible. For the soule of feling is soule of life, and not againward. And so of other figures be diuers priuye reasons, & spiritually taken, and spiritual things with corporal be accorded. Under these figures be comprehended reasons of measures and of weights.

## Of measures of bodies. ca. 131.

Measure, as Isid. sayth, li. 16. cap. pe. is some thing in his manner met, or his during by time. And measure is of body, or of time, or of space & of place. The mesure of body is as of mē, of trées, and of other bodily things in length and in bredth: For each body hath his owne dimension & measure, & that properly is called measure, by whome fruit & corne & licour, and other things moist and drie be meten, as Modius, Vrna, Amphora, and Sextarius. And the least measure is Coclearium, and is halfe a Dragme, and weigheth nine Huoles, & such three maketh a Concula. For Concula conteineth a Dragme & an halfe. And the weight Ciatus conteineth 10. Dragmes, & fiue put thereto maketh Orifalus. Acetabulus is the fourth part of Emina, and conteineth 12. Dragmes. Cotula is Emina, & conteineth. 6. Ciatus, & is called therfore Cotula, & hath that name of the Greke word Cote, that is to say, caruing or dealing, and Emina is a part of Sextarius dealed euen in twaine, & is called Cotula. And Emina weigheth a pound, and such two maketh Sextarius, & is the mesure of two pound, and is called Bilibris euer. And 4. times is Cenix in Greke, & fiue such maketh Quinarius, ꝑ is called Gomor. Also put thereto the first, and it maketh Congius, for Congius conteineth 6. Sextarius, and therof Sextarius hath that name. Congius hath ꝑ name of Congregando, gathering, or of Crescendo, waxing. And so it meaneth, ꝑ it ꝑ is giuen for some benefit is called Congiarium. And euery Emperour to win fauour of the people, put somewhat to the measure for to be held the more large of giftes. And Congiarium is specially a measure of fleting things, & the Romanes ordeined the name thereof.

Matreta is a measure of fleting things, & hath that name of this Greke name, Metron, & is a common name of al measures, that conteine fleting things. The measure Modius hath that name, for it is perfect of his manner, & is the measure of 44. li. that maketh 22. Sextaris, and is therfore figure and token of perfect workes of fire dayes. God did make 22. workes within fire dayes, for in the first day God made seuen manner things, matter & forme, light or fire, the ouer heauens, water, earth, and aire: And the second day he made onely the firmament. And the third day he made foure things, ꝑ seas, seeds, hearbs, & trées. The fourth daye he made three thinges, the Sunne, Mone, and Starres. And ꝑ fifth day three, fish, creping beasts of water, and foules. The first day he made foure, tame beastes, wilde beastes, and creping Wormes of the lande, and man. And so. 22. manner things were made in fire dayes. And 22. Generations were

from

from Adam to Iacob, of whose sede came all the people of Israel. And there be 22. bokes of the olde Testament vnto Hester, and 22. letters of A.B.C. by whom all the lore of Gods law is writen. Then by these ensamples, the measure Modius containeth 22. Sextarius, by Moses lore: and Modius hath that name of Modus, for it is a moderate measure, as Isid. saith.

Satum is a manner measure vsed in the Prouince of Palestina, and containeth one Modius and an halfe, and the name thereof is taken of Hebrue: for amog them Satum is called taking ouring: for he that meateth, shall take and reare vp the same measure. But sometime Satum is taken for Modius, measure of 12. Sextarius, as Isid. saith.

*Additiõ. (*Satum, Genus mensuræ Palestinæ, an Hebrue measure, containing of wine 33. pound. 4. ounces, of Dyle 30. pound, of honie 50. pound. It is of our measure standerd, two gallons and a quart. Being a measure of dry things, it is our pecke, and the fourth parte of a pecke.)

Batus is a measure that holdeth 50. Sextarius, & Batus is in fleeting things, as Chorus and Ephi in dry things.

*Additiõ. (*Batus, a measure containing 72. Sextarios, which after the Romane Sextarius riseth to 13. gallons & a pottle of our measure. Some affirme it to be but 36. pintes of Paris, which is the same measure that Amphora is. Batus is also, a kinde of fish.)

Amhpora hath that name of Ansis, an handle, by the which he is heaued hether and thether: and holdeth of wheat or wine, three Modius of Italy.

Cadus is an Amphora, that holdeth thries Vrna. Vrna is a measure, ỳ some call Quarterium, and properly to speak, Vrna is ordained to do therin ashes of dead bodies. Thereof the Poet Lucan saith, He is healed with the Vrne, ỳ hath not Vrna.

Artabo is a measure among the Aegyptians, and holdeth 72. Sextaris, & hath that name, of 72. languages of Nations that occupied the world.

Gomor is a measure of 40. Modius, as Isi. saith. Or it is a mesure of 4. Modius, as the Glose saith sup. Exo. ca. 16.

*Additiõ. (Gomer, Aster, Budey & Glarian ỳ 5. part of Ephi: & Ephi is the same mesure that Amphora is 9. gallons: so ỳ Gomer, is a gallon and almost a pint. After Gregorius Agricola, it holdeth. 7. Sextarios and one fifth part.)

Chorus is a measure of 30. Modius, and hath ỳ name of coaceruation, heaps: for 30. Modius in one heape, seemeth a little hill, and is the charge of a Camel. Huc vsq; Isid. li. 16. Also there are many other maner measures, of whom the names be set in holy writ, & not without great cause of prenie and mysticall meaning: for euery vessell in which things be kept that be meaten, is contained vnder the name of measure, as it is shewed in diuers ensamples.

Acetabulum was a vessell, in which wine that shuld be offered to God, was assayed and proued, whether it were sower or corrupt, and was called Acetabulum: and the vessell in the which was sower wine and corrupt was called Acetabulum, as Isid. saith lib. 20.

Ampulla is a little measure of licor, and hath that name, as it were Amplabulla, a large bull, and is like in roundnesse to a boll that commeth of ỳ some of water by entring of winde, & be reared, and blowen, and be full subtill.

Alabastrum is a vessell for oyntment, & hath that name of the kind of ỳ stone that it is made of, & saueth without corruption by his propertie longest, all ointment that is put therein, as it is sayd in Trac. de lapidibus.

Archa is a vessell and mesure, onely in the which things be put and kept out of sight, ỳ they be not sene of all men. Of this name commeth this word Archanum priuitie, that is warely kept vnknowen to multitude of men.

Amphora is a certaine measure, & hath ỳ name of Ansis, a handle, as it is said before. Batus is a mesure of fleeting thigs, ordained by ỳ law. Bachia is a mesure, ordained generaly to ỳ vse of wins. Calix is a certain portion & measure of drink, & hath ỳ name of Calo, ỳ is a tre, for such vessells were first made of tre & of wickers, as paniers and baskets.

Cathinum is an earthen vessell ordayned for meate and for drinke, and is better sayd in the neuter gender, than in the Masculine, as Salinum, a saler, as Isidore saith.

Cacabus a caudron, is a vessell of the kitchin, ordained for diuers vses, and to seeth flesh in, and also the same vessell is called Vascotula.

Cadus is a barrell, and containeth three Modius, as it is sayd there.

Calathus is a basket made of splintes to beare fish therein.

Cribrum is a fine, round with many holes, and hath that name, as it were Curriferum, bering things that runneth, for wheate and other corne runneth therin, for in a fine corne is cleansed of stones and of small chaffe.

Cista is a little hutch, & of that name commeth the diminutiue Cistella, & hath the names of rindes or splints, of canes or of willowes, of whome it is wouen and wrought.

Cophinus is a vessell wouen of rods to beare dirt therin, as it is sayd in Psa. Manus eius in Cophino seruierunt.

Celata be vessells of golde or of siluer marked with euident signes, within or without, and haue that name of Celum, that is an instrument of yron that is commonly called Calicon, as Isidore sayeth.

Cimba be vessells for drinke, & are euenlong and narrow in the endes, and broad in the middle, as it were a boate.

Coclear a spoone, is a little instrument of the measure of the mouth, and proportionate thereto: and therewith the hande serueth the mouth of diuers meates, and namely of fleeting meates. Therefore Martialis saith.

Sum cocleis habilis, & nec minus vtilis ouis.

Nunquid scis potius, cur cocleare dicor.

Discus is a Dish broad and rounde, and hath that name of Do and Esca, & is the same that Scutello is. And Discus is sayd, as it were Dans Escas, giuing meate, and men sitting at meate, be called Discumbentes, and haue that name of Discus.

Dolium a Tunne, is an hollow vessell, and hath that name of Dolando, hewing or thwitting, for it is made of many bordes and Tunne staues, craftely bound togethers.

Emicadium is another vessell, and containeth halfe a Cadus.

Enoforum is a vessell, and holdeth wine, for Eno is wine, therfore it is sayd. Vertitur Enofori fundus sententia nobis, as Isidore saith.

Emissis is a certayne drinke, or a vessell that is dronke at one draught, as Isidore saith.

Fiola hath the name of Glasse, for glasse is called Filin in Greeke, and is a lytle vessell with a broad bottome, and a small necke, and therein wine is knowen, namely by colour.

Philacterium is a lytle vessell of glasse or of christall in which holy Relykes be kept. Also the parchment, in which the Iewes wrote the Law for to be holy, is called Philacterium, as it is sayd: Dilatant enim Philacteria sua.

Fiscus is a common sacke or a bag in which the Eschecker and rent gatherers put the common debts and Custome that is payed to Kings, as it is sayd, Quod non accepit Christus, capit Fiscus.

Fiscella is a little euen long scribbe or a panier wone with small rodded of willow or of wickers, & glewed or pitched, as was the vessell, that Moses was in, when he was put in the riuer.

Gauata is a great beanie boll, holow and depe, and is called Gauata, as it were Cauata hollow: there O. is set for C. as Isidore sayth.

Gazofilatium is an hutch, in the which is put what is offered in the temple, to helpe and succour of needie men, & hath that name, as it were Archa gazarum, the Cofer of riches, and keping thereof, for keping is Filax in Greeke, as Isid. saith, and so Gazofilatium was a hutch or a house keping the common offring, as Musac keepeth the common offering of Kings, and corban of Priests.

Idria is a water vessell, for water is called Idor in Greeke.

Cani-

Canistrum is a basket, or a fraile made of white rushes or of reede, & serueth to put in fruite.

Carcalum is a like vessell, craftely made and wouen of white rods.

Lampas is a glasten vessell, thin, and brittle, smoth and clere, open and round aboue, narrow and straight beneath, and euen long, and serueth to noysh fire and light, and hath the name of Lambendo to licke, for it serueth it licketh the oyle, & so each vessell that giueth aboue smoth light, may be called Lampas, as Hugution saith. Loke before lib. 15. de metallis. cap. de Vitro.

Laterna hath that name, for light is closed therein, and is made of glasse, or of horne, or of some other clere thing, & light is closed therin, for the wind shuld not blowe out the light: and it giueth light all about, and is often borne about with light therein, as Isid. sayth.

Lucerna hath the name of Lucino, & so the first sillable Lu, is short: thereof Persius saith:

Dispolite pinguem nebulam cuo-
muere lucernæ.

If Lucerna had the name of Lux, the verse were false, as Isid. saith. And the candle of the lanterne is called Licnus, and Lucinus, as he saith.

Also Lagena is a wine vessell, & hath that name of the Greke word Lagenis, as Isidor. saith. And commonly we call Lagena a litle barrell or a flotrell, and the diminutiue therof is Lagungula, and by the kind of Lagena or of a barell, the sauor of the wine changeth, and the best Lagenes or barrells be made of the tree that is called Thamariscus, therof the wine taketh sauor and vertue to dissolue stopping of the splene, as Constan. saith.

Lauatorium or Labrum, is a vessel of lead or of brasse, that receiueth water by a conduit & pipes, for washing of handes, and is called Labrum, not onely for it is made for washing, but hath this name Labrum of Labrum the lip, for ofte the brim therof is broad and bending as a lip: and such vessells be called Luteres, 3. Reg. cap. 6. in the which preests wash the sacrifice of the temple.

Lyneticula is a litle oyle vessell of brasse or of siluer, and hath that name of Liniendo, oynting, for in such a vessell, the oyle was kept, to anoynt kings and preests, as Isid. sayth.

Lebis is a vessell of brasse, to scrape flesh in, and taketh blacknesse of oft burning and vncleannes, and needeth therefore oft scouring and wiping. Cutil metall of leads and caudernes, inforceth oft meate that is long kept therein.

Loculus is a purse in which money is put, as it were in a preuie place, and is called also Marsupium, as Isi. sayeth.

Marsupium is a bag to put monie in, and that name commeth of ꝑ Greke word, Marsippa.

Mulgarium is a milk vessel, as Isid. saith.

Mola is a great boll depe & round, & was so called, for all roumde things are called Mala among the Grekes.

Nola is a lytle bell, and hath that name of a citie of Campania that is called Nola, where such a bell was first founded, and is litle, and soundeth, & is called Tintinnabulum, as the bell that is often hanged about the necks of hounds, and sete of foules and birds, as Huguition saith.

A crock is called Olla, for water boyleth therin, when fire is therunder, and vapor passeth vpward, and the boll that riseth on ꝑ water, & dureth by substance of the winde and aire is called Bulla.

Paropsis is a square vessel with foure sides alike. Patena is made of Dispersis and Patentibus lancis oris, as Isi. saith.

Patera is a manner vessell, and hath that name, for we drinke out therof, for the brodthe be euen and a twaine, as Isid. saith.

Poculum hath that name of Potando, drinking: and euery vessell ꝑ men vseth to drinke of, is called Poculum.

Patella is a pan, as it were an open crocke, for a pans mouth, is more open than a crocke, for the mouth is as broad as the bottome, and is a vessell of brasse or lead: needfull to diuers vses.

A bacen is called Pelus, and hath that name of Pellis, the skinne, for in it is ofte washed the skinne of fote and hand.

A bore is called Pixus, and hath that

name

name of Buxus, Boxe tree, for of it ofte boxes be made: for the tree that we call Buxus, Grecks call Pixis, and a boxe is made now of mettall and now of tree, & serueth to many diuers vses, and namely to kepe and saue, and to beare letters, electuaries, licours, powders, and oyntments.

Quisquiliarium is a vessell or ange thing, in which coddes, huskes, or small chaffe is put and saued.

Sartago, the frieng pan, hath ꝑ name of noyse that is therein, when oyle burneth therein, and is a manner pan, in the which things be fryed with cheese, with butter, or with oyle.

Siphon is vessell that hath ꝑ name, for blowing he casteth out water: for when houses be a fire, men of the East lands runneth with vessells full of water, and quencheth and clenseth the same, and throweth vpward the water, as Isi. saith.

Rapatorium is a vessell, in ꝑ which Rapes be kept or sodden, as he saith.

Ciphus is a cup or a vessell of tree, of siluer, of golde, or of glasse, of the which we drinke or wash our handes.

A bucket is called Citula, for it accordeth to those that be a thirst to drink therof, or for it drauleth water, for now it receiueth water, and now sheddeth, for while one bucket is emptied, another is filled.

Cithrasia is a bagge or purse, in the which wayfaring men carrie bread, and other things that they need in the way.

A basket is called Sporta, so called, because therein is bread borne and other things, which needeth to houshold. Or hath ꝑ name, for it is ofte made of rods of a shrub, that is called sparus.

Scortella is an ayle vessell, and hath that name, for it is made of leather.

Scutella is the diminutiue of Scutū, a shield: for it is lyke to a lyttle round shield, as Isidore saith.

Scrinium is a lyttle hutch couered with leather and with nayles, in which money is kept and other preuy things. Salinum is a saler, as Isidore saith.

And euery vessell with three feete is called Trisilis, as Isid. saith: for a vessell with foure feete, is miscalled Trisilis.

A censour is called Thuribulum, & is a vessell of brasse, of siluer, or of gold, and is double, close beneath and open aboue, with many holes, by the which the smoke of the incense passeth out, and vpward into the aire, and serueth for to cense therewith, the two parts of it are cheyned together.

The fanne is called Ventilabrum, & is an instrument to fan with, and hath this propertie, that the light thing & vyle passeth out, and the beaute and cleane abideth therein.

A bottle is called Vter, & is by craft made of leather, and hath therefore this name Vter, of Vterus, the wombe, as Isidore saith.

Vrna is Amphora, of which it is said before in this same booke.

Vrceolus is a diminutiue of Vrna, & serueth now for wine & now for water, but properly it is a vessell that serueth to put water in, with the which water wine is slayed at the table and feasts of Lords, & thereof Orion hath that name, for he giueth water to ꝑ handes of Gods in sponsailes of Philologia, as fables doe faine, as it said in Mac. and in Mart.

Of many other maner measures is mention made in holy writ for diuers difficill meaning, but for ensample these be set here. There be also other measures of spate and of place, of the which Isido. speaketh on this wise ensuing.

## ¶Of measures for diuiding of Countreyes and places. Cap. 132.

Measure he sayeth, is all thing which hath ende in weight, capacitie in length, in breth, in highnes, in warpes, and also in minde, and so our forefathers measured all the world, and deuided parties into Prouinces, and Prouinces into Regions, and Regions into Places, and Places into Territories, and Territories into Fieldes, and Fieldes into Centuries, and Centuries into Dayes earings, and Daies earings vnto Climata, and Climata into Actus, and Actus into Perches, and Perches, into Paces,

Cubites,

Cubites, and fæte, spans, & hand breads, vnces, and inches, and so by their wit & sleight, they lefte nothing vnmeasured, from the most to the least. An inche is the least part of measures of fields, and Vncia containeth three inches in measure, and the hand breadth foure inches, and the fote fyrtæne. And the pace containeth fiue fotes, and the Perch eleauen pace and ten fæte. The Perch is called Pertica, and hath that name of Portando, bearing, for all the sayde small measures be in the body, as the span, foot, and pace, and onely the Perche is borne, & is ten fote long, as Ezechiels cane made & measured mystically the temple: hereof is mention made Ezec. 40. C. D.

Actus is a measure of foure fæte in breadth, and fyre score fæte in length.

The Clima is a squares space, and is fyrtie fote long in euerie side. Actus quadrate euery way, finisheth with 120. fot, and so two Actus make Iugerum, and hath that name because of ioyning. Iugerum is 240. fote in length, and fyre score fæte in breadth. There be many other manner measures, of the which we doe not speake at this time.

But it is to vnderstand, ỹ the Stadiall field containeth fyre score pace and fiue, that is 625. fotes. And eight such maketh a mile, ỹ containeth 20000. whole fote, as Isi. saith there.

Centuria is a field of two hundered Iugeres, and had that name of an hundered Iugeres, and was so called in olde time, and was afterward doubled, & holdeth alway the first name, as Isid. saith, lib. 15. cap. vlt. de mensuris.

Measure of wayes haue diuers names among men of diuers tongues: for the Latines call Milia, the Grekes stadia, and the Frenchmen Leucas, the Aegyptians signes, and the Persians, Perasangas. And no wonder, for euery space is contained with his owne bonds and measures, as he saith.

*Additiõ. (*Stadium, a measure of ground, wher of were three sorts: One of Italy, containing 625. fæte, that is 125. paces. The second Olympicum, of 600. fæte, that is 120. paces. The third Pithicum containing 1000. fæte, that is two hundred paces: whereof happely maye rise the difference betwæne Plinie and Diodorus Siculus, in describing Sicily. Of these Stadia, eight doe make an Italian mile, containing a thousand paces, euery pace being fiue fote. We maye call it 8. furlongs.)

For the mile containeth a thousand paces, that is fiue thousand fote: the Leuca containeth a thousand paces and fiue hundred.

The Stadium is the eight part of a mile, and containeth fyre score paces and fiue. He telleth that Hercules ordained that name Stadium for such a space, for he ran so farre at one breath, and stinted then, and so gaue that name Stadium as Isid. saith.

A way is a space, in the which carriage may goe, and hath that name Via, of Vehiculum, a thing which beareth, for therein commeth and meeteth cariages, and containeth the breadth of two Actus, for going and comming, and meeting of carriage.

And euery way is common or priuate: The common way is in common ground, and is common to the people, & leadeth to the Sea, and to other diuers townes: and this way is called Strata, as it were troden with the fæte of the Comminaltie. Lucanus speaketh thereof and sayth.

Strataque iam vulgi pedibus derrita viarum.

Strata is a way troden with fæte of the people.

This way without obstacle is clean and sad, paued and couched with harde stones euen and peaceable, common to all manner of people, and free without stopping, impediment or grieuing, as he sayeth.

The Priuate waye, belongeth to some nigh Towne, and is short & nigh, and ofte growen with grasse, for selldome going, and is beset with trees, on either side.

Agger is an heape of stones, or a token in the high waye. And Historyes call such a way, Knights waye. Thereof it is sayd.

Qualis ſepe vie deprenſus in Aggere ſerpens.

Iter, iteneris, is a way, by the which a man may goe whetherwarde that he will: and Iter is another than Itiner, for Iter is eaſie to paſſe, and Itiner is long and hard to paſſe.

Semita is the middle of the way, and hath that name of ſemis, halfe: and Semita is the path of men, and Callis is the path of beaſts, wilde and tame: and Callis is the pathe of beaſtes betweene mountaines, and is ſtreight and harde, troden with beaſts, & hath therefore that name of Callo.

Tramites are bypaths in fields, and hath that name, for they lead to ỹ euen way.

Diuerſum is a bending of wayes, and leadeth to diuers places: And Diuerticulum is a benching beſides the waye.

Biuium is a beginning of 2. wayes, of the which one lyeth on ỹ right hand, and the other on the lefte hand, & is ofte a perillous place and ſuſpitious: for in ſuch places ofte theeues lye in a wayte, & the Cominaltie be oft robbed in ſuch places: and is a doubtfull place, for men doubt often, which of thoſe wayes they ſhall take. Therfore in times paſt, croſſes were ſet in ſuch wayes, that the men paſſing thereby, might know, which of thoſe wayes they ſhould take.

Compita is a place where manye wayes meete, as three or foure, and is a perillous place and doubtfull, as Biuium is.

Ambitus is a ſpace betweene place & houſe of neighbours, of two foote broad and an halfe, ordained for a waye about neighbours places, and hath that name of Ambiendo i. Circumeundo, going about.

Orbita is the forrowe of a wheele, that maketh a depe furrow in the winding, and trendlyng about.

Actus is a place wher beaſts are oft driuen, and is ſlipper and tickle.

Veſtigium is the fore that is lefte in the ground, after going and trendling, and hath that name of Inueſtigare. Beaſts leaue in their owne fores, ſome token, by the which they be ofte taken of hounds and of other wilde beaſts. The Lyon knoweth that, and doth away therefore his fores, that they be not knowen of them that ſo followeth him.

Of properties and diuerſitie of meaſure, this is ſufficient for this time, And what is ſayd before, is taken forth of Iſid. li. 15. cap. vltimo.

## Of Weights. cap. 133.

IT is needfull to know the manner of weights, as the manner of meaſures, as Iſidore ſayth, for the might of kinde giueth to all bodely things their owne weight, and weight ruleth all. Therefore waight hath the name Pondus of Ponendo, ſetting, for weight ſetteth all things in their owne place, for weight is not els, but receiuing a thing toward his own place. Two things maketh weight, lightneſſe and heauineſſe, & ſo lightnes in ſubtill matter maketh upward, and reſteth not ere it come to his owne place: therefore fire moueth upward, and reſteth not, ere it come to his owne place and ſphere. The contrary is of heauineſſe, for heauines that hath the maſtrie in corpulent and earthy matter, moueth downward, and reſteth not ere it finde the middle, to the which it moueth towarde the middle by his owne weight, and ſo all thin matter and ſubtill, hath double cauſe of lightneſſe, for the parts of ſuch matter is ſhire and ſubtill, and moueth toward the middle toward the roundneſſe, and reſteth not ere it come therto. Alſo for ſhirenes of parts in ſuch are many parts, in which be manye powres, and vertue of fire commeth therein, and diſſolueth and waſteth the earthy parts, and maketh ſo all the body light, and beareth it upward: & ſo heate is chiefe cauſe of lightneſſe, as cold that moueth from the roundneſſe toward the middle, is cauſe of oning and faſtneſſe of parts, and ſo cauſe of heauineſſe: and ſo the more ſad a body is, the more heauye it is, and the more ſhire and thin, the more light it is found. And though both light and heauy is called weight, becauſe of the inclination of either toward his

owne

owne place, that is ordained thereto by kind, yet by the common speking, weight and heauinesse is all one: for things that moue downward be called weighty, for their heauinesse, and things that moue vpward, are called light things: and is light and weight be diuided as contraries. Therefore li.15. Isidor. sayth, that a weight is called Pensum, hanging: for it hangeth in the ballaunce, when it is commonly weyed, and in this wise for to speake commonly, the thing in ẏ which a thing is waged, is called a weight: and somtime the thing that is weyed, & somtime mallie things & heuy, by the which the heuines is allaied, is called a weight.

Also instruments in the which things be weighed, haue diuers names: For Trutina is of double weyght, and Lanx is eũ hanging for to wey gret weights, as hundreds, and talents, & small balances, for to weye small things and lyttle money.

The ballance is called Statera, & hath that name of stando, standing, for he standeth euen weyed by a thing ẏ beareth it vp in the middle.

Lances be the thin brasen bolles, of the which in the one is the weight, and the thing that is weighed is in the other, and the weight is rightfull, when both ẏ bols hang eũ with their weights and alyke high.

The tongue that followeth the more heauie boll, is called Momentum statere, and the hangles by the which ẏ ballance hangeth, and the heuinesse of bols be allayed, is called Filum as he saith: & euery weight hath a certaine maner, and ẏ deper name, as Isi. saith.

The leest parte of weight is called Calculus, and the fourth parte of weight Obolus, and weieth two greins of Tullet, and is called Calculus, for it is so lyttle, that it maye not be troden and grieued.

Siliqua is the twentith part of Solide, and hath that name of a fruite of a tree.

Obolus weyeth three Hooles, and was sometime of brasse, shapen as an arowe, & hath ẏ name therof, for an arowe is called Obolus in Greke, as he saith.

Scrupulus weyeth fire Hooles, & is called Dragma in Greke, and this name Scrupus is a diminitiue of Scrupulus, that is a little stone.

Dragma is the eight part of Vncia, and weyeth three pence of siluer.

Scrupulus, that is the eightenth Hoolus, is called Denarius, and is accounted for ten pence, as he sayth.

(*Drachma the 8. part of an ounce, a dramme: also a coyne signed with a Bullocke, counterpesing an old sterling groate, of eight to the ounce. Drachma auri. 12 siluer drams that is, an ounce & halfe of siluer.) *Additiõ.

Solide hath that name, for it seemeth that he lacketh nothing: and therefore men in old time called a thing that was whole and vnbroken, Solidum & Totũ. Also a shilling containeth 12. pence.

Numisma is a penie, and is called so, and is marked with the print of ẏ name of a Prince: for first Numisma was a penie of siluer, as Isid. saith.

Solidus is called Sextula, & hath that name for it weyeth 16. ounces: ẏ common people calleth the third deale therof Trimisis, for such three maketh solide, and two sextules maketh Dules, & three maketh Stater, as Isid. saith.

Stater is halfe an ounce, and weyeth three golden solide, & is called Stater, for it standeth in the Solide, & is called also Semiuncia, for it hath ẏ half of an ũce, & is called Semisis also, for it weyeth semisis, as it is Semasis, half Asis, as he saith: also Asis is ẏ left among weights, as one is least among numbers, as the Glose saith there, Nonne duo, &c.

(*Stater a certaine coyne, in value foure drams, or foure groats, 8. to an ounce: of these were ẏ old siluer Romans coynes. *Additiõ.

Fine Quadrans weyeth the fourthe deale of an ounce, & is called Quadrans in Hebrue.

(*Quadrans the fourth part of As, that is three ounces, also the fourth part of any number, or measure. In coyne it is a brasen piece called Triens, in value the tenth part of Sestertius. The accord in reckening where the receipt and allowance be equall, Quadrans vini Celsus, 6. ounces of wine, after nodex. After *Additiõ.

Phisitions, foure ounces and a halfe.)

Ciclis in Latin, is called Sicca in Hebrue, and weyeth an ounce among them, and among the Grækes, right as among Latines.

Ciclus is the fourth part of an ounce and halfe a Stater, and weyeth two Dragmes. In holy Writ Ciclus is an ounce, and the first parte of an ounce among Nations.

Vncia hath that name, for it oneth and bindeth all number of weights, and weyeth eight Drams, that is 24. Scruples, that is taken for lawfull weight: for by the number of Scruples thereof, the number of the houres of the daye & night be accounted, for twelue ounces maketh Libra, and is therfore accounted a perfect weight, for therein be as many ounces, as months in the yeare.

*Additiõ. (*Siclus, Iosephus: called also Tetradrachmen, and stater argenteus. It is as well a coyne as a wayght, being halfe an ounce in peyse, and in value about 4. groates, when eight went to an ounce: Some write that it is but two Drachmes.)

*Additiõ. (*Sicilicum, a weight of two drams the fourth part of an ounce: also a mesure of grounde 20. fote broad, and 30. fote long, that is a plat containing 600. fote.)

Libra is said, as it were Libera, for it containeth in it selfe, all the forsaids weights, as Isi. saith. A pound weight.

Bilibris, weyeth two Libras, and is double Libra.

Coma weyeth an hundred drams, & is a name of Græke.

*Additiõ. (*In Latine Coma signifieth a bush of haire, the boughs & leaues of trees.)

Talentum is accounted the greatest weyght among the Grekes: for nothing is lesse than Calculus or Assis: For as One is in numbers, so Calculus is in weights, and no weight is more than Talentum. But this weight is diuers among Nations: for among the Romans Talentum weyeth three score pound and twelue, as Plinius saith: and two Talents weyeth two hundred pound, foure score and foytie.

The Talent is treble, lesse, meane, & most. The lesse is of fiftie pound: the meane of seuentie pound, and twentie: and the most of seuen score pounde: and that was Talentum of Seyntwary.

Centenarium is the name of a number, for it containeth an hundred pound: and for the number of an hundred is perfect: & Romanes ordayned a weight of that name. Huc vsque Isidor. libro 15. cap. 3. De Ponderibus & Mensuris.

*Additiõ. (*Talentum are of two sortes: Talentum Atticum maius, containyng 80. Minas, euery Mina valewed one hundred Drachmas or Denarios, and euery Drachma being a groat sterling, when eight groates went to an ounce, and by that rate doth rise to one hundred thirtie three pounds and odde money. Talentum Atticum minus, which is most spoken of in Authors, containeth sixtye Minas, euery as before is written, being in valew an hundred Denarios, and in that rate amounteth to an hundred pounds. But he may seme as Tonstall writeth 120. pounds, after 5. groates to an ounce: for the fineneste or baerneste of English money, maketh Talentum more or lesse, as Talẽtũ Hebraicũ sãctuarij. containing an 100. Minas Hebraicas, wherof euery one was 60. sicli, and euery siclus 4. Denarij of sterling groats of 8. to an ounce, which rate amounteth to 400. pounds. Talentum Hebraicum minus, was halfe so much.)

De Musica. cap. 134.

AS Arte of numbers and measures, seruyth to Diuinitie, so doth the Art of melodie: for Musicke by the which concord & melodie is knowen in sound and in song, it is needfull to know the secret meaning of holy writ, for it is said, that the world is compounded & made in a certaine proportion of harmonie, as Isi. saith li. 3. And it is said, that heauen goeth about, with consonance and accord of melodie: for musicke moueth affections, and exciteth the wits of diuers dispositions. Also in battaile the noyse of the trumpet comforteth warriours: and the more strong and couragious that the sounding is, the more strong & bold men be to fight: and comforteth shipmen to suffer all the diseases and trauayles.

And

And comfort of voyce, pleseth and comforteth the heart and inwits in all disease and trauaile of workes and wearinesse. And musicke abateth masterie of euill spirites in mankinde: as we read of Dauid, that deliuered Saule of an vncleane spirite by craste of melody. And musick exciteth and comforteth beasts & serpents, foules and Dolphins to take heede thereto: and so veynes and sinewes of the body and pulse thereof, and all the limbs of the body be socied together, by vertue of harmony, as Isi. saith.

Harmony

Of Musicke be three parts, Armonica, Rithmica, and Metrica. Armonica, diuideth the great and small in sounds, & high and low, & proportionat chaunging of voice & sound. And Armonia is sweet accord of song, and commeth of due proportion in diuers voyces or blasts, touching and smiting sounds: for as Isido. saith, Sound commeth of voyce, as of mouth and iawes: or of blast, as of trumpes and pipes: or of touching and smiting of cymbale and harpe, and other such, & soundeth with smiting & strokes. Voyce commeth to one accord, as Hugution saieth, for in all melodie needeth many voyces or sounds, and that according: for whereas is but one voyce only, it pleaseth not the eares, as the voyce and sound of the Cuckoe: and if manie discord, the voyce pleaseth not, for of such discord commeth not song, but howling, iarring, or yelling: but in many voyces according in one, is proportion of harmony, and melody, or sweet Simphonia. And so Isid. saith, that Simphonia is a temperate modulation and according in sounds high and low, and by this harmony, high voyce accordeth: so that if one discordeth the hearing. And such according of voice is called Euphonie, that is sweetnesse of voyce, and is called also Melodia, & hath that name of sweetenesse and of Mel, that is honie: and the contrary is Diophonia, foule voyces and discording.

Simphonia, is a consent in tune, called harmony.

To make melody of harmony, needeth Diacesima, Diesis, Tonus, Iperludius, Podorius, Arsis, Thesis, and Swete & temperate sound. Diacesima is a conenable space of two voyces, or of mo accord-ding. Diesis is the space of doing of melody, and chaunging out of one sound into another. Tonus is the sharpnesse of voyce, and is difference and quantitie of harmonie, and standeth in accent and Tenor of voyce: and Musitions make thereof fiftene parts. Iperludius is the last thereof and most sharpest. And Podorius is most heauy of all, as Isi. saith. Arsis is rearing of voyce, and is the beginning of song. Thesis is setting, and is the ende, as Isid. saith: and so Song is the bending of the voyce, for some passeth straight as he saith, & is before song. And euery voyce is sounde, and not againward, for sound is the obiect of hearing: for all that is perceiued by hearing, is called sound, as bycking of trees, smiting together of stones, hurling and rushing of waues and of winde, chittering of birds, lowing of beasts, voyce & groning of men, and touching of organs. And a voyce is properly the sounde that commeth out of the mouth of a beast: and sound commeth of aire smit against an hard body, and the smiting is sooner seene than the sound is heard, & the lightening is sooner seene, than thunder is heard. A voyce is most thin aire, smitte with the worest of the tongue: and some voyce signifieth and betokeneth by kind, as chirping of birds, and groning of sick men: and some betokeneth at will, as the voyce of a man that is ordained and shaped by beast of reason to tell out certaine words. The voyce beareth forthe the worde, and the worde that is in the thought may not come out but by help of voyce ꝑ bringeth it out: & so first ꝑ inwit gendereth a word in the thought, and putteth it afterwarde out at the mouth by the voyce, & so ꝑ word that is gendered & conteined by inwit, commeth out by the voice, as it were by an Instrument, and is knowen. The voice that is disposed to song and to melodie, hath these properties, as Isidore sayth. Voices he sayth be small, subtill, thicke, cleere, sharpe, and shrill. In subtill voyces the spirite is not strong, as in children and in women, and in other that haue not great sinewes, strong and thicke. For of smal strings commeth smal voice

and subtill. The voyces be fat & thicke, when much spirite commeth out as the voyce of a man. The voyce is clære that soundeth well, and ringeth without any hollownesse: sharpe voyces be full high: shrill voices be loud, and draweth a long and filleth some all the place, as ỳ noyse of trumpets. The harde voyce, hoarse, grim and grisly, is when the sound therof is vyolent, as the sound of thunder, & of an anuelde beaten with sledges: the rough voyce is hoarce and sparpled by small and diuers breathing: the blinde voyce stinteth some, and is stuffed, & dureth not long, as the sound of an earthen vessell. The voyce Vinolenta is soft and pliant: that name Vinolenta, commeth of Vino, that is a lytle bell softly bent. The perfect voyce is high, sweete, and strong, and clære: high to bé well heard, clære to fill the eares, sweete to please and not to feare the hearing, and to comfort the heart to take hede therto: if ought herof faileth, the voyce is not perfect, as Isi. saith. The first harmonie is of organs, that commeth of blast, when certain instruments be cunnyngly made and duely blowen, and giueth by quantitie of the blast, and diuers qualyties, aptly diuers sounds, as it fareth of organs, trumpets and pipes, & other such that giueth diuers sounds, and noyse.

Organum is a generall name of all instruments of musicke, and is nevertheless specially appropriate to the instrument that is made of many pipes, and blowen with bellowes, and vsed onelye in Churches, in Proses, Sequences, and Hymnes.

*Additiõ. (*Or is for his loudnesse, nerest agréing to the voyce of man.)

De Tuba. cap. 135.

THe Turens found first the trumpet: Virgil speaketh of them and saith,

Tirrenusq; tubæ mugire per æthera clangor.

The voyce of the trumpet of Turene loweth in the aire. Men in olde time vsed trumpets in battaile, to feare and to affray their enemies, and to comforte their owne knights and fighting men, & to comfort horses of warre to fight, and to rése and smite in the battaile: & betokeneth worship with victory in ỳ fighting, & to call them againe that flye: & vsed also trumpets in feasts, to call the people together: and for businesse in praising, and for crieng of wealth of ioy the Hebrewes wer commanded to blow trumpets in battaile in the beginning of the new Mone, and to cry and warn the comming of the Iubile the yeare of grace, with noyse of trumpets, & to crye ioy & rest to all men, as Isi. saith. li. 18. A trumpet is properly an instrument ordeined for men that fight in battaile, to crye and to warne of the signes of battaile: and where the cryers voyce may not be heard for noyse, the noyse of the trumpet should be heard & knowen. And Tuba hath that name as it were Tona, that is holow within, and ful smoth for to take the more breath: & is round without and straight at the trumpeters mouth, and broad and large at the other end, and the trumpeter with his hande, putteth it to his mouth, and the trumpet is ruled vpward and downward, & held forth right, and is diuers of noyse, as Isi. sayth: for it is somtime blowen to prepare battayles, and somtime for that battaile should ioine together, & somtime for the chase, and to take men into the hoast.

De Buccina. cap. 136.

BVccina hath that name, as it were, Vocina parua, and is a trumpet of horne, of tree, or of brasse, & was blowen against enimies in old time: for as Isi. saith, li. 18. The wild Panims wer somtime gathered to all manner doing with the blowing of such a manner trumpet: & so Buccina was properly a token of wild men. Propertius speaketh herof, & saith.

Buccina cogebat priscos, ad Arma Quirites:

Buccina made the old Quirites aray themselues, namelye in armour. The voyce of such a trumpet, is called Buccinum, as he sayth. And the Hebrewes vsed Trumpes of horne, namely in Kalendis, in remẽbrance of the deliuerance of Isaac, what time an horned Wether was offred, and made oblation of in his stede, as the Glose saith super Gen.

De Tibia. cap. 137.

Tibia

Consider by this yeare of grace, vvhich vvas vsed in ỳ time of superstitiõ, that those vver the popes friendes, vvhich brought him most mony, besides, the charges that vvas spent in going ther. The onset: the alarum: the retrait. Some vsed the greate wilke shell in steed of a trumpet, some hornes of beasts, & some the thighe bones of a man, as do the Indians. In ciuill discords, the Flute the Fleft, and the Cornet, made vvinding like the Rammes horne. Iosu. 6. Iud. 7. 2. Reg. 6. 3. Reg. 1.

Tibia is a pipe, & hath that name, for it was first made of legs of Hartes, young & old, as men suppose, & the noise of pipes was called Tibicen. Or els as Hugution saith, this name Tibia commeth of Tibin, ỳ is a ruth or a rede, for of certaine redes, such an instrument was made in old time: & thereof is said hic Tibicĕ, nis, he ỳ plaieth on such pipes And was somtime an instrument of sorow & lamentation, which men vse in office & sepultures of dead men, as the Glose saith super Mat. 9. Cum audisset tibicines, that is the singers of dole and of lamentation.

A shalme or flute.

De Calamo. cap. 138.

CAlamus hath ỳ name of this worde calando, sounding, & is the generall name of pipes. A pipe is called Fistula, for voyce commeth therof: for voice is called Fos in Greke, & send, is stolia in Greke, & so the pipe is called Fistula, as it wer sending out voyce or sound. Hunters vse this instrument, for Harts loue the noyse therof: But while the Hart taketh heed & liking in the piping of an hunter, another hunter which he hath no knowledge of, commeth & shooteth at the Hart, and slaieth him. Piping begyleth birds & soules, therefore it is said.

Fistula dulce canit, volucrem dum decipit Auceps.

The pipe singeth swetly, while the fowler begyleth the birde. And sheepe loue piping, therefore shepheards vse pipes, when they walk with their sheep. Therefore one which was called Pan, was called God of Heards, for he ioyned diuers redes, and srayed them to song slily and craftely. Virgil speaketh therof, and saith.

Pan primos calamos cera coniungere plures

Instituit, Pan curat oues, ouiumq; magistros.

Pan, ordained first to ioyne with wax manye Pipes in one, Pan hath cure of sheepe and of shepheards. And the same instrument of pipes is called Pandorium, for Pan was finder therof, as Isid. saith. And with pipes, watching men pleaseth such men, as rest in beds, & maketh them sleepe the sooner & more swetly, by melodie of pipes.

The common bleting musicke, is ỳ Drone, Hobuis, and Curtoll.

(*Pan called the God of shepheards: he is thought to be Demogorgons son, and is thus described: in his forehead he hath hornes like the Sun beames, a long beard, his face red, like ỳ clere aire, in his brest the starre Nebris, the neather part of his body rough, his fete like a Goate, & alway is imagined to laugh. He was worshipped especially in Arcadia. When there grew betwixt Phœbus & Pan a contetion, whether of them two should be iudged the best Musition. Midas preferring the bagpipe, not respecting better skill, was giuen for his reward, a paire of Asse eares.)

*Additio.

De Sambuca. ca 139.

SAmbuca is an Elder tre brittle, & the boughs therof be hollow & voyd and smoth, and of those same boughs be pipes made, and also some manner Simphonie, as Isido. saith.

De Symphonia. ca. 140.

THe Simphonye is an instrument of Musicke, and is made of an hollowe tre closed in leather on either side, and minstralls beateth it with sticks, and by accord of high and low, therof commeth full swete notes, as Isi. saith: nevertheles ỳ accord of all soundes be called Simphonia in like wise, as ỳ accord of diuers voyces is called Chorus, as the Glose saith sup. Luc. 15.

De Armonia. cap. 141.

ARmonia Rithmica, is a sounding melody, and commeth of smiting of strings, & of tinkling or ringing of mettall, & diuers instruments serue to this maner harmonie, as Taber & Timbrel, Harpe and Psalterie, and Nakyres, and also Sistrum.

De Timpano. cap. 142.

TImpanum is layde straight to ỳ tre in the one side: and is halfe a Taber, or halfe a Simphonie, & shapen as a sise, and beaten with a sticke, right as a Taber, as Isido. saith, and maketh the better melodie if there be a pipe therewith.

De cithera. cap. 143.

THe Harpe is called cithera, and was first found of Apollo, as the Greks

dæme. And the harpe is like to a mans breſt, for likwiſe, as the voyce commeth of the breſt, ſo the notes come of ꝑ harp, & hath therefore that name Cithara, for the breaſt is called Cithara, in Dorica lingua, & afterward ſome & ſome came forth many maner inſtrumẽts therof, & had ꝑ name Cithara, as ꝑ harp & pſalterie, & other ſuch & ſome be foure cornered, and ſome three cornered: the ſtrings be many, and ſpeciall manner thereof is diuers. Pen in olde time called ꝑ harpe Fidicula, and alſo Fidicen, for ꝑ ſtrings thereof accord, as well as ſome men accordeth in ſaith. And the harpe had ſeuen ſtrings, and ſo Virgil ſaith.

Septem ſunt ſoni, ſeptem diſcrimina vocum.

There be vii. ſoundes, and vii. differences of voyces: and are therefore called Diſcrimina, for one ſtring next to another, maketh like ſound: and ſtrings be ſeuen, either for they fill all the note, or for becauſe heauen ſoundeth in vii. mouings. A ſtring is called Corda, and hath that name of Corde, the heart: for as the pulſe of the heart, is in the breſt, ſo the pulſe of the ſtrings is in the harpe. Mercurius founde out firſt ſuche ſtrings: for he ſtrained firſt ſtrings, & made them to ſound, as Iſid. ſaith. The more dry the ſtrings be, & the more ſtrained, the more they ſound: & the wreſt is called Plectrum.

De Pſalterio. ca. 144.

The Pſalterie is called Pſalterium, & hath that name of pſallendo, ſinging: for the conſonant anſwereth to the note therof in ſinging. The harp is like to the Pſalterie in ſound, but this is the diuerſitie & diſcord betwæne ꝑ harpe and the pſaltery, in ꝑ pſaltery is an holow tre, and of that ſame tre the ſound commeth vpward: and the ſtrings be ſmit downward, and ſoundeth vpward: and in the harpe, the hollowneſſe of the tre is beneath. The Hebrewes calleth the Pſalterie Decacordes, an inſtrument hauing ten ſtrings, by number of the ten Commaundements. Strings for the Pſaltery be beſt made of laton, or els thoſe are good that be made of ſiluer.

De Lira, cap. 145.

Lira hath that name for diuerſitye of ſounde: for Lira giueth diuers ſoũds, as Iſid. ſaith. And ſome people ſuppoſe, that Mercurius firſt found out this inſtrument Lyra in this wiſe. The riuer Nilus was flowen & ariſen, & afterward was anaied and withdrawen againe into his proper chanell, and lefte in the field many diuers beaſts, & alſo a ſnayle, and when the ſnaile was roſted, the ſinewes lefte and were ſtrained in the ſnailes houſe, and Mercurius ſmote the ſinewes, and of them came a ſound: and Mercurius made a Lira to ꝑ likeneſſe of the ſnailes houſe, & gaue ꝑ ſame Lyra to one ꝑ was named Orpheus, which was moſt buſie about ſuch things. And ſo it was ſayd, ꝑ by ꝑ ſame craft not only wilde beaſts drew to ſong & melody, but moreouer ſtones & alſo woodes. As fables do mean, this forſaid inſtrument Lyra is ſet among ſtars, for loue of ſtudy, and praiſing of ſong, as Iſi. ſaith. An harpe

De Cymbalis. ca. 146.

Cymbales be inſtruments of muſick, & be ſmit together, & ſoũdeth & ringeth. (*Compaſſed like a hoope, on the vpper compaſſe vnder a certain holowes, hangeth halfe bells, fiue or ſeuen.) *Additiõ.

De Syſtro. cap. 147.

Syſtrum is an inſtrument of muſicke, & hath the name of a Ladye that firſt brought it vp. For it is proued that Iſis Quæne of Egypt, was the firſt finder of Syſtrum, and Iuuenal ſpeaketh therof, and ſaith.

Iſis & irato feriat mea lumina ſiſtro

And women vſe this inſtrument, for a woman was the firſt finder therof. Therfore among the Amazons, the beaſt of women is called to battaile with the inſtrument syſtrum.

(An inſtrument like a horne, vſed in battaile in ſtede of a trumpet. Alſo a braſen Timbrell.) *Additiõ.

De Tintinabulo. cap. 148.

Tintinabulum is a bell or a Campernole, and hath the name of Tinnendo tinckeling or ringing. Looke before De vaſis, in lytera V. A bell hath this propertie, that while he profiteth to other in ſounding, he is waſted ofte by ſmiting. Theſe inſtruments and many other ſer-

neth to musicke, which science treateth of voyce and of sounds: and knoweth neuertheles disposition of kindly things & proportion of numbers, as Boetius sayeth, & setteth ensample of the number of 12. in comparison to. 6. & to other numbers ỳ be betweene, & saith in this wise: Here we finde all ỳ accords of musicke, for. 8. to. 6. & .9. to 12. make the proportion, & make together the consonancy Diatesseron. But. 6. to. 9. & 8. to 12. make ỳ proportion Sesquialtera, and make together the consonancie Diapente. And. 12. to 6. make double proportion, & singeth the accord Diapason. Then 8. to. 9. in cõparison be meane, & make Epogdonus, which is called Tonus in melody of Musick, and is a common measure of all the sounds. And so it is to vnderstand, ỳ betweene Diatesseron & Diapente, Tonus is diuersitie of accordes, as betweene the proportions, Sesquitertia & Sesquialtera, onely Epogdolis is diuersitie. Hue vsq; Boetius, in secundo Arismetice. ca. vlt. G. And in the Prologue of the first booke Boetius sayth, ỳ the rather is there vertue of nũbers, thereby it may be proued, that those thinges which doe stande by themselues, be rather in kind, then those things which be in comparison to some other things. And the melody of Musick is taken & called by names of the numbers: Diatesseron, Diapente, and Diapason, haue names of ỳ numbers, which proceedeth and goeth before in the beginning of those sayde names. And the proportion of their sounds is found and had in those same numbers, and is not found nor had in any other numbers. For ye shall vnderstand that the sound and the accorde in Diapason, of proportion is of the same double number, and the melody of Diatesserõ doth come of Epitrite collatione, that is, Sesquitertia proportio. And he calleth the accorde Diapente. Hemiolia is ioyned in number Epogdonus, they be numbers that be aboue. 8. & is called Tonus in Musicke, as he sayeth. Sesquitertia proportio in Arismetrike, is called Diatesseron in Musick, & Hemiolia, ỳ is, Sesquialtera proportio in Arismetrike, is Diapente in Musick, & Diapente & Diapason is consonante, the more voyce conteineth the lesse, and the halfe deale thereof. The number Sesquitertius conteineth the lesse number & the third part thereof, and if he conteyneth all the fourth parte, then he is Sesquiquartus. And Sesquiquintus conteineth the lesse, and the fifth part in this wise. Foure conteineth three, and the third part, that is one. And eight conteineth fiue, and the third part, that is two. And twelue conteineth nine, & the third parte, that is three, and so eighteene to twelue, and twentie to fifteene, and so of other alway thou shalt finde.

Diatesserõ of foure. Diapente of fiue. Diapason, a concord in musick. Diaphonia, a discord.

Hemiolus a proportion in Arethmetik cõteining the vvhole & halfe so much as 15. 10. 10. 3. 10. 1

Numerus Sesquialter. cap. 149.

SEsquialter is, when ỳ greater number compared to the lesse, conteineth the whole number, the halfe, & the halfe part therof, as 3 conteineth. 2. and the halfe part of two, that is one: so 9. conteineth 6. and the halfe of 6. that is 3. and so. 12. to. 8. and. 15. to. 10. and so of other. These wordes be in themselues derp and secret, and verye darke to vnderstanding. But to them that bee wise and cunning in Arethmetike and in Musicke, they bee more clere and lyght, and be darke and all vnknowen to them which be vncunning, and haue no vsage in Arethmetike, Geometrye, and Musicke. Therefore he that will knowe the forsayde wordes and proportions of nũbers, of voyce, and soundes, shall not despise to aske counsell, & to desire to haue knowledge by those which be wiser, and that haue more cunning in Arethmetike, in Geometrye, and in Musicke. And libro secundo Isidore sayth, that there is so great vertue in figures and accordes of Musicke, that the selfe man standeth not perfect there without: For perfect Musicke comprehendeth all things. And so then reuolue and consider hereof in thy minde, that Musicke and harmonye ioyneth and accordeth diuerse thinges that seme contrary, and maketh the high sound to accord with the low, & the low with the high, and accordeth contrarye willes and desires, and refrayneth and abateth intentions and thoughts, and amerueth and comforteth feeble wits of feeling. And crieth mainely and warneth vs of the vnity of the exemplar of God in

contrary wo:kings: and diuerſly manifeſteth & sheweth, ẏ earthly things may be ioyned in acco:d to heauenly things: & cauſeth & maketh glad & toyfull harts mo:e glad and ioyfull, and ſo:ry harts & heauy, mo:e ſo:rie and diſquiet. Fo: as Auſten ſayth, ẏ by a p:iuie & ſecret likenelle of p:opertie of the ſoule & of harmony, melody comfo:teth it ſelfe to ẏ affections & deſires of the ſoule. And therfo:e Auth:s meane, ẏ Inſtruments of Muſicke make the glad mo:e glad, & the ſo:y mo:e ſo:y. Loke other p:operties of harmony be fo:e in the ſame booke, wher as other wo:ds of Iſidore he:e rehearſed and ſpoken of.

Addition.

Addition

COncerning the ſtraunge opinions in the wo:ld of Muſicke, and the th:ée folde conceits of variable minds, I haue thought good (ſo farre as the eternall licenſe ſhall permit o: ſuffer) ſomewhat to ſpeake thereof: The occaſion is, ẏ whereas many cannot away at all with Muſick, as if it were ſome odious ſkill ranged from hell, rather ſtirred vp by Diuells, then reuealed by Angels: ſome are indifferent, and can abide it better in the chamber of Venus, then in the temple of Minerua, and ſome do ſo far dote in muſicke, without the which they think ther is no religion, that betwéene theſe vnindifferent iudgmentes, I am in doubt to ſpeak, o: ſo to frame a ſpéech that might qualifie ſo foule a diſo:d, concluding ẏ if Muſick be the o:dinance of God, as al other gifts of nature are, then how commeth it to paſſe, that .7. artes, tearmed liberall, are allowed, wherof Muſick hath ben account of ẏ number one, except the late 8. art of Adulation, béeing placed in Muſicks ro:me, be allowed fo: ẏ seuenth, which if Curioſitie, béeing made iudge, haue reco:ded ẏ ſame in ſelf-wils booke. I leaue to theſe th:ée their owne, & yet p:oceed with thoſe opinions, that maye ſtande with diſcreation, concerning the ſame.

In the firſt booke of Cronicles, called in Latine Verba Dierum, o: after the Grékes Paralipomenon, which the Hebrues cal Dibre Haiamim, hiſto:ical, ca. 15. when the Pro:phet Dauid had p:epared a houſe fo: the Arke of the Lo:d, he called all Iſrael together to Ieruſalem, to fetch the Arke of ẏ Lo:d vnto his place, which he had o:deined fo: it, &c. And Dauid ſpake to the chiefe heads of ẏ Leuites, ẏ they ſhould appoint certeine of their b:ethren, to ſing with inſtruments of Muſicke, Plalteries, Harps, & Cymbales, ẏ they might make a ſound, and to ſing on high with ioyfulnes, &c. And Dauid & the elders of Iſrael, & the Captains ouer thouſands, went to fetch the Arke of the appointment of the Lo:d, out of ẏ houſe of Obed Edom with gladneſſe. The Arke is b:ought fo:th of the houſe of Abinadab, ẏ was in Gibeon, which was a high place of ẏ citie of Baale, vnto the citie of Dauid, called Zion, lieng on the No:th ſide of Ieruſalem. Samuel. 2. booke. cap. 6. Cro. 1. boo. ca. 15. 2. Cro. cap. 5. ver. 13. Theſe inſtruments & other ceremonies which they obſerued, were inſtructions of their infancie, which continued to ẏ comming of Chriſt: (ẏ note of the later Church) if then there ſhould haue ben a finall end of Muſicke, why is it not abſolutely fo:biddē, o: if it be tollerable why is not the abuſe taken away (& not Muſicke it ſelfe) becauſe of abuſe, if Muſicke be but a ſound, no mo:e is the voice, it is better to heare good & godly Muſicke, then ribaude and filthye talke, o: a chriſtian Pſalme then a wicked ſonet. Séeing ẏ Muſicke hath ſo behaued her ſelfe, ẏ shée is not allowed by the old Teſtament, as many affirme, becauſe, as they ſaye, ſhe had her continuance but vntil ẏ comming of Chriſt: yet from the time of Samuel, vntill the time of Jeſus Chriſt, it largely appeareth ſhe was in eſtimation, & although the ſuperſtitious pagans & Idolatrous Gentiles, hauing the ſame inſtruments ẏ the godly had (with the which they committed their abhominations) this notwithſtanding was no defiling no: diſabling of ẏ Muſicke which ẏ Pro:phet Dauid vſed, the Pro:phet Eſay, cap. 22. commended. Daniel. 3. 1. Mac. cap. 9. Apo. 18. haue expreſſed. Let vs ſée farther cōcerning muſicke, what the newe Teſtament either liketh o: alloweth: Wherefo:e be ye not vnwiſe, but vnderſtand what the wil of

the

the Lord is. And be not dronke with wine, wherin is excesse: but be filled with the spirite, speaking vnto your selues in Psalmes & Hymnes, & spirituall songs, singing and making melodie to the Lord in your heartes, &c. Eph. 5. verse. 17. 18. 19. Giue thanks alwayes for all things vnto God, euen the Father, in the name of our Lord Iesus Christ. Submitting your selues one to another, in the feare of God. Colossians. 3. verse. 16. Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your selues in Psalmes and Hymnes, and spirituall songs. Singing with grace in your heartes to the Lord. Iames. 5. verse. 13. Is anye among you afflicted (or greeued in minde) let him praye: is any merrie: let him sing. Herby the godly are allowed to sing, whose instruments are their bodyes, and whose stoppes or strings are good intents. Vnto the bodyes belong ẏ foure Elements, the foure complections, and the fiue senses, if any of these abound or diminishe, the concord of the boydes is altered. Also the minde is tourned to discorde, no lesse by a crabbed imagination: But what canne we saye for Instrumentes, that our former discourse maye appeare vniforme, that is to saye, as well the instrument as the voice, and both together. 1. Epistle. Corinth. cap. 14. verse. 7. 8. Moreouer, thinges without lyfe which giue a sounde, whether it bee a Pipe or an Harpe, except they make a distinction in the soundes, howe shall it bee knowen what is piped or harped. And if the Trumpet giue an vncertaine sounde, who shall prepare himselfe to battayle. In the Reuelation, S. Iohn sayth. Chap. 14. verse. 2. And I hearde the voyce of Harpers, harping with theyr Harpes. And they sung as it were a newe song before the Throne, &c. Seeing then that the holye Scriptures in the newe Testament condempne not Musicke, (but onelye the abusers thereof,) what reason, or what authoritye is there left why Musicke shoulde not bee vsed with song in anye place conuenient, if so bee it bee not hurtfull, in the Kinges presence, Chappell, or Oratorye, in Cathedrall Churches some where, or what offence, else where. It maye bee that some will aunswere vnto me, and saye, that Musicke in those places is Poperye. But I demaunde agayne, where was the knowledge of Poperye when Dauid praysed the Lorde with it, when the Apostle Paule knewe of it, and when Saint Iohn from heauen hearde it. If it bee so (that Musick, as it hath ben in very deede too much abused) in these our later times, shall it therefore for that abuse be vtterly banished and put aside, which wyll stand with as good a reason, as when a man hath stolen a horse, the Lawe shall hang his soule: yet who is so ignorant, the fact being committed, but that both bodye and soule is present. Nowe followeth the opinion of Saint Augustine, of Cornelius Agrippa, of Peter Martir, and of Lodowicke Lloide, Gentleman.

First Saint Augustine in his ninth Booke of Confessions, as Peter Martyr noteth in the fifth Chapter vppon the Booke of Iudges, folio. 103. testifieth, that it happened in ẏ time of Ambrose (Bishippe of Milloine, aboute the yeare of Christ. 377.) For when that holye man together with the people, watched euen in the Church, least hee should haue bene betrayed vnto the Arrians, hee brought in singing to auoyde tediousnesse, and to driue awaye the time: It semeth that by meanes of sharpe persecutions, the godlye were scattered abroade, so that they hadde no leasure, scarcelye to praye, much lesse to sing, the tyrannye of theyr persecutors was so monstrous, from the time of Nero the sonne of Domitius, being about. 66. yeare after Christ, vntyll the time of Constantine the greate, which was about ẏ yere of Christ. 333. the sayde godlye Emperour Constantine gaue greate and large giftes, and yearelye reuenewes to the maintenance of ẏ Cleargy and Preachers of the Gospell. Whereupon the Bishoppes of Rome fathereth theyr foundation and head of Constantine, (a good pollycye to claime antiquitie, if that verytye

which

which is eternitie, could not discerne the truth) thus, what with strange opinions, and what with persecutions, the space of 241. yeares, or here there abouts, musick was laide a side, & although that S. Augustine repented him, and that he was sorrie, because he had sometime fallen, by giuing more attentiue heed vnto ỳ measures & cords of musicke, then the words which were vnder them spoken, which thing hereby he proueth to be sinne, because measure and singing wer brought in for the words sake, and not words for Musicke. All this condempneth no musicke, but the abuse, for in allowing the Church of Alexandria, wherein was a little singing, &c. for this cause I say, hee consented ỳ Musicke should bee retained in the Church, but yet in such manner, ỳ he sayd, that he was ready to change his sentence, if a better reason could be assigned, & he added, that those doe sin deadly, as they were wont to speak, which giue greater heede to musicke, then vnto the word of God. It seemeth to me, ỳ there is none so senceles, that wil be, or haue bene, in such sort ravished with ỳ onely melodie of the instrument, that they haue so excepted of the same, forgetting they principall vertue of ỳ true worshipping of God: those that haue bene such, are in the same dampnation, that the common Drunkards, Adulterers, Idolaters, false speakers, diuers, with all those and such wicked, that thinking to drinke, minde not on God, so according to the desire the soule is poisoned, and the gifts of God abused.

But why Musicke seemeth so to rap men in a manner wholye, the reason is plaine, for there are certeine pleasures, which onely fill the outward sences, and there are others also which perteine only to the mind or reason. But musicke is a delectation so put in the middest, that both by the swetnesse of the sounds, it moueth the sences, & by the artificialnesse of the number & proportions, it delighteth reason it selfe. And it happeneth then chiefly when such words are added vnto it, whose sence is both excellent and learned, &c. Peter Martir in that discourse, whether singing may be receiued in the Church, sayth. In the East parts the holy assemblies euen from the beginning vsed singing. Read in his Commentaries folio. 103. Cornelius Agrippa in his first booke of the vanitie of Sciences. cap. 63. setteth forth the abuse of Musicke & the discord (from ỳ which some supposed the rest condempned) verie curiously vnder tearmes or parts of Musicke, as Enharmonica, Chromatica, Diatonica, and others, with a nomination of names, as among the Lacedemonians, the stirring to armes, and Cretensians, which repetition of words seeme a great collection, & little matter, as the fable of the Musition, that by the onely vertue of the Dorian tune, the chastitie of Clitemnestra, wife vnto king Agamemnon was preserued, from the assault of Egistus, who to be reuenged slew the Musition. Horace disliked the common fiddelers and stage pipers, calling them wanderers, & Cornelius tearmeth them the seruaunts of Baudery, but wheras he sayth (which no graue man, modest, honest, & valiant, euer professed,) herin he shewed his idle conceit: and forgot that which was done and vsed in holy writ, altogether flourishing among the Poets, giuing an open contempt of that the Poets secretly scorned, declaring onely the abuse, as when he sayth, that the Aegyptians did forbid their young men to learne Musicke, I suppose it was, when Musicke was so common, as it is now in England in euery Alehouse and bandy corner, but not the principall Musicke. Anaxilas sayth, Musicke is euen lyke Affrike, it verely bringeth forth some straunge beast. Athanasius for the vanitie thereof, did forbid it in the Churches, thus he concludeth with the abuse, and not the thing it selfe.

Lo, Lioide, Pilgrimage of Princes, folio. 113. setteth forth properly Musicke, and sayth, by a Methodical gathering together of authorities, that there is great controuersie for the antiquitie of Musicke, beginning with Orpheus, Amphion, and Dionisius of Greece. Polibius sayth, that Musicke was found first in Archadia, Tubal among the Hebrues, and Apollo finding a confused Chaos,

setteth

setteth downe learners of Musicke, to be Socrates, Aelianus, Agesilaus, Architas, & the mightie Hercules, &c. And though some contemne Musick with Diogenes, and say, that it were more profitable to mend manners, then to learne musicke: what is manners, but a concord of honest intentes, which onelye is adorned with nothing but vertue. Alexander the great loued Musicke, so did the tyraunt Nero. Whereby may be perceiued concord and discord, Musicke is not the cause of disorder, but disordered mindes abuseth Musicke. Dircenus Captaine ouer the Spartanes, is sayd first to inuent the trumpet, and taught the Lacedemonians to sound against the Messenis, in the field, therwithall to terrifie the courage of his enimies: for as Musicke is dolefull and pleasant, full of harmonie and melodie: so is Musicke terrible, and fearefull of life and courage, for we read in the old age, both autenticall and prophane, that they vsed Instrumentes of sound of sundrye sortes, as among the Milesios, pipes: among ỳ Cretensians instrumentes with strings, a kinde of Gittornes: among the Parthians ringing of Bells: among the Aethiopians lowd songs: among the Assirians, a kinde of clapping: among the Cimbrians little drums made of leather stretched about a whope, broad, and narrow, hauing a kind of hollownesse, in the which they put dry Beanes and Pease, to make ỳ instrument rattle, with many other vnaccustomed manners. But the absurdest thing of all, which passeth the abuse of Musicke, is, that as the Gentiles and Pagans called vpon Priapus, Pan, Ceres, Iuno, Hercules, Ianus, Bellephoron, Dagon, Rempham, Astaroth, & such like, to be their supporters at armes in the field: so at this day, those which wold be loth to be called otherwise then christians, are not ashamed to call Saint George, to borrowe, for the English, Saint Denis for Fraunce, S. Andrew for Scotlande, Saint Iames for Spaine, and so forth in the Christian kingdomes, they call as fast vpon their Saintes, as the Pagan Gentiles called on their fearmed Gods, when in verye deede this fonde abuse ought to be reformed, which is a discord worse in ỳ mind then is the dombe instrument, that can sound none otherwise then the Musition either can, or will. To conclude, let all be done to the edifieng one of another, and both in the Lorde, and as for those that cannot awaye with Musicke in the best parte, I leaue them to the atonement maker, which is blessed for euer.

## ¶A conclusion of this worke by the first translator heereof out of Latine into English, cap. 149.

THis that we haue thorlye placed here of accidents of kindly things, as of Coulours, Sauours, & Odours, of Weights, Liquors, & Measures, of Voice & of Sound, it may be sufficient for this time. For as I suppose, to the dull and to the small or simple, that be like to me in Christ. Those things of properties of kindly things that be fully conteined in minde, & treated in. 19. parcells or bokes, shall suffice to finde some reason of the likenesse of things, for which holy writ vseth so ready likenesse & figures of kind, naturall things, & of the properties therof. I make protestation in the end of this worke, as I did in the beginning: That in all that is in diuers matters conteined in this worke, right little or naught haue I set of mine owne, but I haue followed veritie and truth, and also followed the wordes, meaning, and senses, and comments of holy Saintes, and of Philosophers, that the simple that may not for endelesse many bokes seeke and finde all the properties of thinges, of the which holy writ maketh mention and minde, may here finde somewhat that he desireth, and that I haue taken is simple and rude: but I thinke them good and profitable to me that am rude in olde English termes, and to other such as I am. Therefore I counsayle the simple, that they dispise not nor scorne this simple and rude worke, when that they haue perfect vnderstanding and knowledge of this, and plainly at the full, then to vnder-

stand

stand and to haue knowledge of greater, higher, and more subtill things. I counsell, that they leaue not to seke & search ỳ learning & doctrine of greater authors and Doctors: and that I dos, & leaue on their owne aduisement and wit, if they will correct and amend that that is vnsufficiently said, and then expediently to adde and put more therto, that they so in like manner as God giueth them grace and science. That which is by me rude and simple begon, may be by their wits and great wisdomes made complent and perfect, to his magnifieng, laud, honour, praising, worship, and blisse, that is Alpha and Omega, beginning and ending of all good. That is the high God, gloriously liuing & reigning euermore without end. Amen.

Barthelmew Glantuyle descended of the noble familye of the Earles of Suffolke, he was a Franciscan Frier, and wrote this worke in Edward the thirds time, about the yeare of our Lord, 1366. In the yeare, 1397. 37. yeares after, was this sayd worke translated into English, and so remained by written Coppie, vntill Anno Domini, 1471. at which time printing began first in England, the 37. yeare of the raigne of king Henrie the 6. sithence which time this learned and profitable worke was printed by Thomas Berthelet, the 27. yeare of the reigne of king Henrie the. 8. which was the yeare of our Lord God. 1535. And last of all augmented & enlarged, as appeareth, for the commoditie of the learned & well disposed Christian, by me Stephen Batman, professour in Diuinitie, and printed by Thomas East, Anno. 1582. the 24 yeare of the reigne of our most happye and prosperous Soueraigne, Quene Elizabeth, whom God fortifie in the numbers of his mercies for euer.

FINIS.




¶ Imprinted at London by Thomas East.